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NOTES AND QUERIES:

BRIT. MUS. (NAT. HIST.), LONDON, S.W.
SHERBORN'S
INDEX ANIMALIUM.

A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

VOLUME SIXTH.

JULY — DECEMBER, 1852.

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OUR SIXTH VOLUME.

Milton describes the active and industrious emmet as

"provident
Of future; in small room large heart inclos'd."

What authority there may be for the asserted physiological fact in reference to the emmet, is a Query we submit to our readers, merely reminding them that Virgil has said the same thing of bees: at present we quote the words of our great poet as descriptive of the function and purpose which we have carried on throughout Five Volumes, and which we shall keep steadily before us in that new Volume on which we are this day entering, and in the numberless remainder which we trust will follow. "Provident of future," we shall lay up good store of valuable materials for all inquirers; and within the "small room" of our hebdomadal sheet shall strive to inclose a mass of matter more directly useful to literary men than has ever been crowded into such space before.

The continued kindness of our "increased and still increasing" band of contributors and correspondents enables us, volume by volume, to perform our office more perfectly. The number of important questions which we answer immediately, and the number cleared up by the friendly discussions in our pages, are both continually on the increase. Some day we shall (in Parliamentary phrase) present a Return upon this subject which will excite no little surprise: at present we will merely express our warmest thanks to all our contributing friends, and assure them of our constant endeavour to insert their papers in the way which will be most useful, and at the same time most agreeable to themselves. Slight curtailment, and some delay, are occasionally unavoidable; but we studiously endeavour to do the most entire justice to every paper that is sent to us, and that as quickly as possible. Such shall ever continue to be our aim: our only "strife" being how to please you all — readers, correspondents, note-makers, and querists — "day exceeding day."

6. "Essay for the Press." 1712, 8vo. p. 8.

7. "Mr. Asgill's Defence upon his Expulsion." 1712, 8vo. p. 87.

8. "Mr. Asgill's Extract of the several Acts of Parliament for settling the Succession of the Crown." 1714, 8vo. p. 24. Published also with another title-page: "Mr. Asgill's Apology."

9. "The Pretender's Declaration abstracted." 1714, 8vo. p. 46. Published also with a new title-page: "History of Three Pretenders." 1714, 8vo.

10. "Succession of the House of Hanover vindicated." 1714, 8vo. p. 75.

11. "Pretender's Declaration englished." 1715, 8vo. p. 24.

12. "Pretender's Declaration transposed." 1716, 8vo. p. 19.

13. "A Question upon Divorce." 1717, 8vo. p. 20.

14. "An Abstract of the Public Funds." 1716, 4to. p. 32.

15. "Essay on the Nature of the Kingdom of God within us." 1718, 8vo. p. 24.

16. "The complicated Question divided upon the Bill relating to Peerage." 1719, 8vo. p. 18.

17. "Brief Answer to a brief State of the Question between the printed and painted Calicoes and the Woollen and Silk Manufactures." 1719, 8vo. p. 22.

18. "The British Merchant; or a Review of the Trade of Great Britain." Published in Numbers. No. I., Nov. 10, 1719.

19. "Computation of the Advantages saved to the Public by the South Sea Scheme." 1721, 8vo. p. 24.

20. "Extract of the Act passed 11 Geo. I., for the Relief of Insolvent Debtors; with Remarks, and a Postscript concerning Taxes." 1729, 8vo. p. 32.

21. "The Metamorphosis of Man. Part I." 2nd edit. 1729, 8vo. p. 288.

22. "Asgill upon Woolston." 8vo. 1730, p. 36.

23. "Essay upon Charity." 8vo. 1731, p. 18.

24. "Mr. Asgill's Case." Broadside, N. D. Folio.

25. "Mr. Holland's Answer to Mr. Asgill's Case replied to." Broadside folio. N. D.

The last two were issued in 1707, and were replied to in two broadsides: *Reasons humbly offered by Mr. Holland against Mr. Asgill;* and *Mr. Holland's Answer to Mr. Asgill's Case.*

Of the Tracts enumerated only Nos. 5, 6, 7, 8, 9, 10, and 11. are included in the 8vo. with the title: *A Collection of Tracts written by John Asgill, Esq.* 1715, 8vo.

Mr. Asgill's Congratulatory Letter to the Lord Bishop of Sarum (Burnet), 1713, 8vo., is not written by him.

The two best imitations of Asgill's style which I have seen are, *A Letter to the People, to be left for them at the Bookseller's; with a Word or Two of the Bandbox Plot.* 1712, 8vo. p. 15. Written by Tom. Burnet. And that in the *Examiner*, vol iii. No. 6., probably by Oldisworth.

To the list of Asgill's writings may, I think, also be added, though his name does not appear to it, *Dr. Davenant's Prophecies*, 1713, 8vo.; in the introduction to which, which bears all the marks of Asgill's style, Dr. Davenant is severely ridiculed.

JAMES CROSSLEY.

LINES ON THE EARL OF CRAWFORD.

These lines on the Earl of Crawford occur in a volume of poems by W. Bewick, B.A., the second edition of which was printed at Newcastle-on-Tyne in 1752. I have copied them in case the editor may think them worthy of insertion in "N. & Q." They may perhaps be interesting to the noble author of *Lives of the Lindsays.*

"ON THE RIGHT HONOURABLE JOHN EARL OF CRAWFORD, AND HIS VALOUR AT THE BATTLE OF GROTZKA.

"Descended from a family as good
As Scotland boasts, and from right ancient blood:
You are the ornament of all your race,
The splendour, and the glory, and their praise:
What courage you have shown, illustrious Scot!
In future ages will not be forgot:
When wicked infidels came crowding on
With horsetails mov'd, and crescents of the moon;
With frightful regiments of foot and horse,
In dreadful numbers, and with mighty force;
With proud Bashaws, by Sultan's high command,
With flaming scimiters in nervous hand,
In Hungar plains against the Christian host,
At Grotzka, when the fatal day was lost,
You stood undaunted in the bloody field,
Withstood their fury, and disdain'd to yield,
Amidst the clouds of smoke, when bullets shower'd,
Amidst loud thunders, when dread cannons roar'd,
You with a courage like a Lindsay fought,
Shunn'd not the enemy, but danger sought;
Till crowding numbers overpowering you,
And fainting with your wounds, you weary grew;
When wounded much, and ready to be kill'd,
Amidst your foes, they forced you off the field.
Who can the hero blame, when he has done
His best in battle, and is left alone:
Whose noble courage had sustain'd the test,
By crowding numbers of the foe opprest,
Choked in his blood, wounds flaming in his breast.
Thus when the news came spreading through the main,
The dismal news of noble Crawford slain —
When such unhappy tidings touch'd our ears
How pallid were our looks, with sudden fears.
How much did we suspect the doubtful truth,
Believing we had lost the warlike youth;
Whose peerless loss would Britons nearly touch,
The loss of one whom George affects so much:
Which to his country had much dearer been,
Than if a thousand others had been slain.
But Providence the wounded much did save,
And back again our noble Crawford gave;
But not without returning deadly blows,
And that with justice on his wicked foes.
Such was the courage of our British lord;
He pistol'd or he cut them down with sword,
And had but others equal courage shown,
The day which fatal was had been their own."

E. H. A.

SIR HENRY WOTTON'S LETTER TO MILTON.

Most lovers of *Comus* have often read with interest Sir H. Wotton's "Letter to Milton," which is in many editions prefixed. The initials M. B. refer to *Michael Brainthwaite*, who succeeded Wotton at Venice; and S. refers to the young Lord *Scudamore*, whose father resided at Paris as ambassador for King Charles I. Todd rightly suggests, from an old MS. note, that H. must have been John *Hales* of Eton (the "memorable"), and not *Samuel Hartlib*, as Thomas Warton had supposed.

It is strange that I too possess a copy of the third edition of Wotton's *Reliquiæ* (London, 1672), with many MS. notes in an old and scholar-like hand.

In said volume, H. is likewise filled up *Hales;* and we know that Wotton speaks of Hales as a *Bibliotheca Ambulans* (*Rel.*, p. 475.); that he rejoiced when Archbishop Laud preferred him to a prebendaryship of Windsor (Ib. p. 369.); that they lived together on most intimate terms; and that, finally, Hales attended Wotton in his dying moments (Walton's *Life of Sir H. W.* ad calcem). Indeed (unless I mistake) Samuel Hartlib had not settled in England at this time, so that we may put him out of the question for ever.

To me the mysterious part of Wotton's "Letter to Milton," seems to lie in the initials "R" and "the late R's poems." And I should be very glad to know how far Thomas Warton's observations upon them could stand the lynx-eyed scrutiny of MR. CROSSLEY, or some of your other correspondents. Why the first R. must necessarily mean John *Rouse* of the Bodleian (though Milton did honour him at a later period with some Latin verses), or the second R. Thomas *Randolph*, the adopted son of Ben. Jonson, I am unable to perceive.

Warton is wrong in saying that it appears from his monument, which he had seen in Blatherwycke Church, Northamptonshire, that Randolph had died on the 17th of March, 1634. His monument contains no date whatsoever. I visited the above-mentioned church on the 17th of June ult., with the express purpose of seeing the last resting-place, or the last memorial, of one who, however unfortunate himself, was, in Warton's note at all events, associated with Milton's *Comus*, and send the inscription *verbatim*.

Wood tells us that Randolph died in March 1634, at the house of William Stafford of Blatherwycke, and that he was buried on the 17th day of the same month "in an ile joining to B. Church, among the Stafford family." In this he is followed by the *Biographia Britannica*, from whence, as well as from *Wood*, I learn that the author of the inscription was Randolph's friend *Peter Hanstead* of Cambridge. The tablet on which it is written is of white marble, erected at the expense of Sir Christopher Hatton, and attached to one of the pillars; and the inscription is given, but not very accurately, in Bridge's *Northamptonshire* (vol. ii. p. 280., Oxford, 1791, fol.). I transcribed for myself as follows:

"Memoriæ Sacrum
Thome Randolphi (dum inter pauciores) Fælicissimi et facillimi ingenii Juvenis necnon majora promittentis si fata virum non invidissent sæculo.

Here sleepe thirteene
Together in one tombe,
And all these greate, yet quarrell not for rome:
The Muses and ye Graces teares did meete
And grav'd these letters on ye churlish sheete,
Who having wept their fountaines drye
Through the conduit of the eye,
For their freind who here does lye,
Crept into his grave and dyed,
And soe the Riddle is untyed.
For wch this Church, proud y^t the Fates bequeath
Unto her ever honour'd trust
Soe much and that soe precious dust,
Hath crown'd her Temples with an Iuye wreath,
W^ch should have Laurelle beene
But y^t the grieved plant to see him dead
Tooke pet and withered.

Cujus cineres brevi hac (qua potuit) immortalitate donat Christopherus Hatton, Miles de Balneo et Musarũ amator, illius vero (quem deflemus) supplendâ carminibus quæ marmoris et æris scandalum manebunt perpetuum."

RT.

Warmington.

FOLK LORE.

Cure for the Ague. — About a mile from Berkhampstead, in Hertfordshire, on a spot where two roads cross each other, are a few oak trees called *cross oaks*. Here aguish patients used to resort, and peg a lock of their hair into one of these oaks, then, by a sudden wrench, transfer the lock from their heads to the tree, and return home with the full conviction that the ague had departed with the severed lock. Persons now living affirm they have often seen hair thus left pegged into the oak, for one of these trees only was endowed with the healing power. The frequency of failure, however, to cure the disease, and the unpleasantness of the operation, have entirely destroyed the popular faith in this remedy; but that expedients quite as absurd and superstitious, and even more disgusting, are still practised to remove diseases, is fully proved by several instances recorded in "N. & Q."

And here I must express, what will be considered by some of its readers an extraordinary opinion, that education alone has not, and will not, expel superstition. It may change its character, but it will not rid the mind of its baneful in-

fluence. Superstition, I believe, may be proved to be perfectly independent of education, as it exists almost equally among the highly educated and the most ignorant, while persons from both these classes may be found equally free from its degrading trammels. A work designed to illustrate this fact or opinion would be extremely interesting and instructive, and I shall be glad to hear that some able person has entered on such an undertaking. The folk lore of "N. & Q." will be very useful, and may be made more so towards the accomplishment of this object, if instances of superstitious notions and practices among the higher classes, and they abound, be also included. I am prepared to contribute some instances, and I shall do it the more readily when a definite and useful object is known to be in view. W. H. K.

Weather Prophecy (Vol. v., p. 534.).—I have heard the very same prophecy in Sweden, where it is said never to fail. This summer the oak has come out before the ash in Aberdeenshire, which I beg thus to place on record. G. J. R. G.

Ellen Castle, Aberdeenshire.

PRINTER'S ERRORS IN THE INSEPARABLE PARTICLES IN SHAKSPEARE.

Among the most frequent causes of obscurity in the text of the old editions, this stands pre-eminent. The instances are many and manifold. Two passages in the play of *King Lear* have occurred to me, which need, I think, only be pointed out to carry conviction even to the most rigid stickler for the integrity of the old copies.

In Act II. Sc. 1., where Edmund misrepresents to his father his encounter with his brother Edgar, he says: "Full suddenly he fled." On which Gloucester exclaims:

> "Let him fly far:
> Not in this land shall he remain uncaught,
> And found; dispatch, the noble Duke my master
> . . . . . comes to-night."

Thus the passage stands in the first folio. The Variorum Edit., which is followed by Mr. Collier and Mr. Knight, prints it as if the sense was interrupted, and entirely departs from the punctuation of the old copy, thus:

> "Let him fly far:
> Not in this land shall he remain uncaught;
> And found—Dispatch—The noble Duke my master
> . . . . . comes to-night."

We have not a word to tell us of the innovation, which was certainly uncalled for. The context plainly shows that we should read, preserving the punctuation of the folio:

> "Let him fly far;
> Not in this land shall he remain uncaught,
> *Un*found;" &c.

The printer has, singularly enough, committed the same mistake in the first line of Act IV. A passage from which, as it stands in all the late editions, it would be vain to try to extract a meaning.

Edgar enters in his disguise, and is made to say:

> "Yet better *thus and known* to be contemn'd
> Than still contemn'd and flatter'd."

Now it must be evident to common sense, that he alludes to his disguised condition; and that to make sense of the passage, we must read, as Johnson suggested:

> "Yet better *thus unknown*," &c.

Edgar could not mean to say that he was *known* in his disguise! The plain meaning must be, "It is better to be contemned in this beggarly disguise *unknown*, than in my true rank and character to be flattered though secretly contemned."

From a similar lapse of the printer, a passage in *King John*, Act III. Sc. 1., has been made the subject of much unnecessary comment, some of which, from its pseudo-Collins character, might well have been spared. Constance says:

> "O Lewis, stand fast; the devil tempts thee here
> In likeness of a new *untrimmed* bride."

Theobald proposed to read, "a new *and trimmed* bride." And Dr. Richardson, in his excellent *Dictionary*, suggests that *untrimmed* was a mere corruption of *entrimmed*. Mr. Dyce, to whom every reader of our early drama is so much indebted, informs me that he hastily fell into the views of the commentators regarding the meaning of *untrimmed*, but that he is now convinced it is here simply an error of the printer for *uptrimmed*; a mistake easily made at press. *Trimmed up*, and *decked up*, were the current phrases applied to a bride dressed for her nuptials. We have both phrases in *Romeo and Juliet*: Capulet says to the nurse,—

> "Go waken Juliet, go and *trim her up*."

He had previously said to his wife:

> "Go thou to Juliet, help to *deck her up*."

It is satisfactory, by such a simple and undoubted correction, to get rid of heaps of idle babble and verbiage about a word that the poet certainly never wrote, and certainly never conceived, with the meaning that some of the commentators would give to it. This will be evident from a passage in his eighteenth sonnet:

> "And every fair from fair sometimes declines,
> By chance, on Nature's changing course, *untrimm'd*."

S. W. Singer.

DR. CUMMING ON ROMANS VIII.

I cannot pretend to any acquaintance with Dr. Cumming's works, which appear to be at present very popular, and am therefore unable to say

whether a passage in one of them, which has just been brought under my notice, be a fair sample of the whole; but it is, at all events, so curious in a literary point of view as to deserve some public notice.

The volume is entitled, *Voices of the Night*, Seventh Thousand, 1852; and the subject of the sermon or chapter in which the passage occurs is, "Nature's Travail and Expectancy" (Rom. viii. 19—22.). On this, then, Dr. Cumming discourses as follows (pp. 158–9.):

"The celebrated German poet and philosopher Goethe, who lived and died a sceptic, and whose testimony, therefore, was not meant to confirm that of the Bible, has said, 'When I stand all alone at night in open nature, I feel as though nature were a spirit, and begged redemption of me.' . . . . And again, he says, 'Often, often have I had the sensation as if nature, in wailing sadness, entreated something of me; so that not to understand what she longed for, has cut me to the very heart.' . . . . But I present another witness—that of a great and good man. Martin Luther says: 'Albeit the creature hath not speech such as we have, it hath a language still, which God the Holy Spirit heareth and understandeth. How nature groaneth for the wrong it must endure from those who so misuse and abuse it!' Here we have the sceptic Goethe and the eminent Christian Luther concurring in the same thing. And the poet who is supposed to tread nearest to the inspired, says very beautifully:

'To me they seem,
Those *fair* [far] sad streaks that reach along the west
Like strains of *song still* [long, full] yearning [,] from the chords
Of nature's orchestra. Weary [,] yet still
She sinks with longing to her winter-sleep,
Dreams ever of that birth from whose bright dawn
The whole creation groans. Fair, sad companion!
I join my *sighs* [sigh] with thine; yet none can be
Our *sighs'* [sigh's] interpreter, but that great *God* [Good]
Who breathes eternal wisdom, made, redeemed,
And [O,] loves us both; and ever moves as erst
On thy dark *water's* [waters'] face.'

[November.]"

To begin with the latter part of this extract. The reader may perhaps ask, Who is "the poet who is supposed to tread nearest to the inspired?" I cannot tell who may have been in Dr. Cumming's mind; but the verses were really written by an excellent friend of mine, quite unknown to the world as a poet; and are to be found at p. 298. of a translation of Olshausen *On the Epistle to the Romans*, which was published by Messrs. Clark, of Edinburgh, in 1849. I do not think that Dr. Cumming has improved them by substituting the words in Italics for those which I have restored within brackets, or by his changes in the punctuation, one of which turns the substantive *yearning* into a participle, while another makes an adjective of the adverb *still*. And I am unable to imagine how he can have been led to attribute them to any celebrated writer, since the translator of Olshausen very sufficiently intimates that they are of his own composition.

Next, I have to remark that for the quotations from "the sceptic Goethe and the eminent Christian Luther," as also for another quotation from the latter (p. 145.), *and for very much besides*, Dr. Cumming is indebted to Olshausen, whose name he never condescends to mention, although at pp. 134–5. he parades a host of other commentators, including "Chrysostom, Jerome, Theodoret, and almost all the ancient fathers, with scarcely a single exception."

Lastly, the words which are fathered on Goethe are *not* his. Olshausen (Germ. iii. 314., Eng. 284.) gives a reference to Goethe's *Briefwechsel mit einem Kinde*, and introduces them as something which "Bettina writes." Dr. Cumming would seem never to have heard of the *Correspondence*, and to have mistaken Bettina for a creature of the poet's imagination; but, if so, was it quite fair to tell his hearers and readers that the words supposed to be put into her mouth were the expression of Goethe's *personal* feeling? J. C. ROBERTSON.

Bekesbourne.

PROGRESSIVE DEVELOPMENT AND TRANSMUTATION OF SPECIES.

I think it is high time that experiments, conducted on scientific principles, should be made on the transmutation of species in the vegetable kingdom. The fact of such transmutation, if not certain, appears to be the only solution of several remarkable phenomena already brought to light. It is now a matter of fact, capable of easy experiment, that if oats be sown in the spring, and be kept topped during the summer and autumn (without wounding the leaves), a crop of rye makes its appearance at the close of the summer of the following year. An analogous fact, equally well known, though not so significant, is the seeds of an immense number of flowers and trees invariably give birth to varieties apparently distinct from their parent plants. (For instance, the dahlia, laburnum, and fuchsia.) But the fact I wish to introduce to your pages is one quite as remarkable as the first I have mentioned. It is this: If a stock of yellow laburnum (*Cytisus laburnum*) be grafted upon the common purple laburnum (*Cytisus Alpinus*), the resulting tree frequently bears three distinct species of Cytisus, viz.:

I. And abundantly, the purple laburnum.

II. More sparely, the yellow laburnum.

III. Still more sparingly, a beautiful plant, known by the name of the purple Cytisus, but specifically distinct, and in appearance totally different from a laburnum.

I beg to give you three references as a voucher of the fact. Mr. Cowdrey, the florist, who has large nursery gardens at Edgbaston, near Birmingham, has one specimen, with the history of which he is personally acquainted: no graft of the purple Cytisus has touched this tree. Mr. Holcombe of Valentines, near Ilford, has another specimen; and in my father's plantations at Kingsheath, near Birmingham, there are four trees of purple laburnum grafted on stocks of yellow laburnum; and of these, two have put forth the purple Cytisus in abundance.

Let no one imagine that the purple Cytisus is merely a variety of the purple laburnum. It is, as I have said, specifically distinct. Its flowers do not grow in racemes, as in the two laburnums, but are on short footstalks all along the branch, with a very peculiar and small foliage springing from the same points of the branch. This fact can leave the problem of changes of species into species no longer of doubtful solution. Perhaps this note may lead to others of more scientific research. Surely a series of well-digested experiments would not merely confirm the facts already known, but lead to a *rationale* of the presumed transmutation.

C. Mansfield Ingleby.

Minor Notes.

Apuleius on Mesmerism.—I transcribe the following passage, which I have just met with in Apuleius, as a very early allusion to Mesmerism:

"Quin et illud mecum reputo, posse animum humanum, præsertim puerilem et simplicem seu carminum avocamento, sive odorum delenimento, soporari, et ad oblivionem præsentium externari; et paulisper remota corporis memoriâ, redigi ac redire ad naturam suam, quæ est immortalis scilicet et divina: atque ita, veluti quodam sopore, futura rerum præsagire."—Apuleius, *Apol.* 475. Delph. ed.

Rechabite.

The Domiciliary Clause.—In 1547 a proclamation was issued by Henry VIII., "that all women should not meet together to babble and talk, and that all men should keep their wives in their houses."

Aliquis.

Transmission of Ancient Usages.—To the derivation of certain customs and usages from the East *viâ* Gades or Cadiz, as in the case of the address "uncle" in Andalusia and Cornwall, and the clouted cream in Syria and Cornwall, may be added the use, in the same county, of a lock without wards actually now to be seen sculptured on the great temple of Karnac, in Egypt, too plainly to be mistaken. The principle is similar to that in one of Bramah's locks. Mr. Trevelyan some years ago brought this fact to the notice of the Royal Institution. The principle is not easily explained without an engraving. The voyages of Hamilcar and others to this part of England for tin is in this way remarkably corroborated, independently of that resemblance in domestic implements, and those of personal use, both in ancient and modern times, which may be traced in the antiquities collected in the British Museum.

C. Redding.

Inscription on an Oak Chest.—I copy the following inscription from the lid of an old oak chest, measuring four feet eight inches and a half long, and two feet three inches and a half broad. The words are taken from Isaiah, chap. i. ver. 16, 17.:

"1.5.9.1.
CEASE . TO . DO . EVILL . LEARNE . TO . DO . GOOD
SEKE . TO . DO . RIGHT . RELIVE . THE . POORE"

The letters, it may be observed, are formed by brass-headed nails driven into the wood, in exactly the same manner as trunkmakers do at the present day, to ornament their boxes. It is the property of the Coopers' Company, and, from the spirit of the legend, I should say that it was formerly used to hold the documents relating to the various charities of which the Company are trustees.

A. W.

Kilburn.

The Raising of Charles I.'s Standard at Nottingham.—The frontispiece to Cattermole's *Civil War* represents a forlorn group of men, women, and children, watching the fixing into the ground of a large flag, which a soldier is seeking to strengthen by stakes driven round the base of the flagstaff. Surely this is not a correct delineation of that event? Rushworth, it is true, says the standard was fixed in an open field at the back side of the castle wall; but the common opinion, that its position was rather the summit of one of the old turrets of the castle, receives confirmation from a source little known to the public, viz. the memoranda of the antiquary, John Aubrey. In a letter sent to him by Sherrington Talbot (of Laycock?), who was present at the "raising," the writer says that he saw the flag "lying horizontally on the tower;" this horizontal position being occasioned by the tempest which, it need hardly be added, cast the standard down almost as soon as erected.

J. W.

Queries.

REMARKABLE EXPERIMENTS.

A living man, lying on a bench, extended as a corpse, can be lifted with ease by the *forefingers* of two persons standing on each side, provided the lifters and the liftee inhale at the moment the effort is being made. If the liftee do not inhale, he cannot be moved off the bench at all; but the inhalation of the lifters, although not essential, seems to give additional power.

The fact is undeniable. I have never met with

any one who could explain it. Has it ever been, or can it be, accounted for? W. CL.

[This curious fact was first recorded by Pepys, who, in his *Diary*, under the date 31st July, 1665 (vol. iii. p. 60.) writes as follows: —

"This evening with Mr. Brisband, speaking of enchantments and spells, I telling him some of my charmes; he told me this of his own knowledge, at Bourdeaux, in France.

"The words were these: —

"'Voyci un Corps mort.
Royde come un Baston,
Froid comme Martre,
Leger come un Esprit,
Levons te au nom de Jesus Christ.'

"He saw four little girls, very young ones, all kneeling each of them, upon one knee; and one begun the first line, whispering in the care of the next, and the second to the third, and the third to the fourth, and she to the first.

"Then the first begun the second line, and so round quite through; and putting each one finger only to a boy that lay flat upon his back on the ground, as if he was dead: at the end of the words, they did with their four fingers raise this boy as high as they could reach. And Mr. Brisband, being there, and wondering at it, as also being afraid to see it, for they would have had him to have bore a part in saying the words, in the room of one of the little girls that was so young that they could hardly make her learn to repeat the words, did, for fear there might be some slight used in it by the boy, or that the boy might be light, call the cook of the house, a very lusty fellow, as Sir G. Carteret's cook, who is very big: and they did raise him just in the same manner. This is one of the strangest things I ever heard, but he tells it me of his own knowledge, and I do heartily believe it to be true. I inquired of him whether they were Protestant or Catholique girles; and he told me they were Protestant, which made it the more strange to me."

In illustration of this passage LORD BRAYBROOKE adds, at vol. v. p. 245., the following note, which we insert, as it serves to bring before our readers evidence of this, at present, inexplicable fact on the authority of one of the most accomplished philosophers of our day:

"The secret is now well known, and is described by Sir David Brewster, in his *Natural Magic*, p. 256. One of the most remarkable and inexplicable experiments relative to the strength of the human frame is that in which a heavy man is raised up the instant that his own lungs, and those of the persons who raise him, are inflated with air. This experiment was, I believe, first shown in England a few years ago by Major H., who saw it performed in a large party at Venice, under the direction of an officer of the American navy. As Major H. performed it more than once in my presence, I shall describe as nearly as possible the method which he prescribed. The heaviest person in the company lies down upon two chairs, his legs being supported by the one, and his back by the other. Four persons, one at each leg, and one at each shoulder, then try to raise him; and they find his dead weight to be very great, from the difficulty they experience in supporting him. When he is replaced in the chair, each of the four persons takes hold of the body as before; and the person to be lifted gives two signals, by clapping his hands. At the first signal, he himself, and the four lifters, begin to draw a long full breath; and when the inhalation is completed, or the lungs filled, the second signal is given for raising the person from the chair. To his own surprise, and that of his bearers, he rises with the greatest facility, as if he were no heavier than a feather. On several occasions, I have observed, that when one of the bearers performs his part ill by making the inhalation out of time, the part of the body which he tries to raise is left as it were behind. As you have repeatedly seen this experiment, and performed the part both of the load and of the bearer, you can testify how remarkable the effects appear to all parties, and how complete is the conviction, either that the load has been lightened, or the bearer strengthened, by the prescribed process. At Venice the experiment was performed in a much more imposing manner. The heaviest man in the party was raised and sustained upon the points of the forefingers of six persons. Major H. declared that the experiment would not succeed, if the person lifted were placed upon a board, and the strength of the individuals applied to the board. He conceived it necessary that the bearers should communicate directly with the body to be raised.

"I have not had an opportunity of making any experiments relative to these curious facts: but whether the general effect is an illusion, or the result of known principles, the subject merits a careful investigation."]

Minor Queries.

De Sanctâ Cruce.—Can you inform me who is the author of a book entitled *De Sanctâ Cruce;* and what is the size and date? Are there not more than one under that title? I rather think that Gretser the Jesuit wrote such a book, but I have not been able to meet with it among the London booksellers. HUGO.

Etymology of "Aghindle" or "Aghendole?"—This is a small wooden measure containing eight pounds and a half, being the fourth part of the old peck of thirty-four pounds; and its use is now almost obsolete in those parts of Lancashire where it was formerly known. It is alluded to in the Notes of Pott's *Discovery of Witches*, edited by James Crossley, Esq., for the Chetham Society. F. R. R.

Pictures of Queen Elizabeth's Tomb.—Fuller, in his account of Queen Elizabeth, *Church History*, lib. x., says:

"Her corpse was solemnly interred under a fair tomb in Westminster, the lively draught whereof is pictured in most London, and many country churches, every parish being proud of the shadow of her tomb."

Can any of your correspondents point out instances where these are still preserved? T. STERNBERG.

Spanish "Veiwe Bowes."—Attached to a commission I find the following, dated March 10, 1622:

"Nottingham. An Inventory of the goods and Chattells of Sr John Byron the elder, knight, taken at Mansfyld.

. . . . . .

Item foure Spanishe veiwe bowes wth a quiver and arrowes at - - - - } xls"

Can you inform me if these "veiwe bowes" were cross-bows; or, if not, what other bows they were?

J. O. B.

Old English Divines.—It has been said of our late king, George III., that in a conversation with a learned man of the day respecting the English divines of the seventeenth century, he made a happy and correct application of the first clause of Genesis vi. 4., by observing that "there were giants in the earth in those days."

To whom did the king make this observation? and on what occasion?

The eminent and accomplished editor of Boswell's *Johnson* asked this question some years ago of his literary friends, but, I believe, did not receive a satisfactory answer. H.

Lord Viscount Dover, Colonel of the First Troop of Guards in the Service of James II. in Ireland, 1689–1690.—I am engaged in displaying, with genealogical illustrations, the titles and names of the officers of all the regiments of this ex-monarch, having in my possession a full copy of his Army List, classified in regiments, with columnar rolls of their several officers, according to their rank. The importance of publishing these memorials in aid of pedigree searches must be apparent from the fact, that this list comprises members of all the old aristocracy of Ireland up to that day, to the rank and estates of whom the accession of King William introduced more adventurous, but long less respected successors.

In the opening list of colonels the first I encounter is styled as above: now, what was the name and lineage of this Viscount Dover? Henry, Lord Dover, was appointed one of the Commissioners of the Treasury to that king in 1686; and again, in 1688, a short time before his abdication, was especially chosen to advise the queen. In 1689 the "*Earl* of Dover" was one of those recorded as having fled with the royal exile to France, and afterwards accompanied him to Ireland. On James' arrival there Lord *Viscount* Dover appears as above, and was a Privy Councillor, but did not sit in the Parliament of Dublin. In July 1689 he was joined in Commission for the Treasury with the Duke of Tyrconnel, Lord Riverston, and Sir Stephen Rice. Norris says (*Life of King William*, p. 281.) that this Viscount applied in 1690 for a pass out of the country: on which he retired to the Continent. He was afterwards, with his joint commissioners, outlawed. Now, according to the Peerage Books, the earldom of Dover became extinct on the death, in 1671, of John Cary, the second Earl, son of *Henry*, the first Earl, without issue male; and I am not aware of any recognised or otherwise mentioned *Viscount* Dover. JOHN D'ALTON.

48. Summer Hill, Dublin.

Lines on Woman's Will.—

"That man's a fool who tries by art and skill,
To stem the torrent of a woman's will,
For if she will, she will, you may depend on't,
And if she won't, she won't, and there's an end on't."

Can any of your correspondents inform me who is the author of the above lines? I am not certain that I have quoted them quite correctly. My impression is that they are of considerable antiquity.

CIVIS.

Celebrated Fly.—In Curzon's *Monasteries of the Levant*, p. 183., occurs the following passage:—

"The prophet Mahomet's camel performed the whole journey from Jerusalem to Mecca in four bounds, for which remarkable service he is to have a place in heaven, where he will enjoy the society of Borak, the prophet's horse, Balaam's ass, Tobit's dog, and the dog of the Seven Sleepers, whose name was Ketmir, and also the companionship of a certain celebrated fly, with whose merits I am unacquainted."

Will some of your readers supply the information? AGMOND.

59. Egerton Street, Liverpool.

Battle of Alfred the Great with the Danes.—Can any of your readers inform me the name of the place in Hampshire where the memorable encounter of Alfred the Great with the Danes took place, as different historians call it by various names? also in what part of the county it is situate, and (if still existing) its present name?

J. S.

Islington.

Old Satchells.—In Lockhart's *Life of Scott*, vol. i. p. 63., there occurs the following passage:—

"He owed much to the influence exerted over his juvenile mind by the rude but enthusiastic clan-poetry of old *Satchells*, who describes himself on his title-page as 'Captain Walter Scott, an old souldier and no scholler.'"

Can any of your readers inform me why this ancestor of Sir Walter's was called old *Satchells?* Whether, as is most probable, from his residence, some house or hamlet bearing that name, or from some family, should there be any of that surname. What editions have there been of his "true history," &c.? SIGMA.

"*Pretty Peggy of Derby, O!*"—Who was the author of this ballad, and where shall I meet with a copy of it, my copy being imperfect? R. S.

"*Noose as I was*," and "*Noose the same*," were frequent replies, in my younger days, to inquiries from persons relative to another's state of health; and occasionally I have heard, in answer to a general inquiry of "*How do you do?*" or, "*How do you find yourself?*" the reply "*Tightish in a noose*." Now, this not having been confined to one particular locality, I should be much pleased if any of your correspondents would throw a light on the *unde derivatur* of the phrase. W. R.

Surbiton.

"*La Garde meurt*," *&c.* (Vol. v., p. 425.).—In a late number of "N. & Q." reference is made to the famous saying ascribed to the Duke of Wellington at Waterloo: "Up guards, and at them!" I beg to call the attention of your readers to the equally famous words said to have been uttered by the brave Murat, who, when summoned to surrender, is reported to have answered, "La garde meurt, et ne se rend pas."

I have heard it stated on good authority that these were not the words of Murat, but that he merely answered the summons with the emphatic monosyllable "Merde!"—a response which, though no wise so elegant, conveys the same idea as the commonly received version, and is much more characteristic of the man. I shall be delighted to receive some light as to the historical *fact*, what Murat's answer really was? R. C. B.

Coral Charms.—On the little bunches of coral charms, imported from Italy, amid hands to avert the evil eye, &c., there generally hangs a rather unmeaning-looking one, like a single finger. Is not this neither more nor less than the veritable *fascinum?* If not, what is it? A. A. D.

Maturin Laurent.—I wish to learn where, when, and what, Maturin or Mathurin Laurent was. He was the author of a work rather indecent and irreligious, somewhat learned, and not altogether undull, entitled *Le Compere Mathieu.* It is an imitation of the manner of Rabelais. I can find his name in no biographical dictionary. A. N.

Mons. Cahagnet.—Dr. Gregory, in his *Letters on Animal Magnetism*, p. 222., says:

"Mr. Cahagnet is since dead, or I should have endeavoured to see his experiments."

But I am credibly assured he has *just published* a new work of the most extreme Cahagnetism. Which of the two is the truth? Or, does he (like Hermotimus of old) divide his time between this world and the next—slipping away to his country-house in Paradise when he apprehends a visit from a Scotch philosopher? A. N.

James Murray, titular Earl of Dunbar.—Lord Albemarle, at p. 161. vol. i. of his *Memoirs of the Marquis of Rockingham and his Contemporaries*, speaks of James Murray of Broughton, titular Earl of Dunbar, secretary to Prince Charles Edward, and who afterwards became approver in the State Trials of 1746, as the *brother* of the first Lord Mansfield.

Is not this a mistake? The great Chief Justice, as all the world knows, was the younger son of a Perthshire peer, Viscount Stormont.

Was not James Murray of Broughton the representative of a family in Kirkcudbright, which was either not at all, or very remotely, connected with the Stormont-Mansfield Murrays? C. (2.)

Portsmouth.

Minor Queries Answered.

Lanthorns.—Where is this passage to be found, which I have copied from a MS. Place-book, relative to the origin of lanthorns?

"The inventor of lanthorns was one King Alured, in whose days the churches were of so poor a structure that the candles were blown out set before the relics, the wind getting in not only *ostia ecclesiarum*, but *per frequentes parietum rimulas:* insomuch that the ingenious prince was put to the practice of his dexterity, and by the occasions of this *lanternam ex lignis et bovinis cornibus pulcherrime construere imperavit;* or by an apt composure of their horns and wood he taught us the mystery of making lanthorns."

I do not remember ever to have met with this origin of those useful articles before.

C. REDDING.

[The substance of the passage will be found towards the close of Asser's *Life of Alfred.*]

A Popular Book censured in the Pulpit, in the time of Queen Anne.—

"The face of a Book in vogue, looks indeed with a sowre aspect against the Priesthood only, but intends (if we may turn aside its disguise) a wound and stab to the Revelation that once settled and still upholds it. Nor would it fare so ill, I verily believe, with the characters of Priests either among the Authors or Admirers of that Treatise, if it were not for Tithes and Offerings, the Lands and Revenues, which the Law and Gospel both allow for the support of that Order."—Pp. 24, 25. of *A Sermon preached by Rev. Richard Barker, M.A., Fellow of Winchester College*, before Jonathan, Lord Bishop of Winchester, Sept. 22, 1707.

What is the book alluded to, and who was the author? F. R. R.

[Most probably Matthew Tindal's treatise, *The Rights of the Christian Church Asserted, against the Romish and all other Priests who claim an independent Power over it*, published in 1706. The work, which is an elaborate attack upon what are commonly called High-Church principles, caused a great commotion. It is related that, to a friend who found Tindal one day engaged upon it, pen in hand, he said that he was writing a book which would make the clergy mad. Replies to it were published by the celebrated William Wotton, Dr. Hickes, and others.]

Legend respecting the Isle of Ely.—Can any reader of "N. & Q." inform me which of the Popes it was who, according to a legend I have somewhere met with, effected the unique metamorphosis of changing the wives and children of the clergy of the Isle of Ely into *eels*, and thus gave it its present name, as a punishment for refusing to comply with his edict for the celibacy of the clergy? I think the legend is referred to in some part of Dr. Prideaux's works, but I have no means of certifying the fact. J. R. C.

Cambridge.

[According to Prideaux, the edict was issued by St. Dunstan. He says, "From Heli some think the Isle of Ely took its name; others say no, but from a multitude of eels, into which the married priests with their wives were transformed, that refused to obey St. Dunstan's ordinance that priests should live single." — Mathias Prideaux's *Introduction for Reading all Sorts of Histories*, p. 276. edit. 1672.]

Replies.

THE TRUSTY SERVANT AT WINCHESTER.

(Vol. v., p. 417.)

The author inquired for by M. Y. R. W. is Gilbert Cousin, of Nozeroy, in Franche Comté (better known under his Latin name of *Cognatus*), whose collected works were published at Basle in 3 vols. folio, 1562. He was one of the restorers of literature in the sixteenth century, and having filled the office of secretary to Erasmus, acquired such enlightened sentiments in regard to religion, as to render him at a later period of life suspected of a tendency to Protestantism; in consequence of which a Bull was obtained from Pius V. for his imprisonment, and he died in the course of his trial before the Inquisition in 1567,—another victim to the merciless system of the papal creed. In his treatise entitled "Οἰκέτης, sive de Officio Famulorum," composed at Freiburg in Brisgau (a city of the Grand Duchy of Baden, in the upper circle of the Rhine), in the year 1535, and addressed to Ludovicus à Vero, Abbot of the Convent of Mons S. Mariæ et Charitatis, he thus writes on the subject of painted figures of the Trusty Servant (*Opp.* vol. i. p. 223.):—

"De famulo dicendi finem faciam, venerande Mecænas, si pro coronide adjecero Probi Famuli imaginem, quem Galli quidam effingunt conclavibus suis. Hæc ad hunc habet modum. *Pileum rubrum et elegans erat in capite, nec inelegans interula tegebat corpus; rostrum erat suillum, aures asininæ, pedes cervini. Dextra manus erecta, et in palmam explicata; humero sinistro pertica librabat duas aquæ situlas, quarum altera pendebat à tergo, altera à fronte. Sinistra palam gestabat plenam vivis pruinis.* Addita erat singulorum interpretatio. Bono famulo debetur elegans cultus. Suillum rostrum admonebat, non decere famulum esse γλισχρὸν ac fastidiosi palati, sed quovis cibo oportere contentum esse. Auriculæ designabant, famulum oportere patientibus esse auribus, si quid forte dominus durius dixerit. Dextra erecta admonebat fidei in contrectandis rebus herilibus. Cervini pedes, significabant celeritatem in peragendis mandatis. Situlæ et ignis, industriam ac celeritatem in multis negotiis simul peragendis."

The description here given is quoted, nearly in the same words, by Laur. Beyerlinck, in his *Magnum Theatrum Vitæ Humanæ*, tom. iii., Venet. 1707, p. 525., under the title of "Famuli Probi Schema;" and it will, I think, readily be admitted, that the figure at Winchester College, although differing in some respects from the one described by Cousin, yet in its general features and purport is the same. It is therefore highly probable that the figure was originally painted in the sixteenth century, and the design borrowed from our Gallic neighbours. The costume in which this figure at present appears, would not give it an antiquity of much more than a century and a quarter; but in the *Memorials of Winchester College*, published by D. Nutt in 1846, an entry is quoted from a Compotus of the year 1637 in the following words, "Pictori pingenti Servum et Carmina, 13*s.* 0*d.*;" and the writer justly remarks, "It may be considered doubtful whether this entry accounts for the original execution, or only a restoration of the work." A more diligent examination of the old College accounts would probably throw further light on the subject, and also show at what periods the figure had been *repainted*, and, no doubt, *altered* according to the fashion and ideas of the time. This view is borne out by the earliest engraving of the figure in my possession, entitled, "A Piece of Antiquity painted on the wall adjoining to the kitchen of Winchester College, which has been long preserved, and as oft as occasion requires, is repaired." This print is in folio, and was published in 1749, and has the *verses* both in Latin and English. In one corner may be read the faint traces of the engraver's name, *Mosley sculp.* It has been recently republished from the original plate, with the addition of the name "H. C. Brown, Winchester." The next engraving, in point of date, is inserted in the *History and Antiquities of Winchester*, 12mo. 1773, vol. i. p. 91., entitled "The Trusty Servant," *W. Cave del. Winton*, without the verses. I have also an 8vo. print of rather later date, badly engraved, in which the English verses only are given, and the scoop or dustpan omitted in the left hand of the figure (as it is seen in the earlier copies). Subsequent to this is a small and very incorrect representation in the *Gentleman's Magazine* for 1812, vol. i. p. 114.; and more recently (but before 1842) is a large and handsome engraving (both plain and coloured) published by James Robins and D. E. Gilmour, at Winchester, in which a background of landscape and cottages is intro-

duced, and, in the upper left-hand corner, the arms of William of Wykeham, the founder of the college, surmounted by the episcopal mitre. Below are the Latin and English verses engraved in capitals. In this engraving, in addition to the shovel, pitch-fork, and broom held in the left hand of the figure, is inserted a square instrument with bars, the use of which is not very obvious, and which appears joined on to the shield suspended from the arm. The coat, also, has the addition of a collar, not seen in the earlier prints. The coloured figure, as represented in this last engraving, has been copied and prefixed to the Polka composed in 1850 by William Patten, and entitled *The Trusty Servant.* I might here close my reply to the Query of M. Y. R. W., but must entreat the patience of your readers a little longer, in order to introduce a counter-Query on the subject.

In Hoffman's *Lexicon Universale*, published at Leyden in 1698, under the word *Asininæ*, occurs the following curious comment: —

"Asininæ aures digitis formatæ, stupidum aliquem et asinum denotabant. Salmas. in *Tertullian. de Pallio*, ubi de variis digitorum ad aliquem deridendum formationibus, p. 338. Sed et *asininæ aures* attentionis ac obedientiæ symbolum, in celebri Apellis pictura, quâ officia servorum *auribus* hujusmodi, *naribus porcinis, manibus omni instrumentorum genere refertis, humeris patulis, ventre macilento, pedibus cervinis, labiisque obseratis, repræsentavit*, etc."

The words in Italics would seem to be a quotation, and I would fain inquire from what author they are taken, and also the authority for ascribing this famous picture to Apelles, and the writers by whom it is mentioned? It is remarkable that in this, as in the Winchester figure, the lips are *locked*, a peculiarity that is unnoticed by Cousin in his account of the French usage of depicting such representations. I should likewise be glad to receive information, whether any traces of this usage still exist in France, or whether it is mentioned or alluded to by any other writers of that country in the sixteenth and seventeenth centuries?

Before I conclude, I am bound to acknowledge that the references to the works of Cognatus, Beyerlinck, and Hoffman were given to me by the late C. F. Barnwell, Esq., of the British Museum, a gentleman gifted with a large amount of information on curious topics connected with early literature, and whose urbanity and readiness to impart his knowledge to others will ever cause his memory to be deeply respected by his friends. He is, perhaps, the individual alluded to by your querist M. Y. R. W. F. MADDEN.

British Museum, June 29.

THE EARL OF ERROLL.

(Vol. v., pp. 297. 398.)

I saw, with some interest, the observations made by your correspondents PETROPROMONTORIENSIS and INVERURIENSIS on the position and *status* of the Earl of Erroll, who, with his peerage, holds the office of Great Constable of Scotland, conferred upon his ancestor by King Robert the Bruce in 1314. But I cannot come to the same conclusion which they appear to have arrived at. This matter is worthy of further elucidation.

That the present Earl of Erroll holds the honours of his house undoubtedly and without dispute, is clear from the decision of the House of Lords, given in favour of George Earl of Erroll, the grand-uncle of the present Earl, in 1797. The then Earl of Lauderdale had questioned Earl George's right to vote at an election of the peers of Scotland; and the House of Lords, after a full inquiry, decided in favour of the right so questioned.

One of the objections made to the title was, that it was claimed through a *nomination*, which Gilbert Earl of Erroll, who died without issue in 1674, had made in favour of his kinsman Sir John Hay, a short time before his death. This was one of the peculiarities in the Scottish law of Peerage, that a party might, by a resignation to the Crown, and a charter following upon such resignation, obtain power to *nominate* the heirs to succeed him in his honours and dignities. Some of the highest of the Scottish peerages are held under such nominations, at the present day. It was decided in the case of the earldom of Stair (in 1748) that this power of nomination could not be validly exercised after the Union.

It is true that the Earl of Erroll is the heir (though barred by attainders) of the earldoms of Kilmarnock, Linlithgow, and Calendar, which have been held by his direct ancestors.

But none of these facts and circumstances, nor all of them together, could (as stated by your correspondents) make "the Earl of Erroll, *by birth*, the first subject in Great Britain after the blood royal, and, as such, having the right to take place of every hereditary honour." We have higher authority upon this subject than "Dr. Anderson, the learned and laborious editor of *The Bee*," to whom one of your correspondents refers.

There was nothing in the Scottish peerage to which its members were more anxiously and tenaciously attached than to their rights of precedency. This often produced among them the most unseemly contentions at Parliaments and Conventions. For avoiding of these contentions King James VI., in 1606, granted a royal commission to certain of the Scottish nobility to call their brethren before them, and "according to their productions and verifications to set down every man's rank and place."

The then Earl of Erroll was one of the Commissioners: he made no claim, as in right of birth, to be the first subject in Scotland. He is set down and ranked as the fourth among the Earls.

In the roll which was called daily in the Scottish Parliament, at the time of the Union, termed the *Union Roll*, the Earl of Erroll is marked second of the earls, one of those who had stood before him in 1606 (Argyle) having been created a duke, and the other earldom (Angus) having become merged in a dukedom; and he stands ranked in the same way, as the second of the earls, in the roll which has been called at all elections of peers since 1746.

But upon the subject which has been mooted in this case by your correspondents, we are not left in any doubt. On the 13th of March, 1542, it is thus stated in the minutes of the Parliament of Scotland:

"The quhilk day the Lordis spirituale, temporale, and Commissars of burrowis representand the thre estatis of Parliament hes declarit and declaris James Erle of Arrane, *Lord Hamiltoun*, secund persoun of this realme, and narrest to succeed to the Crone of the samin, falzeing of our Sovirane Lady and the barnis lauchfullie to be gottin of hir bodie, and nane utheris, and be resoun thereof tutour lauchful to the Queenes Grace, and Govñour of this Realme."

This James Earl of Arran, and Governor of the Realm, was grandson of Margaret Countess of Arran, eldest daughter of King James II.: thence arose his relationship to Queen Mary, and to the royal family.

James, the Regent, was created Duke of Chatelheraud in France; his grandson, John, was created Marquis of Hamilton in 1599; James, the grandson of this Marquis John, was created Duke of Hamilton in 1643, with a limitation to him and the heirs male of his body; which failing, to his brother and the heirs male of his body; which failing, to the eldest heir female of the duke's body, without division, *and the heirs male of the body of such heir female*. He left no issue male.

On the death of William, his brother, the second duke (who also died without issue male), he was succeeded in the honours and estates by Anne, the daughter of the first duke, who thus became Duchess of Hamilton, and was the lineal heiress of the Regent Earl of Arran, who was declared to have been the nearest heir to the crown in 1542.

James, the eldest son of Anne, fell in the well-known duel with Lord Mohun in 1712.

Her grandson James, and her great-grandson of the same name, were successively Dukes of Hamilton. The last-mentioned James, sixth Duke of Hamilton, married Miss Gunning, in her day a lady of great beauty and celebrity; and was by her father of two sons, James-George and Douglas, who were successively seventh and eighth Dukes of Hamilton. They had also one daughter, Elizabeth, who was married to Edward, the twelfth Earl of Derby, in 1774.

When the Commissioners for settling the precedency of the Scottish nobility made their decree in 1606, the Duke of Lennox was the peer first named. He was then a duke, while the head of the Hamilton family was only a marquis: but the honours of Lennox became vested in King James VI., through his father Lord Derneley, and were thus merged in the crown. King James VI. granted these honours anew to members of the Lennox family whom he selected. The whole of these new creations had disappeared before the union of the kingdoms.

Accordingly, in the Union Roll, the Duke of Hamilton's appears as the first name; and the same has so appeared in every list used since the Union. There appears thus to be no reason to doubt that the head of the Hamilton family is the first subject in Scotland after the blood royal.

It has been mentioned that James, sixth Duke of Hamilton, and Elizabeth his wife, had two sons, who were successively Dukes of Hamilton; and that they had also a daughter, Elizabeth Countess of Derby.*

When Douglas Duke of Hamilton died, the Countess of Derby, his sister, came to be heiress of line to Anne Duchess of Hamilton, who had succeeded to the honours and estates in the preceding century: but these honours and estates had been limited to the heirs male of the body of the Duchess Anne; and, upon the death of Douglas Duke of Hamilton without issue, they became vested in his uncle Archibald, the ninth Duke of Hamilton, the father of the Duke that now is.

Elizabeth Countess of Derby was the grandmother of the Earl of Derby, our present Premier, to whom her rights, whatever they were, have descended.

Most persons conversant with subjects of this nature are aware of the high position which the Earl of Derby holds; but, it is believed, there are few who are fully aware of the high position in which he stands in the Peerage of Scotland to the illustrious family of Hamilton, as *heir of line* to Anne Duchess of Hamilton, whose *issue male* now enjoy the honours and estates. SCRUTATOR.

INSCRIPTION AT PERSEPOLIS.

(Vol. v., p. 560.)

Premising that I know nothing of this inscription excepting from the communication of your

* Elizabeth Duchess of Hamilton married, as her second husband, John, fifth Duke of Argyle, and by him had two sons, George-William and John-Douglas-Edward, who were successively Dukes of Argyle. Thus she was mother of four dukes,—perhaps, out of the royal family, an unprecedented occurrence.

Querist, I should say that the spirit of the thing (a sort of *verbal* magic square) seems to require the repetition of the same words in all three pairs of parallel columns. Therefore the last two columns might have consisted of precisely *the same* words as the two middle ones (excepting of course the bottom row), without injury to the sense: a circumstance that appears to have been lost sight of by whoever framed the Latin version. At all events, the fifth and sixth words in the top line ought to be *dicit* and *scit*, instead of *audit* and *expedit*. These, and some others, are perhaps misquotations.

The key consists in taking the words of the bottom row alternately with those of any of the upper rows in the same pair of columns:—Thus, the first sentence is, "Non dicas quoddamque *scis*, nam qui *dicit* quodcunque scit, sæpe *dicit* quod non *scit*." I trust your correspondent did not intend this as a sly hit at contributors, its meaning being, "Thou must not talk of all that thou knowest, for he who talks of everything he knows, often talks of what he knoweth not."

The following English version—in which the bottom line is transposed to the top, for the sake of clearness—will give some idea of the arrangement. The last word *sees*, in the last column, must be understood as *sees into* or *comprehends*.

A. E. B.

Leeds.

NEVER	ALL	FOR HE WHO	EVERYTHING	OFTEN	MORE THAN
TELL	YOU MAY KNOW	TELLS	HE KNOWS	TELLS	HE KNOWS
ATTEMPT	YOU CAN DO	ATTEMPTS	HE CAN DO	ATTEMPTS	HE CAN DO
BELIEVE	YOU MAY HEAR	BELIEVES	HE HEARS	BELIEVES	HE HEARS
LAY OUT	YOU CAN AFFORD	LAYS OUT	HE CAN AFFORD	LAYS OUT	HE CAN AFFORD
DECIDE UPON	YOU MAY SEE	DECIDES UPON	HE SEES	DECIDES UPON	HE SEES

This enigmatical inscription seems capable of a simple solution. It appears to consist of five Arab maxims inculcating prudence in thought, word, and deed. Each line is to be read with the addition of the words of the last line, *e. g.*:

"Non dicas quoddamque scis, nam qui dicit quodcunque scit, sæpe audit quod non expedit."

The original appears to have suffered in the translation.

H. C. K.

[We are also indebted to Sc.—R. M'C.—T. J. B.—JUVENIS—J. EASTWOOD—SEVARG—W. S. SIMPSON—B. R. J.—L. X. R., &c., for similar Replies.]

"MONODY ON THE DEATH OF SIR JOHN MOORE."

(Vol. i., pp. 320. 445.)

As I have always coincided in the common opinion that this beautiful poem was, unquestionably, written by Wolfe, and hoped that MR. COOPER's communication in Vol. i., p. 445. of "N. & Q." had settled any doubt that might still linger in sceptical minds, I was not a little surprised, a few days ago, on accidentally glancing over *The Courier* newspaper for Wednesday, Nov. 3, 1824 (No. 10,288), to find the authorship claimed by Dr. Marshall of Durham. I am not aware that his letter received any reply, either at the time or subsequently; but as it might possibly escape the attention of those who could have vindicated Wolfe's claim, and the "incontestable evidence" to which it alludes may yet be capable of production, I trust you will not think this copy unworthy of being noted in your widely circulated and useful publication.

J. R. WALBRAN.

Fall Croft, Ripon.

"ODE ON THE BURIAL OF SIR JOHN MOORE."

To the Editor of the Courier.

SIR,—Permit me through the medium of your highly respectable journal (which I have chosen as the channel of this communication, from my having been a subscriber to it for the last fifteen years) to observe, that the statement lately published in the *Morning Chronicle*, the writer of which ascribes the lines on the burial of Sir John Moore to Woolf, is FALSE, and as barefaced a FABRICATION as ever was foisted on the public. The lines in question were not written by Woolf, nor by Hailey, nor is Deacoll the author, but they were composed by *me*. I published them originally some years ago in the *Durham County Advertiser*,

a journal in which I have at different times inserted several poetical trifles, as the 'Prisoner's Prayer to Sleep;' 'Lines on the Lamented Death of Benjamin Galley, Esq.,' and some other little effusions.

"I should not, sir, have thought the lines on Sir John Moore's funeral worth owning, had not the false statement of the *Chronicle* met my eye. I can prove, by the most incontestable evidence, the truth of what I have asserted. The first copy of my lines was given by me to my friend and relation Captain Bell, and it is in his possession at present: it agrees perfectly with the copy now in circulation, with this exception, it does not contain the stanzas commencing with 'Few and short,' which I added afterwards at the suggestion of the Rev. Dr. Alderson, of Butterby.

I am, Sir, yours, &c.,
H. Marshall, M.D.

South Street, Durham, Nov. 1. 1824."

COKE AND COWPER, HOW PRONOUNCED.

(Vol. v., *passim.*)

Notwithstanding the able treatment these questions have already received, I would venture to suggest that they may yet be discussed *scientifically*, if taken in an *analogical* point of view. Whatever the difference of opinion, or rather usage, that may exist on the *correct* pronunciation of either name, we can, I think, arrive at no certain result without tracing the foundation on which opinion or usage may rest, and the fixed laws that must inevitably govern their adoption. Heraldry, it seems to me, supplies the basis for those laws, if not the laws themselves; for by it our modern nomenclature is to a great extent supported, its errors modified or expunged, and anarchy and ruin diverted from sapping the bulwarks of English identity and English pride — the good old names, still rife among us, in many instances the stainless records of ancestral worth.

By a reference to the coat-armour of the various families of Cooper, Couper, and Cowper, as gathered from the pages of Burke, it will at once be seen that the same bearings are interchangeably used by all of them, with only slight variations,—the resemblance being sufficiently distinct to mark a common origin. The paternal coat of the ennobled name of *Cowper*, I would further remark, bears in some of its features a strong affinity with the arms of the "Coopers' Company" of London. The foregoing remark will also apply so *Coke*, *Cook*, and *Cooke*, — the arms of *Coke* of Holkham (the present Earl of Leicester), being borne by several families of Cooke, with one or two differences of tincture; yet on the testimony of Wotton it would seem that the uniform spelling of the former name has been *Coke* from before the time of Edw. III. "Sir Thomas *Coke*, of Munteby, Lord of Dudlington" (a lineal ancestor of the great Sir Edward Coke, and also of the Leicester family), being the first on record of that name in the pedigree given by Wotton of the Longford family, now extinct. I concur in the suggestion of Mr. Lawrence (Vol. iv., p. 93.) that "Coke is the old English form of writing Cook, from the Anglo-Saxon Cōc," or perhaps from the Norman-French *Le Coq* (a name still common in the Channel Islands; where, by the way, Mr. Lower may still find many compounds of *Le* (Vol. v., pp. 509. 592.) in almost pristine purity, such as Le Quesne, Le Bas, Le Febvre, Le Conteur, &c.), the primitive sound of *o* being perhaps short, and since softened into *oo*. Some confirmation of this may be traced in the fact that Burke gives Cock, Cocke, or Koke (*alias* Coke), as bearing for crest "an ostrich, in the beak a horse-hoe;" which is also borne by the Earl of Leicester, differenced on a chapeau. That the spelling of both Coke and Cowper was left very much to discretion has been shown by previous correspondents, and is further confirmed by Gwillim and other old writers. The former testifies in his usually quaint style:

"He beareth parted per pale gu. and az. 3 eaglets displayed argent by the name of *Cooke* of Norfolk. These were the armes of that great man and eminent lawyer, Sir Edward *Cooke* (or Coke), Knt., Lord Chief Justice of King's Bench *temp.* Jac. I. He was the only son of Robert Coke, of Milleham, in the said co." &c. &c.—Vide Kent's *Abridgment*, p. 772.

And again (Ib. p. 476.):

"He beareth azure, a tortoise erect (or) by the name of Cooper (alias *Cowper*) 'sic' of Nottinghamshire. Borne by Thomas Cowper, Esq., High Sheriff of that county 10 Eliz."

Sir Richard Baker, the "chronicler," speaks of Sir Edward *Cook* and Mr. Clement *Coke*, reversing the names in the index, and using each indiscriminately throughout the body of his (I am aware) usually inaccurate work; but being the testimony of a cotemporary, I thought it, on *that* account only, worth noting.

Glancing at the Peerage list of family names, I cannot forbear the thought that much of the confusion and irregularity attendant on the various spellings of one name may have arisen, in some cases at least, from a morbid propensity evinced in the desire to *aristocratify* (if I may be allowed the term) names of somewhat plebeian origin, so as to render them strictly admissible to patrician circles, — witness Smythe, Taylour, Turnour *, and others; while many, such as Butler, Carpenter, Cooper, Smith, Gardiner, &c., still remain in almost primitive simplicity, and innocent of specious disguise.

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* I have somewhere seen the plea that this family derive their name from some Norman valiant yclept "De Tour Noir;" but the resemblance of both name and arms to the commonplace "Turner" is too apparent to escape observation.

At the risk, then, of offending good taste, outraging early and fond associations, and perhaps incurring the charge of "affectation," I cannot but think that the variations of Cooper, Couper, and Cowper are *correctly* pronounced Cooper, and that Coke and Cooke should be regarded as two ways only of spelling one modernised pronunciation; though, at the same time, I can have no sympathy with the drawing-room "slang" of the present day,—the ridiculous perversions patronised by it (as Broom for Brougham, Darby for Derby) having justly afforded scope for the current wit of the day, and pointed the keenest satires of our humorous friend *Punch*. H. W. S. T.

Southampton.

Replies to Minor Queries.

Use of Slings by the Early Britons (Vol. v., p. 537.). — Similar discoveries to that on Weston Hill have been made on the fortified positions in the south-east of Devon. Among the means adopted by the Romans for the defence of their camps and stations, stones were used, the larger being thrown from engines, and the smaller from slings (Cæsar, *Bell. Gall.*, l. ii. s. 11. 19. 24., iv. 23.; v. 35., &c.); and we learn from Vegetius that they were in the practice of collecting round stones in their fortified places, to be ready for use in case of an attack:

"Saxa rotunda de fluviis, quia pro soliditate graviora sunt et aptiora mittentibus, diligentissimè colliguntur, ex quibus muri replentur."—Lib. iv. c. 8.

Heaps of stones collected for this purpose were found in the hill fortress, now partially destroyed, called Stockland Castle, and others in the neighbourhood of Membury Castle; for particulars respecting which, see a little work entitled *The British and Roman Remains in the Vicinity of Axminster, in the County of Devon*, p. 82. For an account of similar stones found in the camp at Camalet, see also Dr. Stukeley's *Itinerary*, p. 142.

J. L.

Burial in Unconsecrated Ground (Vol. v., p. 596.). — The name of *Thomas Hollis* ought not to be omitted in the list of those persons who have chosen to be buried in unconsecrated ground. He was healthy, rich, learned, and liberal. He was honoured as a patriot, and was anxious to promote the welfare and happiness of his fellow-creatures. It might be expected that, with all these advantages, he was a happy man; but many of the nine hundred pages in which his *Memoirs* are enshrined (4to. 1780) demonstrate that he was far from happy.

He had ordered that —

"In the middle of one of these fields, not far from his house [Corscombe, Dorsetshire], his corpse was to be deposited in a grave ten feet deep, and that the field should be immediately ploughed over, that no trace of his burial-place should remain."

As he was walking in these fields, Jan. 1, 1774, he suddenly fell down and expired, in the fifty-fourth year of his age. His burial took place as he had ordered. T. D. P.

Etymology of Fetch and Haberdasher (Vol. v., pp. 402. 557.).—A correspondent in a late Number inquires respecting the etymology of the Irish *fetch*, an apparition supposed to warn a person of approaching death. The superstition is by no means confined to Ireland, and in Pembrokeshire appears in the shape of the fetch-candle, a light seen moving in the air at night, and supposed to be in attendance on a ghostly funeral, portending the speedy death of the party who sees it. The name might be plausibly explained as if the apparition were commissioned to *fetch* the fated seer to the other world, but probably erroneously. The superstition is, I believe, of Scandinavian origin, taking its rise in the Vætt of those regions, a kind of goblin of dwarfish stature, supposed to dwell in mounds, whence *vætte-lys*, literally the Vætt's candle, a name given in Norway to the Will-o'-the-wisp, affording both a physical and etymological explanation of the fetch-candle, that can hardly be doubted. See VAET, VÆTTE-LYS, Molbech's *Dialects-Lexikon*.

Another word that has lately been made the subject of inquiry is *haberdasher*, and the speculations offered with respect to the origin of this singular word are so wholly unsatisfactory, that it may be worth while to add one that has at least a solid foundation, though it certainly leaves a considerable slip to be cleared by conjecture at the conclusion.

A word of so complex a structure, not apparently reducible to significant elements, must be strongly suspected of corruption, and the origin would naturally be looked for in France, from whence we derive the names of so many of our tradesmen, as butchers, tailors, cutlers, chandlers, mercers, &c. Now the *Dictionnaire de Languedoc* has "Debassaire, bonnetier, chaussetier, fabricant de bas," from *debasses*, stockings. With us "The haberdasher heapeth wealth by hats," but he usually joins with that business the trade of hosier; and possibly, when the meaning of the French term was not generally understood in this country, the name of the article dealt in might have been added to give significance to the word, and thus might have formed *hat-debasser*, or *hat-debasher*, *haberdasher*.

H. WEDGWOOD.

Baxter's "Heavy Shove," &c. (Vol. v., pp. 416. 594.). — From all I can learn, and I have carefully searched for evidence, the Rev. Richard Baxter is not the author of the *Heavy Shove*, referred to by some of your correspondents. Had such a work

been written by Baxter, some reference would have been made to it in *His own Life and Times*, where he refers to the history of the whole of his publications, including even those of a mere pamphlet form, consisting only of a few sheets. It is very possible that such a work was written by a Mr. Baxter; but not Richard, or that Richard Baxter may have contributed the preface to such a book, a thing he was very much in the habit of doing. I have in my possession a small work entitled —

"The Doctrine of Self-Posing, or a Christian's Duty of putting Cases of Difficulty to Himself, being the Sum of some Sermons Preached at Upton-on-Severn, in the County of Worcester, by B. Baxter, late Minister of the Gospel there, but now removed, with a Preface by Richard Baxter, 1666."

It is not improbable that the Rev. B. Baxter was the author of the *Heavy Shove*. That such a title was ever given to the *Call to the Unconverted*, is very improbable. Baxter gives a particular account of the circumstances under which this work, as well as the *Saints' Rest*, were written, but not a word does he state about any alteration in their titles. I can find nothing in the first edition of the *Saints' Rest* that will warrant the supposition that Baxter ever intended any other titles to these works than those by which they are universally known. If any alteration has ever taken place in the titles of some of Baxter's publications, it must have been made by other hands. H. H. Bealby.

North Brixton.

"*We Three*" (Vol. v., p. 338.). — The Loggerheads as an inn sign is not so uncommon as your correspondent fancies. That at Pentre, near Mold, is of considerable age, and one can only perceive the outline of human heads on the board. The exact date I could not discover. In Liverpool there is one called the "Loggerheads Revived," where the figures are painted with considerable force. The prevailing characteristic is two men of stout and jovial aspect grinning at the spectator.

Agmond.

Age of Trees (Vol. iv., pp. 401. 488.). — I may remind your correspondent of the curious old linden tree at Freyburg, in Switzerland, planted in remembrance of the battle of Morat, by a citizen who returned safely. The battle was fought June 22, 1476. Agmond.

The Diphthong "ai" (Vol. v., p. 581.). — I believe your correspondent R. Price is in error in attributing inconsistency to Walker in respect of the sound *ai* in *pail*, and the sound *aye*. It appears to me that Walker's opinion is that the former is a simple vowel, "formed by *one* conformation of the organs;" and the latter a compound vowel, in pronouncing which "the organs *alter* their position." This opinion involves no inconsistency, though it may be erroneous. Spurrell, in his *English-Welsh Pronouncing Dictionary*, asserts the contrary opinion, namely, that *ai*, *a*, *ay*, &c., are merely different ways of writing the same sound, which he considers a diphthong, composed of *e* Welsh and *e* English, the Welsh *e* being identical with *a* in *mare*, *e* in *there*, *ea* in *pear*, and other words, as pronounced by the generality of Englishmen. He also treats *o* in *note* as a diphthong, which Walker considers simple. The Welsh *o* is simple, and differs from the diphthongal English. There does not appear to be any reason for distinguishing between the pronunciation of *pail* and *pale*, as the pronunciation of words ought to regulate their spelling, rather than the spelling govern their pronunciation. Ap Rhisiart.

The Symbol of the Pelican (Vol. v., pp. 211, 212.). — I should be glad if your correspondent Mariconda will favour me with the title of a book or books printed by Rocco Bernabo, in which the device may be seen. In George Wither's *Collection of Emblemes* *, book iii. p. 154., there is a representation of this symbol surrounded by the motto "Pro lege et pro grege;" but although the page is headed

"Our Pelican, by bleeding, thus,
Fulfill'd the Law, and cured us;"

the representation (both of the bird and its young) is that of an eagle. A. M.

John Hope (Vol. v., p. 582.).—In 1768 he succeeded his father as member for Linlithgow, as the nominee of his relation the Earl of Hopetoun, who, it appears, allowed him an annuity — I infer of 200*l.* a year — towards defraying his expenses when attending parliament. He appears to have been somewhat more liberal in his political opinions than the earl approved, and in consequence of his voting against government on the question of giving Luttrell the seat for Middlesex, the earl withdrew his support, and John Hope was declared on petition "not duly elected." I collect the above few particulars from a pamphlet which he published in 1772, entitled *Letters on Certain Proceedings in Parliament during the Sessions* 1769, 1770, written by John Hope, Esq., late representative for the county of Linlithgow.

If your correspondent has any wish to see the pamphlet, I will forward it to you. N. J.

Stoup (Vol. v., p. 560.). — As a contribution towards the list of examples of *exterior* holy water stoups requested by Mr. Cuthbert Bede, I beg to inform him that one exists outside the south porch of the church of Hungarton in this county.

* "A collection of Emblemes, ancient and moderne, quickened with Metricall Illustrations, and disposed into Lotteries both Morall and Divine, that instruction and good Counsell may bee furthered by an honest and pleasant recreation. By George Wither, London: printed by Augustine Matthewes, 1634."

It adjoins the eastern jamb of the archway, and has a stone canopy above it. I am not aware of there being any other example in this neighbourhood. LEICESTRIENSIS.

A perfect holy water basin or stoup exists at the church of Ixworth, St. Mary, on the exterior of the chancel entrance, south side of the church; also one on the exterior of the church at Pakenham, at the porch entrance, on the north side of the church: both in Suffolk. These observations were made in my visits to those churches in Aug. 1849, and I believe the stoups are still to be found there. C. G.

There is an exterior holy water stoup at Winchester Cathedral; I think on the south wall. TECEDE.

Flanagan on the Round Towers of Ireland (Vol. v., p. 584.).—That this announcement may not hazard the standing of those who have laboured to expound the mystery which the Cambrian bishop of King John's day could not, I can testify that, having been allured by the title set forth in R. H.'s late communication, I examined the little pamphlet, and cannot think its author could for a moment be considered other than a *literary wag*, a caricaturist of antiquities, as Father Print has been of poetry. I yet remember that the composition was at the time attributed to a prelate of very high rank on the Irish bench of bishops. "Stat nominis umbra." J. D.

Giving the Sack (Vol. v., p. 585.).—A querist in a late Number seems to have confounded two expressions of essentially different import, viz. the German "Einem einen Korb geben," to give one the basket, and the widely-spread expression of "giving one the sack." Of these the former is used when speaking of a lady refusing an offer of marriage; and, in a secondary sense, any one receiving a refusal in general is said to "get the basket." Nothing but guesses, and very unsatisfactory ones, have been given as to the origin of this expression. They may be seen in Adelung, under the word *Korb*. The import of the other expression may be accounted for in a more satisfactory manner. To tell a person in English to "pack up his orts," is to send him about his business, — to desire him to clear away even his orts or crumbs, and to leave no traces of himself behind. In French the word *quilles*, or ninepins (probably used as a type of the property least worth carrying away a person could have) takes the place of our *orts;* and "trousser leurs quilles" is explained by Cotgrave, "to pack up or prepare for their departure." Hence, "donner son sac et ses quilles" to a workman, or person in our employ, is to pack him off; to hand him his traps; and thus to give him the clearest intimation of our desire of his immediate departure. The import is a little obscured in the English version of "giving one the sack." H. WEDGWOOD.

42, Chester Terrace, Regent's Park.

The country beggars in Ireland and Scotland formerly received the alms of the charitable in meal, potatoes, and other farming produce, which they carried off in sacks and bags, suspended round their bodies. In the North of Ireland, in my youthful days, the phrase was well understood to imply that a person, when he had got the sack (was discharged from his situation), had no other resource than to become a mendicant, and carry a bag, the well-known emblem of his profession.

"The world may wag
Since I've got the bag,
For thousands have had it before me:"

was the chorus, and all I recollect, of a very common Irish beggars' song, about thirty years ago. The expression, however, is much older, and is plainly alluded to, with the same signification, in the following extract from the violent satire on Cardinal Wolsey, which is, I believe, erroneously attributed to Dr. Bull:

"The cloubbe signifieth playne his tiranny,
Covered over with a Cardinal's hatt,
Wherein shall be fulfilled the prophecy,
Aryse up Jacke, and put on thy salatt,
For the tyme is come of bagge and walatt."

W. PINKERTON.

Ham.

The Bells of Limerick Cathedral (Vol. i., p. 382.; Vol. ii., p. 348.).—It would tend, no doubt, much to the illustration of one of the most beautiful traditions of Ireland, if any one would contribute a note of the tone, workmanship, or decoration of these celebrated bells. Mr. N. P. Willis, before narrating the legend printed in "N. & Q.," merely observes (*Scenery and Antiquities of Ireland*, vol. i. p. 106.) that his guide to the belfry called on him "to admire the *size* of the bells." If neither inscriptions nor peculiarities of decoration or construction is observable, probably the accounts of the bursar of the cathedral, or some of the other records of the chapter, might afford evidence of the substantial truth of the tradition, and of the period when its incidents occurred.

J. R. WALBRAN.

Fall Croft, Ripon.

Mexican, &c. Grammar (Vol. v., p. 585.).—In reply to the Query of W. B. D. respecting grammars of the South American languages compiled by the Spanish missionaries, I would inform him that such an one was drawn up and printed by the Jesuits in their missions in Paraguay of the *Guarani* language, which is, I believe, the most diffused of the South American native tongues, and forms the basis of very many of the other numerous dialects of that continent. When in

Paraguay in 1842, I procured, with great difficulty, a copy of this work, which, unfortunately, I have not by me so as to describe it exactly; but, to the best of my recollection, it is a very small quarto, and was printed about the end of the seventeenth century at one of the *Misiones de Paraguay*. The work is doubtless, as W. B. D. surmises, very scarce even in South America or Spain.

G. J. R. G.

Bishop Merriman (Vol. v., p. 584.).—According to Harris's edition of Ware's *Irish Bishops*, p. 205., John Merriman was consecrated Bishop of Down in St. Patrick's church, Dublin, on the 19th Jan. 1568–9, by Thomas Lancaster, Archbishop of Dublin, assisted by the Bishops of Kildare, Meath, and Ossory; and we find from the *Ulster Inquisitions*, published by the Irish Record Commissioners in 1829, that the family existed in the county of Down (in which county the diocese of Down is situate) long after the bishop's death in 1572, and there occupying a highly respectable position in society. In 1606 William *Merryman* was living in Bishop's Court (part of the episcopal lands of Down), in the barony of Lecale; in 1622 Robert *Merryman* of Sheepland, another portion of the same episcopal lands in same barony, was one of the trustees of the estates of Arthur Magenis, Viscount Iveagh; and Nic. *Maryman*, of same place, is also mentioned as having obtained the lands of Glyvett, in same barony, from George Russell, previous to 1663. The name frequently occurs for some years later in the local history of the same district, but seems subsequently to have declined, and to have been called *Merryment*, latterly spelling it *Marmion;* a few farmers of which name are still to be found in the baronies of Lecale and Mourne.

J. W. H.

Birthplace of Andrew Marvell (Vol. v., p. 597.). —If it be "again and again stated that he was born at Hull," which Mr. Kidd is "reluctantly compelled to believe" was not the case, having in his possession "authorised documents" proving where the patriot really was born, but which place has not hitherto been disclosed, it may be well to refer your correspondent and others to Poulson's *History of the Seigniory of Holderness*, vol. ii. p. 480. 4to. 1841, where it is stated that the entry of his birth in the Parish Register of Winestead, of which place his father, Andrew Marvell, became rector, on the presentation of Sir Christopher Hildyard, Knight, on the 16th April, 1614, and resigned the living in 1624 for the Readership of the Holy Trinity Church, Hull, proves that the village of Winestead claims the honour of having been his birthplace.

F. R. R.

Anstis on Seals (Vol. v., p. 610.).—The MS. in question was in the Stowe Collection, and passed, with all the other MSS., to the Earl of Ashburnham in 1849.

It was No. 289. in the Sale Catalogue prepared by Leigh and Sotheby, but which was not generally circulated:—*Aspilogia*, 2 vols. folio; the first of 267 pages, and the second 233 pages.

G.

Foundation Stones (Vol. v., p. 585.).—There appeared in a weekly periodical, the *Leisure Hour*, of May 21, 1852, the following account of the foundation of Blackfriars Bridge:—

"The first stone of Blackfriars Bridge, the work of Robert Mylne, a Scotch architect, was laid on the 31st October, 1760. It was originally called Pitt's Bridge, in honour of William Pitt, the great Earl of Chatham. If the foundations are ever disturbed, there will be found beneath them a metal tablet, on which is inscribed in Latin the following grateful tribute of the citizens of London to the genius and patriotism of that illustrious statesman. 'On the last day of October, in the year 1760, and in the beginning of the most auspicious reign of George III., Sir Thomas Chitty, Knt., Lord Mayor, laid the first stone of this bridge, undertaken by the Common Council of London, during the progress of a raging war (flagrante bello), for the ornament and convenience of the city; Robert Mylne being the architect. In order that there might be handed down to posterity a monument of the affection of the City of London for the man who, by the power of his genius, by his high-mindedness and courage (under the Divine favour and happy auspices of George II.), restored, increased, and secured the British Empire, in Asia, Africa, and America, and restored the ancient reputation and power of his country amongst the nations of Europe, the citizens of London have unanimously voted this bridge to be inscribed with the name of William Pitt.'"

As it was not stated in the above-mentioned periodical whence this account was obtained, may I be permitted to make the Query,—Where the original account of the ceremony is to be found, and also the copy, in Latin, of the inscription on the said tablet?

Willow.

Milton indebted to Tacitus (Vol. v., p. 606.).—I need not remind your correspondent Mr. Gill in how very many instances the illustrious author of the *Paradise Lost* has "borrowed" the thoughts of foregone classics, and, as Mr. Gill well says, with "more than returned favour, lending them a heightened expression."

Warton's edition of the *Minor Poems of Milton*, with its formidable array of parallel passages from other and elder poets, furnishes an abounding example of a prevailing characteristic of Milton's mind, that of reflecting (perhaps unconsciously) the axioms and bright sayings of all ages of literature, stored in his capacious brain-treasury.

No writer of the same rank in genius has, I should suppose, to a greater extent re-fused the sentences of other authors which were worth preserving. Warton, I have heard, produced his edition in no friendly spirit towards the old republican, whom he hated for his politics, but to

manifest the abundance of the poet's obligations to his predecessors. There is no question that Milton "borrowed," and unscrupulously; but it was not an Israelitish "borrowing" of the Egyptians; he returned the thoughts he had appropriated with added lustre, or, to preserve the image in its integrity, with compound interest. As I remember, Leigh Hunt, when we were speaking on this very subject, acknowledged in his fanciful and humorous vein of language:—"Oh, yes! Milton 'borrowed' other poets' thoughts, but he did not 'borrow' as gipsies borrow children, spoiling their features that they may not be recognised. No, he returned them improved. Had he 'borrowed' your coat, he would have restored it, *with a new nap upon it!*" COWDEN CLARKE.

Plague Stones (Vol. v., p. 226.).—There was some time ago, and I believe is still in the neighbourhood of Dorchester, co. Dorset, one of these rare stones; it is situated on the east side of a public road, not far from the *first* milestone from Dorchester, on the London turnpike road; it stands near a tree close to the hedge, a few feet beyond the gate leading to Stinsford House, on the road just branched off to Moreton, &c. This stone has not been heretofore noticed, that I am aware of, as a plague stone; it has been commonly considered as a boundary stone, which its position cannot warrant: it is circular in shape, and near four feet high, having a round hollow of dishlike shape excavated on the top of it, and no doubt of the class above alluded to. It has been in the same place beyond the memory of man. G. F.

Algernon Sidney (Vol. v., p. 318.).—Niebuhr, when a youth of eighteen, made quite a hero of Algernon Sidney:

"This day," said he, writing from Kiel, Dec. 6th, 1794, "is the anniversary of Algernon Sidney's death III years ago, and hence it is in my eyes a consecrated day, especially as I have just been studying his noble life again. May God preserve me from a death like his; yet even with such a death the virtue and holiness of his life would not be dearly purchased. And now he is forgotten almost throughout the world, and perhaps there are not fifty persons in all Germany who have taken the pains to inform themselves accurately about his life and fortunes. Many may know his name, many know him from his brilliant talents, but they formed the least part of his true greatness."

In 1813, the late George Wilson Meadley, Esq., of Bishopwearmouth, the biographer of Dr. Paley, published *Memoirs of Algernon Sidney.*

E. H. A.

Edmund Bohun (Vol. v., pp. 539. 599.).—MR. RIX has been inquiring about this writer. Has it been noticed that he was licenser of the press in 1692? The book entitled—

"Observations historical and genealogical, in which the originals of the emperors, kings, electors, and other sovereign princes of Europe, with a series of their births, matches, more remarkable actions, and deaths, and also the augmentations, decreasings, and pretences of each family, are drawn down to the year 1690. Written in Latin by Anthony William Schowart, History-professor at Frankfort, and now made English; with some enlargements relating to England. 8vo. 1693. London."

bears the "imprimatur" of Edmund Bohun, with the date of "Decemb. 12, 1692;" and at the close of the preface the translator states that,—

"In the Latin copy, amongst King James II.'s children there is one mentioned and called *The Prince of Wales;* but *the late licenser, Mr. Bohun*, having expunged him, the translator could not, by the warrant of the Latin original, presume to insert him."

JOHN BRUCE.

Declaration of Two Thousand Clergymen (Vol. v., p. 610.).—I do not think the names of the two thousand clergymen that signed the declaration supposed to call in question the Queen's Supremacy were ever published. The declaration is too long for insertion in "N. & Q.," but RUSTICUS will find it in the *English Churchman*, No. 400, August 29, 1850, pp. 587, 588. G. A. T.

Miscellaneous.

NOTES ON BOOKS, ETC.

Those who, from knowing the active share always taken by Mr. Wright in the proceedings of the Archæological Association, and in the investigations carried on under its auspices in various parts of the country, and who, being aware that with such practical knowledge Mr. Wright combines a very general acquaintance with the antiquarian literature of the Continent generally, have consequently anticipated that his new book—*The Celt, the Roman, and the Saxon: a History of the early Inhabitants of Britain, down to the Conversion of the Anglo-Saxons to Christianity: illustrated by the Ancient Remains brought to Light by recent Research*—would be a volume full of information, pleasantly served up on that recondite subject—the primeval antiquities of this country—will not be disappointed. The work has been undertaken, as Mr. Wright informs us, for the purpose of supplying a Manual of British Archæology; of rendering that science more popular; and of calling the attention of Englishmen more generally to the past history of their country: and, with this latter view more particularly, is plentifully studded with engravings of all such objects as represent the classes or peculiar types with which it is necessary the student should make himself acquainted. Mr. Wright discards altogether the system of archæological periods which has been adopted by the antiquaries of the North, and has treated antiquarian objects simply according to the races to which they belonged; in fact, to use his own words, "has attempted to make archæology walk hand in hand with history." We do not agree with Mr. Wright in this entire rejection of the systems which have been advanced by Worsaae, Thomsen, and others; but we are

bound to admit that in carrying out his own views he has produced a most instructive and readable volume, and one well calculated to assist the student in his apparently dry, but really attractive search into the primeval antiquities of these islands.

Miss Catlow's abilities as a naturalist, and her tact in popularising any subject she undertakes, are too well known to need reiteration on this occasion. We have merely alluded to her possession of those excellent qualities, because our doing so enables us most briefly and most effectually to point out the characteristics of her *Popular Scripture Zoology, containing a Familiar History of the Animals mentioned in the Bible*, which, got up in the attractive style for which the natural history publications of Messrs. Reeve are always distinguished, forms a volume which at this prize-giving season well deserves the attention of parents and teachers.

The two new parts of Longman's *Traveller's Library* are little books of great interest and importance. Mr. Hope's *Britanny and the Bible; with Remarks on the French People and their Affairs*, consists of Notes written at the moment during several years' residence in different parts of that country, and treat principally of the spread of the Scriptures in Britanny, effected as it is chiefly by the labours of Englishmen, and by English aid—although that portion of the book which contains his observations on the late Revolution in France will probably be read with the greatest interest. Mr. Hope is somewhat of an alarmist: but his advice to us, "In fine, trust in Providence, *and keep your powder dry,—very dry*, and the flask in order," is too full of common sense to be neglected.—Mr. T. Lindley Kemp's *Natural History of Creation* is an ably written attempt to describe the laws by which Chaos became gradually fit for the occupation of plants and animals; to show the Creation that is daily going on around us, and the causes of disease upon living bodies. The impressions left by this little book upon the mind will far outlast the railway trip during which it may be perused.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Shakspeare's Julius Cæsar, by D'Avenant and Dryden, 1719. 12mo.
The New Universal Magazine.
Gentleman's and Lady's Polite Instructor. Vol. VI. 1784. London: Printed for Hodges, by Crowder and Woodgate.
Mahon's England, 4 Vols.
Scott's Lady of the Lake.
——— Lay of the Last Minstrel.
——— Marmion.
The original 4to. editions in boards.
Flanagan on the Round Towers of Ireland. 4to. 1843.
A Narrative of the Proceedings in the Douglas Cause. London, Griffin, 8vo. 1767.
Clare's Poems. Fcap. 8vo. Last edition.
Mallet's Elvira.
Magna Charta; a Sermon at the Funeral of Lady Farewell, by George Newton. London, 1661.
Chaucer's Poems. Vol. I. Aldine Edition.
Biblia Sacra, Vulg. Edit., cum Commentar. Menochii. Alost and Ghent, 1826. Vol. I.
Barante, Ducs de Bourgogne. Vols. I. and II. 1st, 2nd, or 3rd Edit. Paris. Ladvocat, 1825.
Biographia Americana, by a Gentleman of Philadelphia.
Potgieseri de Conditione Servorum apud Germanos. 8vo. Col. Agrip.

The Comedies of Shadwell may be had on application to the Publisher of "N. & Q."

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Notices to Correspondents.

Replies Received.—*How the ancient Irish crowned their Kings—Roses all that's fair adorn—The Chevalier St. George—Chantrey's Sleeping Children—Whit—"Like a fair lily"—Warton's Note—Plague Stones—Work on Seals—Papal Bull—Portrait of George Fox—Sites of Buildings changed—The Heavy Shove—Declaration of 2000 Clergymen—Was Elizabeth fair or dark—Longevity—Seth's Pillar—Frebord—Docking Horses' Tails—Hostages to Fortune—Punch and Judy—Robert Forbes—John Hope, &c.*

Bonsall *is thanked. The Notes in question will be very acceptable.*

Q. Q. Q. *Parker's* Glossary of Heraldry *is perhaps the readiest authority to which we can refer our Querist on the subject of the Badges to which he refers. His other Query shall be attended to.*

Lee. *She whom Tennyson describes as having*

"Clasp'd in her last trance
Her murder'd father's head,"

was Margaret Roper, daughter of Sir T. More. See "N. & Q.," Vol. iii., p. 10.

Inquisitor's *Query shall be attended to.*

R. H. B. *will find his Query respecting* Scotch Provincial Tokens *in our* No. of the 19th of June, p. 585.

The Index and Title-page to Volume the Fifth will be ready immediately.

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THE QUARTERLY REVIEW, No. CLXXXI., is published THIS DAY.

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Notes.

HISTORICAL VALUE OF SOUTH'S SERMONS.

I seldom take up the *Sermons* of the eloquent and witty Dr. South without feeling much surprised that so little use is made of them in illustrating the *History of England* from the martyrdom of King Charles I. to the death of Queen Anne. And I now venture to offer this hint through the medium of the "N. & Q.;" for I feel confident that any one who reads them with a *historical*, as well as a theological view, will be well repaid for his trouble. South passed a long and active life in the service of the Church of England; and amongst her worthies she can scarcely reckon a more able or undaunted son. He was born in 1633, and lived on, through the most eventful period of English history, until July 8th, 1716. He likewise retained the full possession of all his faculties to the last, and was more than eighty-one years old when he dedicated to the Right Hon. Wm. Bromley the fourth volume of his inimitable *Sermons:*

"Jam senior; sed cruda Deo viridisque senectus."

In the year 1647, South was entered one of the king's scholars at Westminster; and signalised himself the following year by reading the Latin prayers in the school on the day of King Charles I.'s martyrdom, and praying for his sacred majesty by name about an hour or two before he was beheaded. This anecdote I take partly from the memoirs prefixed to South's *Posthumous Works*, p. 4., Lond. 1717, 8vo., and partly from his own most valuable sermon upon Proverbs xxii. 6., vol. ii. p. 188., Dublin, 1720, fol. I do wish we could make out the names of the youthful heroes who were South's companions upon this interesting occasion; but the good Dr. Busby was their tutor, which will account for their being "really king's scholars as well as called so."

In 1651 South was elected student of Christ's Church, Oxford, together with the notable John Locke, and graduated Bachelor of Arts 165$\frac{4}{5}$. In the same year a thin little quarto volume was published by the University of Oxford to congratulate Oliver Cromwell upon the peace then concluded with the Dutch, and some Latin verses were con-

tributed by South. I have read them in the above-mentioned volume, though not very lately, and also in Burton's *Cromwellian Diary*, where they form the subject of triumph. Very little, I think, can be made of them, and they seem a "forced compliment upon the usurper" (*Memoirs*, p. 5.), imposed most probably upon South by the head of his college, the notorious John Owen, who had been appointed to the deanery of Christ's Church, Oxford, by Cromwell's interest in 1651. At all events he was no favourite of Owen's, who opposed him severely when he was proceeding to the degree of Master of Arts in 1657, for which he was wittily rebuked by South, as also for reprimanding him for worshipping God according to the prescribed Liturgy of the Church of England.

Indeed, "there was no love lost between them;" and when Owen, who was Vice-Chancellor, set up to represent the University of Oxford in parliament, he met a most manly and vigorous opposition, which was chiefly attributable to South. In the year 1658, South was admitted to holy orders by a regular though deprived bishop of the Church of England; and in 1659 preached at Oxford his memorable assize sermon, *Interest deposed, and Truth restored.* In 1660 he was appointed University orator. At last came the Restoration. South was nominated chaplain to Edward Earl of Clarendon; and in 1663 was installed prebendary of St. Peter's, Westminster. Then followed, in 1670, a canonry of Christ's Church, Oxford; and in 1678 the rectory of Islip, in Oxfordshire. He was chaplain in ordinary to King Charles II.; and refused several bishoprics during his reign. He afterwards refused an Irish archbishopric when James II. was king, and Lord Clarendon, the brother of his great patron Lord Rochester, was Lord Lieutenant of Ireland.

He did *not* sign the document inviting over William of Orange, for he held the doctrine of passive obedience. Yet, subsequently, when King James had left England, he did not become a Nonjuror; but, with a memorable compliment upon the deprived bishops, he refused to accept any of their vacant sees.

When Bishop Sprat died, South was offered the see of Rochester and Deanery of Westminster, but refused upon the plea of his advanced age. (*Posthumous Works*, p. 137.) In fact, he was a great and good man, and his witticisms must not make us forgetful of his true-hearted allegiance to the Church of England. When the Socinians were gaining ground in consequence of the Act of Toleration, the voice of South was raised most warmly against them. And if we want to know Puritanism in its rampant state, we must read South as well as Cleveland's *Poems* or *Hudibras*.

Has any one ever described more vividly than South the apparent sanctity and real profligacy of the Puritanical leaders; or the mixture of papal emissaries amongst the rebels; or Cromwell's first appearance in parliament—"a bankrupt beggarly fellow, with a thread-bare torn cloak and a greasy hat, and perhaps neither of them paid for;" or Hugh Peters; or John Owen; or the "Preaching Colonels;" or the Puritanical fasts commenced "after dinner;" or "the *saving-way* of preaching, which saved much labour, but nothing else that he knew of;" or the artizan preachers who "could make a pulpit before they preached in it," and had "all the confusion of Babel amongst them without the diversity of tongues;" or "that great mufti John Calvin, the father of the faithful;" or the Socinianising tendency of Grotius' writings; or the "right worshipful right honourable sinners" of the day?

There are also in his *Sermons* sly allusions to King James II.'s breach of faith and intolerance; and the real cause of his popery, as well as that of Charles II., is stated to have been the kindness they had received from Romanists, and the injustice they themselves, as well as their fathers, had undergone from their ultra-protestant subjects. In fact, Dr. South's *Sermons* are not merely unrivalled for force of diction, masterly argument, and purity of style; but I could soon prove that they are likewise most valuable as historical documents were I not fearful of trespassing too much upon the columns of the "N. & Q." RT.

Warmington.

SHAKSPEARE READINGS, NO. V.—"CORIOLANUS," ACT III. SC. 1.

"Bosom multiplied" *versus* "Bisson multitude."

Dissenting from the general acclaim with which the proposed substitution of this latter phrase has been received, it is due to the notoriety of the emendation, as well as to the distinguished names by which it is advocated, to explain the grounds upon which I declare my adhesion *to the old reading*.

But, in the first place, I wish to observe that I cannot perceive anything in the proposed alteration to exalt it above the common herd of conjectural guesses: on the contrary, with the example of *bisson conspectuities* in the same play, nothing appears *more obvious* than the extension of the same correction to any other suspected place to which it might seem applicable. Dealing with it, therefore, merely as conjectural, I reject it;—

1. Because the apologue of "the belly and the members," in the first scene, gives its tone to the prevailing metaphor throughout the whole play. Hence the frequent recurrence of such images as "the many-headed multitude," "the beast with many heads butts me away," "the horn and noise of the monster," "the *tongues* of the *common mouth*," &c.; and hence a strong probability that, in any given place, the same metaphor will prevail.

2. Because in *Coriolanus* there are three several

expressions having a remarkable resemblance in common, viz.:

"multiplying spawn,"
"multitudinous tongue,"
"bosom multiplied,"

and the concurrence of these three is strongly presumptive of the authenticity of any one of them.

3. Because, in the speech wherein *bosom multiplied* occurs—the matter in discussion being the policy of having given corn to the people *gratis*—when *Coriolanus* exclaims, "Whoever gave that counsel, *nourished* disobedience, *fed* the ruin of the state;" these two words, of themselves, seem intended to be metaphorical to the subject: but when he goes on to inquire, "how shall this bosom multiplied *digest* the senate's courtesy," it becomes manifest that *digest* continues the metaphor which *nourished* and *fed* had begun. And if, in addition, it can be shown that *bosom* was commonly used as *the seat of digestion*, then the inference appears to be irresistible, that *bosom multiplied* is a phrase expressly introduced *to complete the metaphor*. Now, that *bosom* was so used, and by Shakspeare, is easily proved. Here is one example, from the Second Part of *Henry IV.*, Sc. 1.:

"Thou beastly feeder . . . . . .
. . . . . disgorge thy glutton bosom."

But I shall go still further: I assert that Shakspeare nowhere has used *digest* in the purely mental sense; that is, without some reference, real or figurative, to the animal function of the stomach. Certainly there is one *seeming* exception; but even that, when examined into, arises from a palpable misinterpretation, which, when corrected, returns with redoubled force in favour of the assertion.

I refer to the apologue of "the belly and the members," already alluded to, in which the following passage is, in all the editions, as far as I am aware, pointed in this way:

"The senators of Rome are this good belly,
And you the mutinous members: For examine
Their counsels and their cares; digest things rightly,
Touching the weal o' the common; you shall find
No public benefit, which you receive,
But it proceeds, or comes, from them to you,
And no way from yourselves."

If this reading were correct, it would doubtless afford an example of the use of *digest* in the abstract sense; but it is in reality a gross misprision of the true meaning of the passage, and is only another proof of how far we are still from possessing a correctly printed edition of Shakspeare. The proper punctuation would be this:

"The senators of Rome are this good belly,
And you the mutinous members!—For examine—
Their counsels, and *their* cares *digest* things rightly
Touching the weal o' the common!—you shall find"—
&c.

"*For examine*" is introduced merely to diversify the discourse, and to fix the attention of the listeners; it might be wholly omitted without injury to the sense: but in the passage as it now stands, *examine* is made an effective verb, having for its objects the counsels and cares of the senators; while *digest* is made auxiliary to and synonymous with *examine*, and, like it, is in the imperative mood, as though addressed to the people, instead of being, as it ought to be, in the indicative, with *counsels* and *cares* for its agents. It is a curious instance of how completely the true sense of a passage may be distorted by the misapplication of a few commas.

Digest, therefore, in this passage, as elsewhere, is in direct allusion to the animal function. The very essence and pith of the parable of "the belly and the members" is to place in opposition the *digestive* function of the belly with the more active offices of the members; and the application of the parable is, that "*the senators* are this good belly," *their* counsels and *their* cares *digest* for the general good, and distribute the resulting benefits throughout the whole community. This is the true reading; and no person who duly considers it, or who has compared it with the original in Plutarch, but must be satisfied that it is so.

4. Because, since *digest* is thus shown to have been invariably used by Shakspeare with reference to the animal function, *bosom multiplied*, having close relation with that function, is in strict analogy with the prevailing metaphor of the play; while, on the other hand, *bisson multitude* has no relation with it at all; and therefore, had the latter been the genuine expression, it would have been associated, not with *digest*, but with some verb bearing more reference to the function of sight, than to that of deglutition or concoction.

5. Because I cannot perceive why there should be any greater difficulty in the metaphorical allusion to *the bosom multiplied digesting the senate's courtesy*, than to *the multitudinous tongue licking the sweet which is their poison*. There is, in fact, such a close metaphorical resemblance between the two expressions, that one can scarcely be doubted so long as the other is received as genuine.

The foregoing arguments in favour of the old reading may seem to be unnecessarily elaborate; the more especially so that none of the early commentators appear to have suspected anything wrong in it; not even Monk Mason, although he was meddling with the very passage in question when he proposed to substitute *motive* for *native*. But when a sort of *superconjectural* authority is claimed for a questionable and unnecessary innovation, on the score of presumed internal evidence of authenticity ("N. & Q.," Vol. v., p. 485.), it is time for every true conservative of Shakspeare's text to bestir himself in its defence. A. E. B.

Leeds.

P.S. Since writing the foregoing, the following passage has occurred to me as furnishing an ex-

pression almost identical with "bosom multiplied." There are few disputed phrases of Shakspeare to which so happy a parallel, from his own text, could be cited.

——— "the old and miserable king —
Whose age has charms in it, whose title more,
To pluck the COMMON BOSOM on his side,
And turn our impressed lances in our eyes
Which do command them."

King Lear, Act V. Sc. 3.

RUBY GLASS.

Many of your readers and writers being earnest admirers of ancient painted glass, and interested in the revival of the art, it is much to be desired that some method should be devised, through the medium of your publication, for its encouragement. The reform must commence at the glass-house, and happily a movement in the right direction has been already made. The grand desideratum is a good ruby; for perhaps there is little or no inferiority in other colours, the difference of effect being attributable to corrosion, lichens, texture, dust, and other causes. Early ruby is of exquisite brilliancy, and can only be represented in drawings by vermilion. The intensity was well described by the remark on a fragment, that "it was like a soldier's jacket!" The later ruby generally bears more resemblance to the gem, and is copied on paper by carmine. The best of both sorts is usually streaked or mottled, sometimes showing a large portion of the white, on which it forms a thin coating, this glass being, as it is technically called, "flashed" or "overlaid." This appearance has been lately well imitated; but the colour contains a fatal degree of orange, although the manufacturers unfortunately protest that it equals the finest of mediæval times.

The modern ruby in comparison is commonly, in the opinion of connoisseurs, more or less heavy, dull, and muddy, with an injurious tinge of yellow. So long as it is assumed that perfection is already attained, there is a bar to all improvement; and I would therefore propose that some plan be adopted for the exhibition of specimens, and the award of prizes. Probably the authorities at the Museum of Practical Geology, or at the Polytechnic Institution, would obligingly consent to admit the specimens, a competent jury being appointed. If some patriotic persons would present or lend pieces of the finest old ruby as a challenge to the manufacturers, the object would be facilitated; for it is only by juxtaposition that the comparative merits can be ascertained. Another difficulty to be surmounted, is to convince the public, as well as the makers and glass painters, that uniformity of tint and thickness, purity, and transparency, are not qualities which render the material most suitable for ecclesiastical windows; and that uneven, streaky, clouded ruby is the most to be admired. Such assurances are requisite, for instances are known of the employer insisting upon the removal of such "*imperfect* and *offensive* glass!" Strange, indeed, must it be if, with our superior scientific knowledge, "with all appliances and means to boot," modern skill should long fail in reaching the depth, richness, and splendour of the ancient reds.

Surely if there was an eager demand for the most appropriate sort, if its excellence was duly appreciated, and if emulation was excited, chemistry would be brought to bear more effectually upon the subject, exertions would be redoubled, and success fully achieved.

The important Query, as a preparatory step, is this, Will some public spirited individuals present specimens of the best old ruby to the Museum of Geology (Jermyn Street), where modern potmetal is already displayed, or to another similar institution? And it is hoped that it will receive a satisfactory practical answer. C. T.

FOLK LORE.

Springs and Wells.—Near to *Wooler*, in Northumberland, on the flanks of the Cheviots, there is a spring of water locally known as *Pin Well*. The country maids, in passing this spring, drop a crooked pin into the water.

In Westmoreland there is also a *Pin Well*, into the waters of which rich and poor drop a pin in passing.

The superstition, in both cases, consists in a belief that the well is under the charge of a fairy, and that it is necessary to propitiate the little lady by a present of some sort; hence the pin as most convenient. The crooked pin of Northumberland may be explained upon the received hypothesis, in folk-lore, that crooked things are lucky things, as a "crooked sixpence," &c.

There are many interesting superstitions connected with springs and wells, and, like most of superstition, there is a basis of truth when understood. There were sacred wells in ancient days, and there are numerous holy wells in Christian times. One well is reputed as "good for sprains," another spring is "good for sore eyes." There is a spring about five miles from Alnwick in Northumberland, known as *Senna Well*, and many other medicinal springs and wells may be enumerated. There are the world-renowned waters of Bath, of Buxton, of Matlock, of Harrowgate, of Cheltenham, of Malvern, &c., in England; but there are also springs and wells in the by-ways, having old legends connected with them, and it is to these I wish to draw attention through the pages of "N. & Q." The larger wells on the highways may be left to the puffing guide books, and to their day-

light fame; but I, for one, should like to be made acquainted with the springs and wells which, from time to time beyond the memory of man, have been held to make sound the lame, to cure diseases, to brew good beer, and, in more modern times, to make good tea. Should there be any fairy tale attached, I trust the writer will reveal it. *Folk lore* is of more use than the unreflecting imagine. ROBERT RAWLINSON.

Paganism in the Sixteenth Century.—The following curious passage from Pemble's *Sermon on the Mischiefe of Ignorance* (Oxford, ed. 1659), affords a lively illustration of popular education in his time:—

"Let me tell you a story that I have heard from a reverend man out of the pulpit, a place where none should dare to tell a lye, of an old man above sixty, who lived and died in a parish where there had bin preaching almost all his time, and for the greatest part twice on the Lord's day, besides at extraordinary times. This man was a constant hearer as any might be, and seemed forward in the love of the word: on his deathbed being questioned by a minister touching his faith and hope in God: you would wonder to hear what answer he made; being demanded what he thought of God, he answers that he was a good old man; and what of Christ, that he was a towardly youth; and of his soule, that it was a greate bone in his body; and what should become of his soule after he was dead, that if he had done well he should be put into a *pleasant green meadow.*"

The resemblance of the old heathen's heaven to the sacred fields "where souls do couch on flowers" of Hellenic mythology is curious. Had he derived his notions of futurity from a miracle-play, or is it a genuine relic of Saxon heathendom? T. STERNBERG.

FALSE SPELLINGS ARISING OUT OF SOUND.

A curious list might be compiled of English words conveying in their present form meanings totally in discordance with their derivatives. What I mean is this. The sound of such words has given birth to a new idea, and this new idea has become confirmed by a corresponding, but of course erroneous, mode of spelling. Such are the following, some of which have been already noticed by Dr. Lathom in his large grammar. Many of your readers could doubtless supply additional instances.

Dent de lion has been corrupted to *dandylion*, from an idea of the bold and flaunting aspect of the flower, whereas its name has reference to the root.

Contre-danse is spelled *country-dance*, as implying rural or common life pastime, instead of the position of the dancers.

Shamefastness, altered by our *modern* printers of the authorised version of the New Testament to *shamefacedness*, though the connexion of the passage shows it to have reference to the attire and not to the countenance. Query, has not Miss Strickland, in her life of Mary of Lorraine, fallen into the same error, in a quotation which states that while the court ladies were dressing gaily on one occasion, the princess (afterwards queen) Elizabeth preferred keeping to her own *shamefacedness?* This must surely be an alteration from *shamefastness.*

Cap-à-pie, armed from head to foot: this has given rise to the homely term of *apple-pie* order.

Folio-capo (Italian), first size sheet, suggestive of *foolscap.*

Asparagus, popularised into *sparrow-grass.* Lathom.

Chateau-vert hill, near Oxford, well known as *Shotover* hill. Lathom.

Girasole artichoke, *Jerusalem artichoke.* Lathom.

Farced-meat balls. The notion of their containing essence artificially concentrated has occasioned the spelling *forced*, whereas the meaning is simply *chopped.*

Spar-hawk (or rock-hawk), *sparrow-hawk.*

Satyr and Bacchanals, a public-house sign, *Satan and the Bag of Nails.*

Double-doré, *double-gilt;* from his bright yellow spot, the bee called in the west of England the *dumbledoor*, still further softened into *humble-bee.*

Gut-cord, *cat-gut.*

Engleford, or the Englishman's ford, modernised into *Hungerford;* but the corruption in the names of places is a very wide field.

Lauk (Ang.-Sax.), play, has been turned into *lark*, and even tortured into *sky-lark.* Lathom.

Sambuca, altered (through a French medium), though certainly not euphonised, into *sackbut*, treated by Miss Strickland in the work above mentioned as a Scottish bagpipe. Her version is not positively disputed, but merely the doubt raised whether or not the original chronicler intended to suggest the mode of inflation. Furthermore, is it likely that, as Miss Strickland surmises, the bagpipe was used at church? The meanings of ancient musical terms are doubtless very obscure. In some parts of England the *sackbut* is even identified with the *trombone.*

J. WAYLEN.

CATHEDRALS IN NORWAY.

Persons acquainted with Norway will remember the two towns of Stor Hammer and Lillehammer, both anciently bishopries, which stand on the borders of the Miosen Lake. *Stor* and *Lille* are obviously *great* and *small;* but what is the meaning of *Hammer?* Has it the same derivation as the terminations of such names as Clap*ham*, Twicken*ham*, Wick*ham*, &c.? Stor Hammer is often called

simply Hammer, and there is manifestly some sort of relation between the two names, though I cannot make out what. I have full and curious accounts of the ancient cathedral of Stor Hammer, but should be glad to know whether there was ever a cathedral at Lillehammer? and, if so, where it stood, and whether any vestiges of it remain, and where any account of it can be met with?

The towers and spire of Hammer Cathedral in the days of its glory were profusely decorated with gilded vanes, a fact which may interest your correspondent B. B. (Vol. v., p. 490.), who inquires about the antiquity of vanes. This must have been many centuries ago, but I have not at this moment access to the date. It was, at all events, in Catholic times, when this fine old church was richly ornamented with all manner of costly aids to spiritual devotion; among the rest with a miraculous crucifix, which had in its head a cavity big enough to contain a quart of water, and conduits of porous wood from thence to the eyes. Was any similar contrivance ever known to exist elsewhere in the North, or was it that the pious constructiveness of the monks of Hammer was stimulated to such ingenuity by a more than commonly devotional turn of mind?

The length of the cathedral at Drontheim is variously stated. Mr. Laing says, 346 feet; and the author of the *Norge fremstillet i Tegninger* says, 350 Norwegian feet, which is equal to 360 feet English within a fraction. Which of the two is right? And can any of your correspondents inform me whether any and what steps are being taken for the restoration of this beautiful cathedral, and how it is purposed to proceed in so doing?

WILLIAM E. C. NOURSE.

28. Bryanston Street.

THE TRUE MAIDEN-HAIR FERN.

Of the sixty-three species contained under the genus Adiantum (ἀδίαντος), perhaps the most beautiful is the *Capillus Veneris*, or True Maiden-hair Fern, with its fan-shaped, serrated leaflets of deep green, and its long black stems, shining and wiry, from four to eighteen inches high. This plant has been found at Port Kerig, Glamorganshire (verified 1834); on the banks of the Carron, a rivulet in Kincardineshire (Professor Beattie); in a small cave on the east side of Carrach Gladden; a cove on the north coast of Cornwall, between Hayle and St. Ives (Prof. Henslow); in South Europe: Isles of Bourbon, Teneriffe, Jamaica, and Hispaniola; and, I have also heard, on the Andes.

In Ireland it has been found, though not abundantly, on *Erris-beg* (one of the fine mountains* of Roundstone, Connamara, which overhangs Bulard Lake,) by Messrs. M'Calla and Babington; and on Cahir Couree Mountain, near Tralee, by Mr. Andrews.

Dr. Caleb Threlkeld, who wrote *Synopsis Stirpium Hibernicarum . . . with their Latin-English and Irish Names . . . the First Essay of this kind in the Kingdom of Ireland*, 1726, 12mo., does not mention this fern, but the *Trichomanes* only. I find it first noticed in the *Botanologia Universalis Hibernica*, authore Joh. K'Eogh, A.B., Corke, 1735, sm. 4to., where the writer says:

"The best in this kingdom is brought from the rocky mountains of *Burrin*, in the co. of Clare, where it grows plentifully; from thence it is brought in sacks to Dublin, and sold there: it is pulmonic, lithontriptic . . . and it wonderfully helps those afflicted with asthmas, shortness of breath, and coughs, occasioning a free expectoration; it is also good against the jaundice, dropsy, diarrhœa, hæmoptysis, and the bitings of mad dogs." — P. 74.

Dr. Wade says —

"This is the plant which gave name to the syrup called *capillaire;* but I may venture to assert that it never has any of this plant in its composition, being usually made with sugar and water only, and sometimes with the addition of a little orange-flower water." — *Plantæ Rariores in Hibernia inventæ.* Dubl., 1804, 8vo. p. 92.

I doubt that Dr. Wade has given the true receipt for capillaire, even though he be right as to the Adiantum's not being one of the ingredients. In the *Transactions of the Medico-Philosophical Society of Dublin*, in the middle of the last century, Dr. Rutty says, that this fern was exported in large quantities to London, whilst its use was unknown in Dublin. And Mr. Bride, a druggist, informed Dr. Smith (author of the *Hist. of Waterford, Kerry, and Cork*) that he had at that time shipped two hogsheads to London from Arran. The wild isles of Arran form a favourite habitat of this beautiful fern: they lie about forty miles from Galway Bay, and nine from the nearest mainland. Ara Mor, as the largest is called, abounds in flat table rocks, or fields of stone, which are intersected occasionally by deep fissures or rifts: in these the Adiantum grows; the natives call it *Dubh-chosach*, or "Black-footed." These isles abound in botanical treasures: samphire (*Crithmum maritimum*), for instance, grows more abundantly there than I have ever seen it elsewhere, and may be gathered in most accessible places. It is called *Grylig* (Grioloigín, O'R.) in other places *Geirgín, Greigin, Greineog, Greimhric, Luo-na-canamh*, &c. Dr. Threlkeld, who in his amusing little work indulges in religious and political gossip, often most irrelevant, praises the *Herba S. Petri* or *S. Pierre*, and adds:

"That whoever gave it the name of sampire, seemed to have reason on his side if he believed one apostle

* These are covered with beautiful mosses, ferns, and heaths; here Mr. Mackay found the *Erica Mediterranea*, not indigenous to the sister kingdoms.

to have a primacy over the rest, and that he was Peter who had the pre-eminence."

The Irish language is rich in names of plants, yet Threlkeld and K'Eogh alone make use of the native terms. The two latest works are deficient in this respect: *The Irish Flora, comprising the Phænogamous Plants and Ferns*, Dublin, 1833, 12mo., and the valuable *Flora Hibernica*, Dublin, 1836, 8vo.; the former, I believe, by Sir Robert Kane's lady (born Miss Baillie), the latter by Dr. Mackay. For a full technical description of the Maiden-hair, see Francis's *Analysis of the British Ferns and their Allies*, 3rd edit., 1847, to which I am indebted for its British and foreign habitats.

EIRIONNACH.

CRANES IN STORMS.—CREDIBILITY OF THE ANCIENT NATURALISTS.

(Vol. v., p. 582.)

The Query of your correspondent RT. respecting the "Custom of Cranes in Storms" might have been better worded "The Custom *attributed by the Ancients* to Cranes in Storms." It cannot be necessary to inform your readers, that almost every bird, beast, and fish mentioned by ancient naturalists has some marvellous story appended to its history; and in this respect the crane is by no means deficient. To pass over its famous battles with the Pygmæi, so beautifully described by the Prince of Poets, who tells us

"That when inclement winters vex the plain
With piercing frosts, or thick descending rain,
To warmer seas the cranes embodied fly,
With noise, and order, through the mid-way sky:
To Pygmy nations wounds and death they bring,
And all the war descends upon the wing."

Iliad, lib. iii. 6.

Philemon Holland, in his translation of Pliny's *Natural History*, renders his author's account of the migrations of these birds in these words:

"They put not themselves in their journey, nor set forward without a counsell called before, and a generall consent. They flie aloft, because they would have a better prospect to see before them: and for this purpose a captain they chuse to guide them, whom the rest follow. In the rereward behind these be certaine of them set and disposed to give signall by their manner of crie, for to range orderly in ranks, and keep close together in array: and this they doe by turnes, each one in his course. They maintaine a set watch all night long, and have their sentinels. These stand on one foot, and hold a little stone within the other, which falling from it, if they should chance to sleep might awaken them, and reprove them for their negligence. Whiles these watch all the rest sleep, couching their heads under their wings: and one while they rest on one foot, and otherwhiles they shift to the other. The captaine beareth up his head aloft, and giveth signall to the rest what is to be done. These cranes, if they be made tame and gentle, are very playful and wanton birds: and they will one by one dance (as it were), and run the round, with their long shankes stalking full untowardly. This is surely known, that when they mind to take a flight over the sea Pontus, they will fly directly at the first to the narrow streights of the sayd sea, lying between the two Capes Criu-Metopon and Carambis, and then presently they ballaise themselves with stones in their feet, and sand in their throats, that they flie more steadie and endure the wind. When they be halfe way over, down they fling these stones: but when they are come to the continent, the sand also they disgorge out of their craw."

The historian Ammianus Marcellinus tells us, that in imitation of the ingenuity of this bird in ensuring its vigilance, Alexander the Great was accustomed to rest with a silver ball in his hand, suspended over a brass basin, which if he began to sleep might fall and awake him.

The circumstance related by Nonnus, in your correspondent's communication, is without doubt taken from Pliny's account of the passage of these birds over the Pontus; but not having Ælian's *History of Animals* at hand, nor the works of any other ancient naturalist, except Pliny, I am unable to trace the reference of Bishops Andrews and Jeremy Taylor.

It is only due to Aristotle, and the other ancient naturalists, to observe that most of their legends respecting animals arose from the necessarily imperfect knowledge they possessed of the habits and faculties of the animal creation, and from their inability to distinguish one species from another: this led them frequently to attribute to one the properties which in reality belonged to another, as well as to mistake the motive of the particular action they were desirous of describing. A remarkable instance of this kind occurs in the mention of the hive-bee by Pliny (lib. xi. cap. x.):

"If haply there do arise a tempest or a storm whiles they be abroad, they catch up some little stony greet to ballance and poise themselves against the wind. Some say that they take it and lay it upon their shoulders. And withall, they flie low by the ground, under the wind, when it is against them, and keep along the bushes, to breake the force thereof."

This notion was first entertained by Aristotle, and repeated by Virgil, to whose poetic imagination such a trait in the habits of his favourite insects would be highly grateful:

. . . . . "sæpe lapillos,
Ut cymbæ instabiles fluctu jactante saburram,
Tollunt: his sese per inania nubila librant."

Georg. iv. 194.

This fable has also been frequently found in later dissertations on the natural history of the bee, and adduced as a surprising instance of bee-instinct, notwithstanding the corrections of Swammerdam and Reaumur and later naturalists, all of whom have shown that the mason-bee has been mistaken for the honey-bee; the former being often seen hastening through the air, loaded with sand and

gravel, the materials of its nest.—See Note in the *Naturalist's Library*.

Still, notwithstanding the marvellous legends with which the ancients have loaded their accounts of the animals they have described, it is wonderful with what correctness and precision they have given us the history of many with which they were better acquainted. Dr. Kidd, at the end of his *Bridgewater Treatise*, has drawn up a very curious parallel between the writings of Aristotle and Cuvier, in which we see with astonishment the nearness with which these two great naturalists approached each other.

An interesting series of papers might be written on the mistakes of Aristotle, and other ancient naturalists, and on the numerous instances which have hitherto been considered as mistakes, but which the light of modern science has shown to be perfectly correct. G. M.

East-Winch.

QUEEN ELIZABETH'S PRAYER-BOOK.

Queen Elizabeth's Prayer-book, — as it is commonly called, or, as it runs in the title-page, *A Booke of Christian Praiers, collected out of the ancien' Writers*, &c. (ed. of 1608), of which I have a very clean and good copy, — of course abounds with antiquated ideas and expressions. One idea I "make a Note of (according to Captain Cuttle's advice) when found." At p. 76. occurs "A Prayer vpon the minding of Christ's passion." The first paragraph contains an assertion of the force with which the crown of thorns, &c. was placed on the head of the great Redeemer, which, I presume, can have no warrant in fact, and only be regarded as used to round the period:

"What man is this whō I behold all bloody, with skin al to torn with knubs and wales of stripes, hanging downe his head for weaknesse towards his shoulders, crowned with a garland of thorns pricking *through his skull to the hard braine*, and nailed to a Crosse? What so hainous fault coulde he do to deserve it? What Judge could be so cruell as to put him to it? What hangman could haue so butcherly mind as to deale so outragiously with him? Now I bethink myselfe, I know him: it is Christ."

It is true that the spikes of thorns in Syria are far stronger than anything we know of in the north of Europe. M'Cheyne calls them "gigantic." But the evident idea of the stubborn and cruel Jews was to *insult* the Lord of life and glory, mocking Him with royal insignia. Dr. Kitto says Herod suggested the mockery, which, after all, was more conformable to Oriental than Roman practice. This learned writer quotes a remarkable illustration from Philo occurring about that period. Caligula conferred on Herod's nephew the title of king, and permission to wear a diadem. On arriving at Alexandria, the inhabitants felt hatred and envy at the idea of a Jew's being called a king, and by way of *insult* and *scorn*, took hold of a poor idiot, who wandered about the streets, the laughing-stock of boys and idlers. They set him on a lofty seat in the theatre, put a paper crown on his head, covered his body with a mat, to represent the regal robe, and put a reed in his hand for a sceptre. The crowd uttered loud exclamations of "Maris! Maris!" the Syriac word for "Lord." The same mockery was always common in Persia. I send this Note not by way of underrating the sufferings of "the holy, harmless Son of God," who "when He was reviled, reviled not again," but as a caution against adopting exaggerated statements; and not without a desire to be informed whether or not it is possible the spikes of these terrible thorns could penetrate so hard a substance as a human skull. B. B.

WHIMSICAL BOOK-PLATE.

Attached as a book-plate to each of the volumes and MSS. forming a portion of the extensive and singularly curious library at Great Totham Hall, near Witham, Essex, the property of that indefatigable collector, Mr. Charles Clark, is found the annexed ingenious piece of poetical pleasantry, entitled:

"A PLEADER TO THE NEEDER WHEN A READER.

"As all, my friend, through wily knaves, full often suffer wrongs,
Forget not, pray, when it you've read, to whom this book belongs.
Than one CHARLES CLARK, of TOTHAM HALL, none to 't a right hath better,
A *wight*, that same, more *read* than some in the lore of old *black*-letter!
And as C. C. in *Essex* dwells — a shire at which all laugh —
His books must, sure, less fit seem drest, if they're not bound in *calf!*
Care take, my friend, this book you ne'er with grease or dirt besmear it;
While none but awkward *puppies* will continue to '*dog's*-ear' it!
And o'er my books when book-*worms* '*grub*,' I'd have them understand,
No marks the margins must de-*face* from any busy '*hand!*'
Marks, as re-marks, in books of CLARK'S, whene'er some critic spy leaves,
It always him so *wasp*-ish makes, though they're but on the *fly*-leaves!
Yes, if so they're used, he'd not de-*fer* to *deal* a fate most meet —
He'd have the soiler of his *quires* do penance in a *sheet!*
The Ettrick *Hogg* — ne'er deem'd a *bore* — his candid mind revealing,
Declares, to beg '*a copy*' now's a mere pre-*text* for stealing!

So, as some knave to grant the loan of this my Book may wish me,
I thus my book-*plate* here display, lest some such 'fry' should '*dish*' me!—
But hold,—though I again declare WITH-holding I'll not *brock*,
And 'a *sea* of trouble' still shall take to bring book-worms 'to *book!*'"

BOOKWORM.

Minor Notes.

Lord Goring.—The memory of his wild warfare still survives in Cornwall, where a rude rough roisterer is called to this day *a Goring*.

BERG. MORWENSTOW.

Banquo's Ghost.—It is said, I know not on what authority, that John Kemble attempted to play the banquet scene in *Macbeth* without the visible appearance of the ghost of Banquo; but the galleries took offence, and roared "Ghost! ghost!" till Banquo was obliged to come on, and take the chair. I have heard the late "Thomas Ingoldsby" praise Kemble highly for the improvement, and regret that he was not allowed to free the stage from Banquo's ghost, as Garrick did from those of Jaffier and Pierre. In his own tale of *Hamilton Tighe* "Ingoldsby" made the ghost a phantom of the mind, with good effect:

"'Tis ever the same, in hall or bower,
Wherever the place, whatever the hour,
The lady mutters, and *talks to the air*,
And her eye is fixed on *an empty chair*,
And the *mealy-faced* boy still whispers with dread,
'She talks to a man with never a head.'"

No man was less disposed than Ingoldsby to borrow a thought without acknowledgment: but though the omission of the ghost might have been suggested by Kemble, I think the peculiar epithet *mealy-faced* traces it back to Lloyd:

"When chilling horrors shake th' affrighted king,
And guilt torments him with her scorpion's sting;
When keenest feelings at his bosom pull,
And fancy tells him that the seat is full;
Why need the ghost usurp the monarch's place,
To frighten children with his *mealy face*,
The king alone should form the phantom there,
And *talk and tremble at the vacant chair*."

The Poetical Works of Robert Lloyd, A. M. London, 1774.

H. B. C.

Garrick Club.

Reverence to the Altar.—The Huntingdonshire country-folks in this neighbourhood have the following custom. When they come into church, if the clergyman is already in the desk, they curtsey or bow, as they turn from the aisle into their places. They thus bow towards the east; and when I first saw this done, I imagined them to be keeping up the ancient ceremony of "reverence to the altar." I soon discovered, however, that their obeisance was meant for the clergyman alone, and was made only by those that entered the church after the service had commenced. But may not this mark of respect have been transferred to the clergyman, and be a trace of that originally paid to the altar?

CUTHBERT BEDE, B.A.

Woman executed by Burning at Dublin.—A gentleman is still alive, or was so very recently, who saw the last woman who was burned in Dublin at the place of public execution, which was where the handsome and fashionable street called Fitzwilliam Street now is; and I am acquainted with a gentleman whose kitchen fireplace was as nearly as possible on the spot.

GINIETA.

"*The proper study of mankind is man.*"—This sentiment is fairly due to Socrates, being his characteristic doctrine. Mr. Grote says (*History of Greece*, vol. ix. p. 573.), "That 'the proper study of mankind is man' Socrates was the first to proclaim," referring especially to Xenophon, who in *Memor.* I. 1. says, "Man, and what related to man, were the only subjects on which he chose to employ himself," as distinguished from the other philosophers of his day, who engaged in fruitless physical speculations.

J. P.

Queries.

THE ROYAL NEW ENGLAND REGIMENT.

The father of a neighbour of mine, who was an officer under General Winfield Scott, of the American army upon the Canadian frontier, during what we call in the United States "the last war with Great Britain," or "the war of 1812," assisted at the battle of Brandywine, or some other of the engagements of that contest, in capturing an English officer of rank. The latter had a considerable quantity of plate among his baggage, which was taken possession of by his captors. This spoil was not held long, for the American officer to whom I refer was himself taken prisoner, and the plate taken from him. One silver mustard spoon, however, escaped the search to which he was subjected, and remained in his possession, and is now preserved as a trophy. It is concerning that spoon that I make this Query. It is rather heavy, the bowl gilt upon the inside. There is engraved upon it a crown surmounting a garter, encircling a lion's head passant gardant; upon the garter is engraved "ROYAL N E (here the rim of the crown interferes with letters, as I suppose) LAND REGT.," being according to my notion an abbreviation of the words "Royal New England Regiment." The Goldsmiths' Hall marks upon the back are a lion passant, the letter l, a head, the hair in a bag-wig, and bust, which though small bears a resemblance to those of George II. or III., and the letters J. B. I have given these marks,

because they may furnish a clue to the time the spoon was manufactured. I presume that the spoon originally belonged to the mess of the Royal New England Regiment, and was perhaps transferred to some other British regiment; and I send this Query in hope that some of your readers may furnish information upon the subject. There were several regiments raised in the American colonies before the revolutionary war. In 1744 Massachusetts and the New England colonies raised a regiment which was commanded by Col. Wm. Pepperell, an American, and the troops under his direction succeeded in capturing Louisburgh or Cape Breton in 1745. After the peace negotiated at Aix-la-Chapelle, Cape Breton was surrendered to the French, and in 1758 again captured by forces of which New England troops were a part. Regiments from the same colonies assisted in taking Carthagena, in the attack upon Havanna, and in the capture of Canada. Notices and references to the "King's American Regiment" are frequently to be met with during this war, but I have seen none bearing the name concerning which this Query is made. In Sabine's *History of the American Loyalists*, the titles of the various provincial regiments and companies which took the part of the mother-country during the revolution are given: there is none bearing the title in question. I conjecture that the "Royal New England Regiment" was that of Colonel Pepperell raised in 1744, because subsequently each colony raised its own regiment; and in hopes that some of your readers may be able to throw light on the subject, I ask for information of its history, and should like to know to what modern British regiment the mess service of the N. E. Regiment was transferred.

T. Westcott.

Philadelphia, U. S. A., June 5, 1852.

WILTON CASTLE AND THE BRIDGES FAMILY.

In Rees' *Cyclopædia*, article "Ross," is the following passage:—

"The ruins of Wilton Castle above mentioned stand on the Western bank of the Wye. . . . . Its present ruinous condition is to be attributed to the royalist governors of Hereford, by whose orders the whole of the interior was destroyed by fire."

If it be true that this castle was destroyed by the royalists, it would seem probable that it was burnt during the siege of Hereford in 1645, and that the then inhabitants of the castle were Parliamentarians.

George, sixth lord Chandos of Sudeley, the head of the noble family of Bridges during the great rebellion, was an active royalist. He was buried at Sudeley in the year 1654. His uncle, Sir Giles Bridges, in his will dated 1624, mentions his own brother William Bridges, of London, Esq., and that the said William had then *two sons* living. Another Sir Giles Bridges, of Wilton Castle, Bart., to whom the above-mentioned William was first cousin once removed, mentions, in his will dated 1634, Robert and *William* Bridges, of Wilton, gentlemen, brothers.

The late Mr. Beltz, Lancaster Herald, in his *Review of the Chandos Peerage Case*, states these genealogical facts, and inquires —

"Who were these Robert and William, and what became of them? Were they the two sons of William of London mentioned in 1624?"

I would inquire further—

1. Is anything known respecting *William* Bridges, who was a lieutenant in the Lord Brook's regiment in the army under the Earl of Essex in 1642?

2. What were the political opinions of Sir John Brydges, of Wilton Castle, Bart., who died in Brydges Street, Covent Garden, in February, 1651–2?

3. Whence is the statement in Rees derived, and where may be found a full account of the circumstances which led to the destruction of Wilton Castle?

An old chair, said to have been saved from the fire at Wilton Castle, was in the possession of the housekeeper at Thornbury Castle, in Gloucestershire, five-and-twenty years since. Is this chair still in existence, and is any tradition preserved respecting it at Thornbury?

J. Lewelyn Curtis.

WHY WAS THE DODO CALLED A DRONTE?

Naturalists must all be much indebted to Messrs. Strickland and Melville's excellent (I might almost say, perfect) monograph on *The Dodo and its Kindred*. In that charming and scientific volume the authors have given us almost all the information that could be collected relative to that curious extinct bird. I had the pleasure, however, subsequent to its publication, of communicating to Mr. Strickland a passage from Randle Holme's *Academie of Armory* (p. 289., Chester, 1688), which he had overlooked. Mr. Strickland published this as a Supplementary Note in the *Annals of Natural History* (Second Series, No. 16., for April, 1849). Holme says: "He beareth sable a Dodo or *Dronte*, proper, by the name of Dronte," and then gives an account of the bird.

Now it has always puzzled naturalists why the Dodo was called a Dronte. Mr. Strickland asks in an early Number of your publication whether any family of this name was known to exist; and, if so, where; and what were their arms: as much light might be thrown upon the subject in this way. I am afraid that it only existed in Holme's

brain; but still further research may bring curious matter forward. It is not probable, I think, that any English family of that name existed. Perhaps some of your foreign heraldic readers may clear up the question. In the meanwhile, allow me to make the following conjecture: — It is by no means clear why the bird was called a "Dodo." Most people think from his dull stupid look and behaviour. Hence he was styled Dodo or fool, and Dodaers, an epithet which would seem to imply he was one of those Christians to whom old Richard Baxter would have applied a "Shove." However, be this as it may, it is clear there were several persons who bore this name. The witty writer of a review of MR. STRICKLAND's work in *Blackwood* (January, 1849) mentions two; a third founded Tewkesbury Abbey; a fourth was Bishop of Angers in 837. From these it is evident the Dodos were decidedly a church family. I find a fifth gentleman of this name: "Athelstan Dodo, fils du Comte Dodo, fut au temps de la Conqueste Comte d'Ardene et de Someril, et Sieur de Dudley, où il fut inhumé—porte or 2 lions passans azur." (*Add. MSS.* 17,455. British Museum.) A sixth worthy Dodo I made acquaintance with in Moreri's great *Dictionary*, and it is to this excellent gentleman (also ecclesiastical) I would call the attention of your readers. "*Dodo* (Augustin), natif de la province de Frise, dans les Pays Bas, et Chanoine de S. Leonard à Basle." He was the first collector of St. Augustine's works. He was carried off "par une maladie contagieuse" in 1501; and thus perished the last human Dodo I have been able to trace. Whether his cranium and legs are preserved anywhere, I cannot say. Now, what were Mr. Augustin Dodo's armorial bearings I know not. He was a native, however, of Friesland. On the east of this country is the small province of *Drenthe*. Was Drenthe ever included in Friesland; or, at all events, would not all come perhaps under the denomination "Frisia?" Here, then, at the commencement of the sixteenth century, was living a family of the name of Dodo. Were they Dodos of Drenthe? When the Dutch discovered Mauritius, might they not have named the new bird in honour, or otherwise, of Mr. Dodo of Drenthe, to whom perhaps some of the discoverers might have been related? Has Dronte any affinity to Drenthe? Perhaps the herald painters, in blazoning the arms of Dodo, had figured a queer-looking bird, and the Dutch voyagers named their unwieldy, unpalatable, *walgh-vogels* after him, for want of a better description. Heraldry might throw some light upon the subject. My own family, in contradistinction to other Hoopers, have for some generations borne a Hooper, or wild swan, for their crest; and verily upon some of the more ancient family spoons he looketh more like a Dodo than a Hooper; and some future Randle Holme may describe him as a "Dronthe proper," as he is most decidedly a Hooper improper. Pray, then, Mr. Editor, do try and settle the question (if you can) why was the Dodo called a Dronte? RICHARD HOOPER.

St. Stephen's, Westminster.

Minor Queries.

Similitude of an Eagle in a Braken Stalk.—It is well known that if the stem of a braken or female fern be cut across near the root, the veins or vessels present the appearance of a spreading *oak tree.* Linné likened them to a *spread eagle*, and called the fern *Pteris Aquilina.* In Erasmus's famous colloquy, *The Religious Pilgrimage*, the same idea occurs:

"Perhaps people may fancy the likeness of a toad in the stone, as they do *that of an eagle in the stalk of a brake or fern.*"— Sir Roger L'Estrange's Trans., 1725.

Or, as an older translation gives it:

"Peradventure they ymagyne the symylytude of a tode to be there: even as we suppose *when we cutte the fearne stalke there to be an egle.*"

What is the earliest mention of this idea of resemblance to an *eagle?* I have not a *Pliny* by me, but, as well as I remember, he does not mention it. The resemblance to an *oak* is very striking; to an *eagle*, very fanciful. I never could hit on the latter in any fern I ever cut. MARICONDA.

Dictionnaire Bibliographique. — Who is the author of *Dictionnaire Bibliographique, ou, Nouveau Manuel du Libraire et de l'Amateur de Livres, par M. P******,* printed at Paris in 1824? Is it by M. Peignot? W. J. B.

Continental Writers on Popular Antiquities. — Are there any works in German, Italian, French, Spanish, or Portuguese, which treat of popular superstitious agricultural customs in the several countries of Europe; like Brande's *Popular Antiquities*, and a book by Wright in two vols.? F. O. W.

Was William the Conqueror buried without a Coffin? — The words of Ordericus Vitalis are (lib. vii. sub fin., ad ann. 1087; ap. *Gesta Normannorum*, p. 662.):

"Porrò, dum corpus in sarcofagum mitteretur, et violenter, quia *vas* per imprudentiam cœmentariorum breve structum erat, complicaretur, pinguissimus venter crepuit," &c.

How should the word *vas* be interpreted? J. SANSOM.

Comitissa Ysabel. — In Madox's *Formulare Anglicarum*, n. cccc., among the witnesses to a donation of tithes from Baderon de Monmouth to the Priory of Monmouth, occur the names of Odo Striguiliensis Prior, and *Comitissa Ysabel.* Can any one kindly inform me who the latter person

was? Can she be the same who is mentioned by Beziers (*Sommaire Histoire de la Ville de Bayeux*, ed. à Caen, 1773, p. 218.) as Isabelle de Dovre?

J. SANSOM.

Etymology and Meaning of the Word "Snike?"—

"After Christ's doctrine prevail'd, and Satan's kingdom began to *snike*, and Paganism and Idolatry were growing into contempt."—P. 17. of *A Sermon preached by Rev. Charles Hawys, Vicar of Chelsey, near Stafford*, before John, Lord Bishop of Lichfield and Coventry, April 26, 1705.

F. R. R.

"*Sacrum pingue dabo*," *&c.*—Can any of your contributors inform me who is the author of that remarkably clever line:

"Sacrum pingue dabo non macrum sacrificabo."

Thus written it is an hexameter, and refers to Abel's sacrifice. But read backwards, thus:

"Sacrificabo macrum non dabo pingue sacrum,"

it is a pentameter, and refers to that of Cain. ΩΦ.

Edinburgh.

Can a Man baptize Himself?—The question which has been mooted in "N. & Q," as to whether a clergyman can marry himself? and which I am inclined to answer in the affirmative, recalls one of a more doubtful nature, which suggested itself to me under certain circumstances, viz., whether or not a person avouching that he had solemnly *baptized himself* with water, "in the name," &c., would not be in the same position, relatively to the church, as if he had been baptized by another layman? Of course I merely put the case hypothetically, and not to defend it. And, query, what is the authority or propriety of a practice common at the administration of the sacrament of the Lord's Supper in our churches, that when a minister and his curate are both present at the communion table, the former not only receives the bread and the wine from *his own hand*, but addresses *himself*, altering the words from "keep *thy* body," &c., to "keep *my* body," &c., his brother clergyman standing or kneeling close beside him meanwhile? W.

Seal of Mary Queen of Scots.—I have recently obtained possession of a white crystal seal, said to be the stone of a signet ring belonging to Mary Queen of Scots; it was sold at the death of the late Earl of Buchan, in whose family it is said to have been since the death of Queen Mary: and is curious as quartering the arms of England with those of France, Ireland, and Scotland, showing that the unfortunate queen laid claim to this country, in spite of her disclaiming it. E. A. S.

Portraits of Mary Queen of Scots.—What authentic prints and portraits give the best idea of Mary's great beauty? The small portrait at Holyrood, and one in Dibdin's *Bibliomania* (whence did he get it?), are more beautiful than most I have seen. That of *Amias Orwood*, at Abbotsford, is very painful, and, making allowance for the circumstances under which it was taken, age, and many troublous years of captivity, it retains no traces of that once fascinating beauty. Sir Walter Scott says:

"I observe that both these great connoisseurs (apparently Horace Walpole and C. K. Sharpe) were very nearly, if not quite agreed, that there are *no* absolutely undoubted originals of Queen Mary. But how, then, should we be so very distinctly informed as to her features! What has become of all the originals which suggested these innumerable copies? Surely Mary must have been as unfortunate in this as in other particulars of her life."—*Life*, chap. lxv.

What became of the "curious and original portrait on panel" of Mary, in the Strawberry Hill collection?

Let me ask also who composed the air to which "Mary Queen of Scots' Lament" is generally sung? I may remark here that what Mr. Coxe has translated as the "Lament" is her "Prayer."

MARICONDA.

Death, a Bill of Exchange.—Our expression, "to pay the debt of nature," in the sense of "to die," has been fancifully improved upon by the French in the following adage:—

"La mort est une lettre de change que l'on signe en naissant, et qu'on ne laisse jamais protester le jour de l'échéance."

I have searched for this among the *Moralistes Français* (Pascal, Larochefoucauld, &c.), where it was most likely to be met with, but in vain. Who is the author? HENRY H. BREEN.

St. Lucia.

The Flemish Clothiers in Wales.—

"The Seltæ Comuni, a small German colony established, beyond the reach of historical documents, in the North of Italy, the Greeks of Piana dei Greci, near Palermo, *the Flemish clothiers in Wales*, settled there for many centuries, all retain dialects, more or less impure, of their mother tongue, and afford some of the many proofs which might be brought, how difficult it is to root out any language."—Cardinal Wiseman's *Lectures*, p. 201.

Can any of your Welsh readers inform me in what part of Wales the Flemish clothiers established themselves, and when? And do their descendants still inhabit that locality? If they do, is their language or dialect distinct from the Welsh, or is it mixed with it, and yet distinguishable?

F. M.

Six Thousand Years.—The idea that 6000 years are to form the world's duration, appears to be very widely spread. In addition to "Elijah's (?) prophecy" (Vol. v., p. 441.), the Etrurian account of the Creation, recorded by Suidas, con-

tains the same tradition: — "The Creator spent 6000 years in creation; 6000 more are allotted to the earth" (Quoted in Fausset's *Livy*). And I have met with the notion elsewhere. Where is it traced to have originated? Have any modern divines adopted it? A. A. D.

Sir Roger de Coverley (Vol. v., p. 467.). — When did this dance first receive the name of Sir Roger de Coverley? "My Aunt Margery" is the name under which it is performed in Virginia, U. S. Which is the earlier name?

J. LEWELYN CURTIS.

The Names and Numbers of British Regiments. — Under the above title I made some inquiries through the "N. & Q." so far back as November last (Vol. iv., p. 368), with the view of eliciting certain information; but I regret the questions then put have not been responded to. Hoping that some of your military, or other readers, may yet be able to supply answers, I beg again to inquire —

1. When did the present mode of *numbering* regiments begin; and by whom and under what circumstances was it introduced; the former practice having been to distinguish regiments by particular *names*, such as Barrell's, Howard's, Ligonier's, &c., without any number?

2. What is the guide now in identifying a *named* with a *numbered* regiment: and is there any particular book where this information may be had? Z.

Glasgow.

A Delectable Discourse on Fishing. — In Dyer's *Privileges of the University of Cambridge*, vol. i. p. 576., is mentioned a manuscript entitled *A Delectable Discourse on Fishing.* What is this work? Has it ever been republished amongst any of the numerous angling reprints? BONSALL.

"*I'm the Laird of Windy Walls.*"—In a copy of *Sir Francis Drake Revival* (London, 1653), on the back of the portrait of Drake are a few lines in an old hand, beginning —

> "I'm the Laird of Windy Walls, I came here not without a cause,
> And waile I gotten many fawes, and yett I am not slain, Jo."

They are signed "Bartholomew Rouse."

Are these the beginning of any ballad of the time, or do they in any way refer to Sir Francis Drake? BONSALL.

Mrs. Philarmonica. — Can any musical reader give me information respecting a set of trios entitled *Sonate a due Violini col Violoncello obbligato* (sic) *o Violone o Cimbalo di Mrs. Philarmonica. Parte Prima. A Londre Imprimé per R. Meares, a L'enseigne de la Base Viole Dor, dans le Cometeire* (sic) *de St. Paul. T. Cross sculpsit.* This first part consists of six sonatas: then a fresh title-page introduces six more in these words, *Diuertimente da Camera á due Violini Violoncello o Cembalo. Parte Seconda. T. Cross sculpsit.*

AN AMATEUR.

Admiral Sir Richard I. Strachan, K.C.B. — Being a kinsman of this excellent and ill-used officer, and being engaged in collecting information regarding his life, may I request the assistance of any of the numerous readers of the "N. & Q." that can give any information on the subject? Beyond the parliamentary papers, the meagre and unsatisfactory notice in Marshall's *Naval Biography*, and Allan's *Battles of the British Navy*, I have been disappointed in my search; and can neither procure a portrait nor an engraving of one so distinguished, and who so lately passed away. T. W.

Edinburgh.

The Ogden and Westcott Families (Vol. ii., pp. 73. 105, 106.).—TWYFORD says that a member of the Ogden family settled in America about the year 1790. I am a lineal descendant of an Ogden of New Jersey, who settled there about the year mentioned. If TWYFORD can give any particulars concerning the Ogden who emigrated to America, he would oblige me much.

Can any of your readers give me any information as to the family history of Stukely Westcott, who settled in Salem, New Jersey, in 1639, and afterwards went to Rhode Island? There are many Westcotts now about Providence, Rhode Island: and the southern part of New Jersey abounds with them. There is a legend that the Jersey Westcotts are all descendants of three brothers. Stukely Westcott may have been one of the three: but it would be a matter of interest to their descendants to know from what English stock they are descended. W.

Philadelphia, U. S. A., June, 1852.

Licenser of the Press.—Where will be found any list of persons filling this office? When did it commence, and when did it cease? G.

Replies.

BERTRAM, EDITOR OF RICHARD OF CIRENCESTER.

(Vol. v., p. 491.)

I do not myself know anything of Mr. Bertram, the editor of *Richard of Cirencester De Situ Britanniæ;* but one of the most learned men in the north, Mr. E. C. Werlauff, the chief librarian of the Royal Library here, and Professor of History at our University, has communicated to me the following Notes containing some particulars of the life and writings of Mr. Bertram: —

"C. J. Bertram was, according to Worm, *Forfatter Lexicon* (*Dictionary of Authors*), born in 1723. In 1747, he petitioned the consistorium, or

the Senate at the University of Copenhagen, to be made a student, notwithstanding his belonging to the Church of England. He declared his intention to study especially history, antiquities, philosophy, and mathematics. In 1748, he petitioned the King of Denmark for permission to give public lectures upon the English language; he had at that time been ten years in Denmark, and had indirectly been called to this country by King Christian VI. He died the 8th of January, 1765. In the years 1749—1753, he published some papers on the subject of the English grammar. In the last of these, *Grundig Anviisning tit det engelshe Sprogs Kundskab*, 1753 (True directions for a perfect knowledge of the English language), he gives several favorable opinions of the professors Holberg, Mollmann, Anchersen, &c., as well of this work as of his literary essays in general.

"Of his *English Scriptores* no manuscript exists at the Royal Library of Copenhagen. Neither are any testamentary dispositions as to his manuscripts known. But at the said Royal Library is preserved an English MS. containing critical notes and observations to the history of Canute the Great, taken from Old English and Icelandic writings. This fragment must have been copied by some one who did not know English. The Catalogue, however, supposes that it originally has been written by Mr. Bertram.

"The historian Suhm mentions Bertram's *Ricardus Corinensis* among the works he has made use of for his book upon the origin of the Scandinavian people *Om de Nordiske Folks Oprindelse*, 1770; but perhaps it must be regarded as more important that Lappenberg, in his *Geschichte Englands*, pp. 16. 41. 57., quotes the books as genuine." J. J. A. Worsaae.

Copenhagen.

ROBERT FORBES.

(Vol. v., p. 510.)

The Query of Hypadidasculus reminds me of one of my own, viz.: What had become of the *Bib. Scot. Poetica* of Chalmers and Ritson? When Ritson's MS. fell into the hands of the former, there were great hopes that a work worthy the fame of both these eminent bibliographers would be the result: but whatever were the plans entertained by either, they did not live to carry them out. If it, however be true, that these precious MSS. have got into the good hands of a gentleman on the other side the Tweed, remarkable for his enthusiasm for all that appertains to the *Antient Popular Poetry* of his country, we may probably yet look for a standard work of reference upon all subjects connected with the poetical or dramatic literature of Scotland.

With respect to Robert Forbes, it appears to me that your correspondent has asked for the wrong person at Peterculter's, the Tower Hill shopkeeper, instead of the "Dominie." The "Dominie Deposed" I have in a variety of forms, but it is uniformly ascribed on the title to "*Willm.* Forbes, M.A., late schoolmaster at Peterculter;" while "Ajax His Speech," also often printed, is as distinctly assigned, on similar authority, to "R. F. Gent.!" extended in the "Shop-bill," which forms part of the book, to "Robert Forbes."

Campbell, in his *History of Scottish Poetry*, a work both of limited impression and information, speaks of Wm. Forbes as a man of ingenuity and learning, whose story is told in his loose production, namely, that a love for illicit amours, and the "wee drap drink," had brought to the condition significantly described in the "sequel:"

> "Which makes me now wear *reddish wool*
> Instead of *black*."

Narrating as it does, not very decently, the "intrigues," "drouthy habits," and their consequence to the hero, the "Dominie Deposed" had a good circulation as a kind of Scot's *Chap* until a better species of literature for the million sprang up.

Peter Buchan, the Aberdeenshire ballad collector, notices another poet of this name, the Rev. Jno. Forbes, A.M., of Pitnacalder, and minister of Deer; who is, curiously enough, the author of a piece bearing some resemblance both in name and style to that of the Peterculter schoolmaster. The "Dominie Deposed" shows how severely the Kirk-session handled its author, but we do not hear what ecclesiastical censure the minister of Deer was subjected to for such improprieties as the following extract from "Nae Dominies for me Laddie" exhibits:

> "But for your sake [sings the Rev. John] I'll fleece the flock,—
> Grow rich as I grow auld, lassie;
> If I be spared, I'll be a laird,
> And thou be Madam called, lassie."

I ought, however, to note that these were the sentiments of the minister before he took orders; and, although one would think the Presbytery should have paused before entrusting "the flock" to a shepherd with such antecedents, the pastor of Deer turned out a very worthy character. J. O.

THE "HEAVY SHOVE."

(Vol. v., pp. 416. 594.)

I possess the copy of the above work mentioned at p. 416., purchased at Rodd's sale. The title is as follows:

"An Effectual Shove to the Heavy-arse Christian . . . Prepare to meet thy God . . . by Willian Bunyan, Minister of the Gospel in South Wales. London: printed for the Author, and sold by J. Roson, St. Martin's-le-Grand, 1768."

This startling title is succeeded by an excellent sermon, in no wise alluding to the announcement by hint or innuendo. This sermon, or sermons, is simply an earnest call to repentance for sin, and a declaration of the better grounds for happiness, both in this world and the next, for those who live a godly life here. The "Epistle to the Reader" begins as follows:

"Reader, when I preached the following sermons, I had not the least thought of publishing them; they were taken from my mouth by a dexterous and nimble hand, that wrote almost every word I uttered: I was very much solicited to print them, and the notes being written out fair, and brought to me, I have looked them over, and now they are presented to thee, with a design that they may be beneficial, and not without hope they will be so. The subjects here handled are awakening; and in this secure age, what need is there of startling sermons," &c.

I do not see (from a hasty glance) that either Lowndes or Watt allude to this work.

In my copy there is a loose print inserted of the following character: a long bodied dragon, whose carcase is shaped like a cannon, is discharging serpents, daggers, scourges, &c., at a divine of the Church of England, who holds in his hand an open Bible, on which is the text: "On this rock I will build my church," &c. On the forked tail of this monster is seated a female figure playing on a fiddle, and inscribed "the whore of Babylon." The beast has seven heads, with a label on each; on one of which is written, "A Shove to ye Heavy Arst Christian." A devil is applying (with evident caution against the recoil) a long red-hot rod to the touch-hole. Underneath this precious print are twenty-one lines of verse. The print is headed "Faction display'd." BONSALL.

JOHN HOPE.

(Vol. v., p. 581.; Vol. vi., p. 18.)

Your interesting Notes tend greatly to bring one better acquainted with his own library.

On reading that of your correspondent F. R. A. (p. 581.) I reached me down my copy of Hope's *Thoughts*, and began to turn it over with increased interest; coming upon his "Northern Pastoral," it occurred to me that I had seen it elsewhere, and drawing forth another volume from my shelf of "Anonymes," I found it to be the original stem of Mr. H.'s *Thoughts*, under the title of *Occasional Attempts at Sentimental Poetry. by a Man in Business; with some Miscellaneous Compositions by his Friends*, 8vo., London, 1769.* Besides these, Mr. H. wrote *The New Brighthelmstone Guide; or, Sketches in Miniature of the British Shore*, London, 1770, in the style of Anstey; and Watt assigns him *Letters on Certain Proceedings in Parliament during the Session of* 1769 *and* 70, London, 1772.

The bibliography of Hope's *Thoughts* is curious, inasmuch as the same publication seems to have issued from three different places, with new titles, the same year; that of F. R. A. bearing London; another Edinburgh, C. Elliott, 1780; while mine has the following title and imprint, viz., *Thoughts in Prose and Verse, started in his Walks*, by J. H.

"Together let us beat this ample field," &c.

Stockton, printed by R. Christopher, and sold at London by W. Goldsmith, &c., 1780, 8vo., pp. 349, dedicated to "the officers of the Northamptonshire militia," by way of return for the "infinite pleasure" he had enjoyed in their company. As the London publishers have few friends at the moment, one hit at them, more or less, will do no harm; here, then, is Mr. H.'s opinion of them seventy years ago, in explanation of his provincial imprint:

"If my book should not meet with a ready sale, I have, to those of the critics, two reasons to add, which will save my vanity some little pain. The *first* is, that my printer could not provide me with as good a paper as I wished for, without waiting a longer time for it than I meant to remain at Stockton. The *second* deserves to be generally known: there is in London a certain combination of booksellers who discourage everything that comes from a *country* press, and would willingly make a monopoly of their own. But though I would always show a proper respect to *polite* company by introducing myself to them in my *best suit*, I am never displeased at obtruding myself on a parcel of purse-proud fellows with my *rusty coat* on."

As an extract from the poetical part of Mr. H.'s amusing volume will afford at once a sample thereof, and a peg upon which to hang a biographical note for F. R. A., allow me to introduce to your readers the following "Picture of my Family in 1767:"

"When daub'd and bespatter'd with mud and with mire,
In riding from town to my own country fire,
I enter the house (in like dirty condition
As was fatty *Slop*, the Shandyan physician,
When he fell from his poney, with projectile force,
At the terrible sight of Ob'diah's coach-horse)—
My two stoutest lads, with a thundering din,
Come galloping to me, to welcome me in.
In each hand a prattler, I march to the parlour;
There Madam sits suckling her dear little snarler;
The youngest, I mean, who's got snuffling his nose,
Where I my dull noddle would gladly repose.
Tho' dirty I look'd as the Doctor 'foresaid,
Pray, let not the simile farther be read;
For, in grandeur, I seem'd as the arms of this land,
That 'tween two supporters illustriously stand:

* The discovery, if one at all, is unimportant, except in so far as it affords an example of the practical application of the capital hint of your correspondent M. (Vol. v., p. 271.), that you may sometimes find at home what you may seek for in vain farther a-field.

A fierce, noble lion, and his unicorn mate,
Prance, proudly erect, and attend them in state.
A kind kiss having had (a sweet welcome to home!)
I forthwith begin to disorder the room.
I pull off my boots;—but not *such* as sly Trim,
To please uncle Toby, in humorous whim,
Converted to mortars;—but *such* as he might
Make field-pieces of,—full as dread in a fight.
Yet not *such* as Hudibras stuff'd bread and cheese in
The rats and the mice with the scent so well pleasing,
That oft they their noses attempted to squeeze in;
But, not with comparisons longer to tire,
These boots, as they are, I set up at the fire.
Quick, arch-looking John pops the dog into one,
As the dwarf thrust Gulliver into the bone;
And Charles, who is ever as keen at a joke,
With matter combustible makes t'other smoke.
Having, farther, my surtout thrown down on a chair,
And haul'd out my slippers from under the stair,
I'm challeng'd by Madam to wa'k out and play
With the *sweet little Cupids*, while yet it is day.
Then out we all sally, with loud-shouting noise,
And joyful acclaim from the two elder boys;
With her suckling Maria trips lightly along;
Leads, smiling, the van, as she hums us a song.
Next follows the kitten, pursu'd by the dog
(For teazing poor kitten there's ne er such a rogue),
She squalling and mewing, *he* barking before us,
Assist in our music, to fill up the chorus.
But how you would laugh, to behold in the rear,
The scene we exhibit (a scene the most queer!)
In Holland, I doubt not, with wonder you've seen,
Trail'd on by one nag, needy doctor's machine;
A carriage have we, full as light to the feel,
That runs without horse, and that has but one wheel;
With pompous big phrase I e'er scorn to beguile,
A *barrow* 'tis call'd in plain, vulgar style;
In which having stowed my two shouting boys,
And fill'd up the bottom with hay and with toys,
I put to my hand, and on wheeling the barrow,
Cry, 'Who'll buy my puddings? nice puddings of marrow!'
As the children then chuckle, I surely am pleas'd:
Thus see by how little from care I am eas'd;
Hence learn to contain, in a space full as narrow,
And carry your wishes all -- in a *wheel-barrow*."

The actors in this pleasant domestic sketch were John Hope, our author, nephew of the Earl of Hopetoun, and Marq. of Annandale, being the son of the Honourable Charles Hope and Lady Henrietta Johnstone, and born in 1739; a London merchant, and M.P. at one period for West Lothian. The lady—his "lov'd Maria,"—the daughter of E. Breton, Esq., of Forty Hill, Enfield, who, the same year this happy picture was drawn by the fond husband and father, and then only twenty-five, committed suicide!—her death, on the 25th of June, 1767, is recorded on a marble slab in Westminster Abbey. The *contents* of the *barrow*, Charles and John Hope, were the future Lord President of the Court of Session, and General Sir John Hope; and the third, the "suckling," the last of this distinguished group, the late Vice-Admiral Sir William Johnstone Hope, for many years one of the Lords of the Admiralty. The obituary of 1785 records, under "Newcastle-upon-Tyne," the sudden death of our author, John Hope, there at the early age of forty-six.

J. O.

OPTICAL PHENOMENON.

(Vol. v., pp. 441. 523.)

Your correspondent C. B. (Vol. v., p. 523.) in reply to a question (Vol. v., p. 441.) relating to an "optical phenomenon," gives a solution which is partly satisfactory. The screen, used to intercept a portion of the rays, doubtless assists vision on that account, but not to the extent we have in this instance.

In the first place, the phenomenon in question can happen only to a *short-sighted* person, whereas intercepting the unnecessary rays by a diaphragm, assists all varieties of vision equally, or nearly so.

The cause of the phenomenon I believe to be the following:

Every spherical lens produces, as is well known, a certain amount of "aberration," on its bringing rays to a focus after passing through it, *i.e.* the rays passing through, near its outside edges, are brought to a shorter focus than those which pass through nearer to the centre of the lens. The interval between the two extreme foci, measured on the axis of the lens, is the amount of aberration. It will be obvious that the formation of so many images at so many distinct foci must produce confusion.

Now it is well known also that the lens in a short-sighted eye, being too convex, or having too great refractive power, brings its rays to a focus too soon, *i.e.* before they reach the retina; it is also (being a spherical lens) subject to the "aberration" above mentioned; if then you cut off the outside rays, which are brought to the *shorter* focus, and allow only the centre rays to pass, which converge to the more *distant* focus, you thereby destroy the indistinct images; leaving only that one which is formed nearest the retina, to which the short-sighted eye can more readily adapt itself, and, consequently, vision is rendered more distinct

Another instance of the very same phenomenon is the practice of cutting off the outside rays from the aperture of an astronomical telescope, by an opaque ring placed before the object-glass; a practice which is familiar to those accustomed to use telescopes of large apertures on difficult double stars.

If in a brass plate a hole be made of the diameter of ·033 in., a short-sighted person will, on

looking through it, find his vision greatly assisted. If another be made ·025 in., the advantage will be still greater; and with one ·0166 in. greater still, indeed almost equal to that derived from a concave lens. Beyond this there does not appear to be any advantage, on account of the loss of light.

Now this circumstance leads us to infer, either that "aberration" is destroyed by limiting the aperture of vision to so small a point in the centre of the lens of the eye, or that the *diffraction* of the rays, as they pass the edges of the hole, assists short-sighted vision on the principle of the concave lens, *i. e.* by changing parallel rays into divergent; but, as far as we know anything of diffraction, its effect is the *direct opposite*.

I do not, therefore, see how we can avoid accepting the former as the preferable solution of this phenomenon, though, on so difficult a subject, it behoves one to speak with great diffidence.

H. C. K.

—— Rectory, Hereford.

ORIGIN OF THE STARS AND STRIPES.

(Vol. ii., p. 135.)

JARLTZBERG wishes to know the origin of the stars and stripes in the American flag. His Query might be answered briefly by stating that the American Congress, on the 14th of June, 1777, "Resolved that the flag of the thirteen United States be thirteen stripes, alternately red and white; that the Union be thirteen stars, white in a blue field, representing a new constellation." But your correspondent wishes to know the origin of the combination, and who first suggested the idea. Some have supposed that it might have been derived from the arms of General Washington, which contains three stars in the upper portion, and three bars running across the escutcheon. There is no means of knowing at this day whether this conjecture is correct, but the coincidence is rather striking. There were several flags used before the striped flag by the Americans. In March 1775 "a union flag with a red field" was hoisted at New York upon the liberty pole, bearing the inscription "George Rex and the liberties of America," and upon the reverse "No Popery." On the 18th of July, 1778, Gen. Putnam raised, at Prospect Hill, a flag bearing on one side the Massachusetts motto "*Qui transtulit sustinet*," on the other "An appeal to Heaven." In October of the same year the floating batteries at Boston had a flag with the latter motto, the field white with a pine-tree upon it. This was the Massachusetts emblem. Another flag, used during 1775 in some of the colonies, had upon it a rattlesnake coiled as if about to strike, with the motto "Don't tread on me." The grand union flag of thirteen stripes was raised on the heights near Boston, January 2, 1776. Letters from there say that the regulars in Boston did not understand it; and as the king's speech had just been sent to the Americans, they thought the new flag was a token of submission. The *British Annual Register* of 1776 says: "They burnt the king's speech and changed their colours from a plain red ground, which they had hitherto used, to a flag with thirteen stripes, as a symbol of the number and union of the colonies." A letter from Boston about the same time, published in the *Penna Gazette* for January, 1776, says: "The grand union flag was raised on the 2nd, in compliment to the united colonies." The idea of making each stripe for a state was adopted from the first; and the fact goes far to negative the supposition that the private arms of General Washington had anything to do with the subject. The pine-tree, rattlesnake, and striped flag were used indiscriminately until July, 1777, when the blue union with the stars was added to the stripes, and the flag established by law. Formerly a new stripe was added for each new state admitted to the union, until the flag became too large, when by act of Congress the stripes were reduced to the old thirteen; and now a star is added to the union at the accession of each new state.

T. WESTCOTT.

Philadelphia, U. S. A., June 5, 1852.

ONE OR TWO PASSAGES IN "KING LEAR."

In the last "N. & Q.," in an article on "Printer's Errors in the Inseparable Particles in Shakspeare," MR. SINGER, unconsciously I am sure, does me a slight injustice, when he states that in a passage which he quotes from *King Lear*, Act II. Sc. 1., I have followed the Variorum Edit. I certainly print it "as if the sense was interrupted," but I do not begin the word "dispatch" with a capital letter, as he erroneously represents, and I put a period after it, which he omits,—circumstances which render it clear, that I was of opinion that "dispatch" had reference rather to what went before it than to what came after it. You must allow me to subjoin the very words in the very way they appear in my edition:—

"*Glo.* Let him fly far:
Not in this land shall he remain uncaught;
And found—dispatch.—The noble Duke my master," &c.

To print "Dispatch" with a capital letter, and to omit the period after it, makes some difference, though I am as far as any body from pretending that I fully conveyed the meaning of the poet by my mode of giving the quotation. I apprehend that MR. SINGER supposes that "Dispatch" refers to what follows it, and that Gloster wishes to im-

press the necessity of making speed with preparations for the reception of "the noble duke his master." I may mistake Mr. Singer's notion, and I should, of course, be most unwilling to misrepresent him. My opinion is, and was when I printed the passage in question, that "dispatch," with a period after it, related to what was to be done with Edgar, if he were captured—that if caught and found he should be executed; for what otherwise can be the meaning of the line in a subsequent part of Gloster's speech, about—

"Bringing the murderous coward to the stake."

I cannot at all concur in Mr Singer's proposal to read "And found" *unfound*; for, as I humbly conceive, what Gloster intends to say is, that Edgar should not remain uncaught; and that when found he should be dispatched. If "Dispatch" applied to preparations for the reception of the Duke of Cornwall, how happens it that we hear no more of them, and that he and Regan walk in just afterwards without ceremony? Besides, we may easily imagine that Gloster, at the moment he hears of Edgar's parricidal purpose, would be in no mood to think of preparations.

It will be observed that, according to my interpretation of Gloster's language, the word "dispatch" ought rather to be *dispatch'd:*

"Let him fly far;
Not in this land shall he remain uncaught;
And found, *dispatch'd.*"

If I am right, I have no merit in this suggestion, because the preceding quotation is given precisely in that form, and with that punctuation, in my manuscript-corrected folio of 1632; and it is one of the emendations in *King Lear*, which tends to clear away difficulties, and to render our great dramatist's meaning indisputable.

I have the highest respect for Mr. Singer's judgment on such questions, and I hope he will coincide with me in the above reading, as well as in many others to be contained in the volume I am at this moment busily engaged in preparing. I may be allowed to add, that my corrected folio confirms the change he has proposed in the first line of Act IV. of *King Lear:*

"Yet better thus *unknown* to be contemn'd,
Than still contemn'd and flatter'd. To be worst," &c.

My folio, however, makes a further emendation, by substituting *yes* for "yet:" as if Edgar entered continuing a soliloquy he had commenced before he made his appearance:

"Yes; better thus *unknown* to be contemn'd," &c.

Such appears to me to be the true text; but if I am in error, I shall at any time be happy to be set right, especially by Mr. Singer.

J. Payne Collier.

Replies to Minor Queries.

The Chevalier St. George (Vol. v., p. 610.).—J. W. H. does not mention among the printed works which he has consulted, *The Decline of the Last Stuarts, Extracts from the Despatches of British Envoys to he Secretary of State*, printed for the Roxburghe Club, London, 1843. The volume is edited by Lord Mahon from the originals at the State Paper Office. Spes.

"*Like a fair Lily,*" *&c.* (Vol. v., p. 539.).—

"Like a lily on a river floating,
She floats upon the river of his thoughts."

This quotation is from Longfellow's *Spanish Student*, Act II. Sc. 3. In a note the author says this expression is from Dante:

"Si che chiaro
Per esser scenda della mente il fiume."

Byron has also used the expression, though the author does not recollect in which of his poems.

H. C.

"*Roses all that's fair adorn*" (Vol. v., p. 611.).—Permit me to inform W. S. where he may find—

"Roses all that's fair adorn,
Rosy-finger'd is the morn;
Rosy-arm'd the nymphs are seen,
Rosy-skinn'd is Beauty's queen," &c.

I have it in Newberry's small volume of the *Art of Poetry*; it is an almost literal translation of an ode of Anacreon by Charles Wesley, of which I possess two copies; one of which is at W.'s service, a line from whom will be immediately attended to. Robt. Browning.

28. Chepstow Place, Bayswater.

Frebord (Vol. v., pp. 595. 620.).—There are several estates in this county which were formerly *parks*; they have for many years been broken up, and cultivated: the proprietors of these old parks claim a space extending eight feet six inches in width on the outside of the boundary fences, which space is locally called a *deer-leap*. Whether the explanation of this term given by your correspondent Kt. is the correct one, I am unable to say; but here it is generally understood to be a space left on the outside of the boundary, to enable the proprietor to repair his fences without trespassing on his neighbour's lands.

William Fegg.

Lewes.

Ireland's Freedom from Reptiles (Vol. iii., p. 490.).—A pamphlet of Dean Swift's, *Considerations about maintaining the Poor*, without date, but assigned to 1726, amongst other grievances complains of the practice of insuring houses in English offices:

"A third [abuse] is the Insurance Office against fire, by which several thousand pounds are yearly remitted to England (a trifle it seems we can easily

spare), and will gradually increase till it comes to a good national tax; for the society-marks upon our houses (under which might properly be written 'The Lord have mercy upon us!') spread faster than *a colony of frogs*."

One of Swift's editors thus explains the allusion:

"About the beginning of the eighteenth century Dr. Gwythers, a Physician and Fellow of Trinity College, Dublin, brought over with him a parcel of frogs from England to Ireland, in order to propagate the species in that kingdom, and threw them into the ditches of the University Park, but they all perished. Whereupon he sent to England for some bottles of the frogspawn, which he threw into those ditches, by which he succeeded in his design. However, their number was so small in the year 1720 that a frog was nowhere to be seen, except in the neighbourhood of the University Park. But within six or seven years after, they spread thirty, forty, or fifty miles over the country, and so at last over the whole nation."

This seems to be the true origin of the introduction of frogs, though some have ascribed it to the troops which the Prince of Orange brought to Ireland with him. *Losgán* and *Cnadán* are the Irish words for this animal. Mr. Cleland was the gentleman whom I alluded to as having introduced the six snakes. Mr. Bell (*Hist. of Brit. Rept.*, Lond. 1839), asserts that the *Lacerta agilis* is to be found in Ireland. EIRIONNACH.

Portrait of George Fox (Vol. v., p. 464.).—I possess an engraving of George Fox's portrait, inserted in his Journal, with the following inscription:

"George Fox, ætat. 30, founder of the sect of people called Quakers, from the original painting by Honthorst, done in the year 1654, now in the possession of Thomas Clio Rickman."

He has a broad-brimmed felt hat and a cloak. His eyes and hands are turned upwards.

BONSALL.

Punch and Judy (Vol. v., p. 610.).—I am a reader of "N. & Q." certainly "not aware that Punch and Judy is a corruption" of *Pontius cum Judæis;* and I should be glad to know on what ground BŒOTICUS represents it as such. I had supposed that Judy was derived from *Judas.*

N. B.

"*Hostages to Fortune*" (Vol. v., p. 607.).—"The Cambridge D.D." who, according to your correspondent, "attributed to Paley the following passage of Lord Bacon's (*Essay*, viii.), 'He that hath a wife and children hath given hostages to fortune,'" would have had his mistake rectified, had he during the present year attended at the Lyceum Theatre, to witness the performance of *The Game of Speculation.* Supposing the Cambridge D.D. to have left for a while "the theatre of the Greeks" for that of the moderns, he would have heard Mr. Charles Mathews in his matchless delineation of the hero of the above-mentioned piece (Mr. Affable Hawk) say as follows:

"*Hawk.* An ambitious bachelor may get on; but married, he has no chance. The great Bacon said, 'The man who has a wife and children, has given hostages to fortune.' In other words, has pawned his whole existence."—Act I.

The Game of Speculation has been admirably adapted to the English stage by Mr. Slingsby Lawrence, from the French of De Balzac. It was performed at the Lyceum Theatre, together with the spectacular burlesque of *The Prince of Happy Land*, every night from Christmas 1851 to Easter 1852; the play-bill during that period requiring no change. This circumstance has been stated, in one of our leading monthly magazines, to be unparalleled in theatrical annals; and on this account is perhaps worthy of a note.

CUTHBERT BEDE, B. A.

Docking Horses (Vol. v., p. 611.).—Youatt, in his history of the Horse, describes the way in which the operation of *docking* is performed, but gives no clue whatever as to the time when the practice was first introduced. It is, however, believed that it came into vogue in the early part of the last century, as its strangeness provoked the observation of Voltaire, when he was in England about 1725, and produced the following epigram from his satirical pen:

"Vous, fiers Anglois, et barbares que vous êtes,
Coupent les têtes à vos rois, et les queues à vos bêtes;
Mais les François plus polis, et aimant les loix,
Laissent les queues à leurs bêtes, et les têtes à leurs rois."

The fifth edition of Bailey's *Dictionary* (1731), which is the earliest to which I have access, mentions the practice; but if your Querist TAIL would consult the earliest editions, and should find it omitted, he may fairly conclude that he has made some approximation to the period when it was first introduced.

The reason for the operation was probably only the convenience of the rider, and to save him from the mud and dirt which a long tail, in the then state of the public roads, would necessarily pick up and plentifully distribute. Geoffrey Gambado gives another reason, for which see his *Academy for Grown Horsemen.* F. B—w.

How the Ancient Irish crowned their Kings (Vol. v., p. 582.).—In these days, when most antiquities are judgmatically examined into, it is a pity that such silly and impossible tales should be sent to you in order to their reproduction in type. In this particular instance, the fable, before confined to the "Kings of Tyrconnell," an ancient territory of Ulster, is extended to the whole of "the ancient Irish," and "their king." Not having by me O'Donovan's *Annals of the Four Masters*, the

notes to which, whether they deign to notice the absurd fable or not, no doubt amply refute it by descriptions of the ancient inauguration-ceremonies of Tyrconnell and other territories from authentic Irish MSS., I send you the remarks made upon it in the "*insigne sed insanum opus*" of Dr. Keating, as translated by Halliday; the author's long *preface* to the history, from which the following extract is taken, deserving the former but not the latter qualification:

"This," says Keating, when he has repeated the bathing-in-broth story, "is evidently an impudent fiction of CAMBRENSIS, for the annals of Ireland expressly mention, that the ceremony of inaugurating the kings of Tirconnell was this; the king being seated on an eminence (the Rock of Kilmacrennan) surrounded by the nobility and gentry (i mease uasal agus oireachta) of his own country, one of the chiefs of his nobles stood before him with a straight white wand in his hand, and on presenting it to the king of Tirconnell, used to desire him 'to receive the sovereignty of his country, and to preserve equal and impartial justice in every part of his dominions;' the reason that the wand was straight and white, was to put him in mind that he should be unbiassed in his judgment, and pure and upright in all his actions."—Halliday's *Keating*, Preface, p. xxxiii.

MAC AN BHAIRD.

Hoax on Sir Walter Scott (Vol. v., p. 438.).—A ballad, written in 1824 by the present Vicar of Morwenstow, adapted to the legendary chorus of "Twenty thousand Cornish men will know the reason why," was hailed by Sir Walter (see Lockhart's *Life*) as a "spirited ballad of the seventeenth century!" R. S. H.

American Loyalists (Vol. iv., p. 165.).—A. C. will find the best information in regard to the history of the American loyalists, after the American Revolution, in "*The American Loyalists, or Biographical Sketches of Adherents to the British Crown in the War of the Revolution.* By Lorenzo Sabine. Boston, Mass. Charles C. Little and James Brown, Publishers, 1847. 738 pp." In this work Mr. Sabine has recorded the names of about six hundred loyalists (called in this country *Tories*), with such circumstances connected with their lives, after their declared adherence to the British cause, as he was able to glean. A. C. is very much mistaken in supposing that the loyalists "prospered in the world after the confiscation of their property." Their estates in this country were very generally forfeited, and the remunerations they received from the Crown were mere pittances in comparison to the amounts of their real sacrifices. Their letters to this country, after their flight to England, are filled with complaints of the coldness with which their attachment to the king was repaid by the ministry. Many of them died in want, and others, accepting the small donations accorded to them after weary years of waiting, learned bitterly the value of the admonition, "Put not your trust in princes." T. WESTCOTT.

Philadelphia, U.S.A., June 5, 1852.

Spanish Vessels wrecked on the Coast of Ireland (Vol. v., pp. 491. 598.).—On the magnificent iron-bound coast of Miltown Malbay, in the west of Ireland, is a point running out into the sea called "Spanish Point," on which one at least, if not more, of the ships belonging to the Spanish armada was wrecked. Some of the peasantry also had ancient carved coffers and chests in their houses, which had been handed down from father to son, and which had been saved from the wreck; and there were traditions that many objects of value might have been found which had been derived from the same source; but as more than twenty years have elapsed since I was in that country, I cannot say whether any now remain to reward the inquiries of antiquaries. PEREDUR.

Suicides buried in Cross Roads (Vol. iv., p. 116.).—In Plato's *Laws* (Burges' transl., book ix. c. 12.) the murderer of any of his near kin, after being put to death, is to be "cast out of the city, naked, in an appointed place *where three roads meet;* and let all the magistrates, in behalf of the whole state, carry each a stone, and hurl it at the head of the dead body," &c. J. P.

Dr. Elizabeth Blackwell (Vol. v., p. 394.).—Dr. Elizabeth Blackwell formerly resided in this city; she now lives in the city of New York. She determined to study medicine some years since, in order to fit herself for practice. She had considerable difficulty in obtaining admission as a medical student, but was finally entered at Geneva Medical College, New York, where she graduated in 1849. She afterwards went to London and Paris. These are about all the particulars in reference to this lady which have been made public in this country. In consequence of her example, the subject of educating females as doctors was much discussed in the United States. The propriety of employing them in obstetrical cases, and many complaints to which females are subject, has in its favour common sense and decency, and against it nought but professional prejudice. In this state a college for the instruction of females was chartered in 1849; it is called "The Female Medical College of Pennsylvania." At the last commencement eight young ladies received their diplomas. There are fifty-two students entered for the next course, commencing in September of this year. There are eight professorships in this institution, which are at present filled by men, but which will be awarded to female professors as soon as experience will fit the graduates for them. The demonstrator of anatomy, Hannah E. Longshore, is a graduate. The prospects of the institution are favourable,

and the graduates are winning for themselves confidence. T. WESTCOTT.

Philadelphia, U. S. A., June 5, 1852.

American Degrees (Vol. v., p. 177.).—Collegiate honours in the United States are generally conferred by the trustees of the institutions, with the advice and consent of the professors. If J. W. had stated what college conferred the "cargo of diplomas" he speaks of, some estimate might be made of the value of the honours. This is acknowledged (by ourselves) to be "a great country," comprising in its area 2,280,000 square miles. We have colleges and seminaries of learning authorised to confer the degrees in nearly all the states. Some of them will compare with the best European colleges in the reputation, and skill, and learning of the professors; and some are but little better than large-sized boarding-schools. The oldest institutions, and the best among us, are Harvard University in Massachusetts, Yale College in Connecticut, Princeton College in New Jersey, the University of Pennsylvania at Philadelphia, and Virginia University at Charlottesburg. There are others of equal reputation, and many of second, third, and even fourth-rate importance. It is very probable that the "cargo" sent to the Brougham Institute of Liverpool emanated from an inferior institution, as our first-class universities do not usually confer many honorary degrees. T. WESTCOTT.

Philadelphia, U. S. A., Feb. 5, 1852.

Note by Warton on Aristotle's Poets (Vol. v., p. 606.).—The passage quoted by J. M. is in Joseph Warton's *Essay on the Genius and Writings of Pope*, London, 1773, p. 171. H. B. C.

U. U. Club.

Meaning of Whit (Vol. v., p. 610.).—The jug referred to by your correspondent is a *Whit*-sun ale jug. I have an engraving of one inscribed

"W H I T.
1649."

It is described as of white earthenware, with a blue inscription. These jugs were used in the (now obsolete) *Whitsun*, or church-ale festivals.

J. B. COLMAN.

"*Possession is nine points of the law*" (Vol. iv., p. 23.).—In Swift's *Works*, vol. xvii. p. 270., I find "Possession, they say, is *eleven* points of the law." J. P.

Age of Trees (Vol. iv., pp. 401. 488.).—Allow me, in addition to my former communication on this subject, to give the following instances of trees proved to have existed many years. Near Mont Blanc there is a fir-tree called by the inhabitants of that district the *Chamois Stable*, on account of its affording shelter to the wild goats during the winter. Its vegetation is extremely beautiful, and its trunk enormous, which, coupled with the fact that it has been ascertained by M. Berthelet to be more than 1200 years old, make it a very interesting object. At a short distance from this venerable fir exists, in the forest of Ferré, a tree called the Meleye, whose age cannot be less than 800 years. The forest of Parey, Saint Ouen, canton de Bulgneville, in the department of the Vosges, is celebrated for a tree called *The Oak of the Partizans*. Its branches extend over a space of 100 feet, and its height is 107. It has lived during a period of 650 years, and was known at the time when the Cothereaux, the Carriers, and Routiers devastated France in the days of Philip Augustus. A chesnut tree, near the village of Vernet, of ordinary size and height, is supposed to have been planted in the time of Calvin, at the dawn of the great religious struggle in Switzerland.

Thus these wondrous natural monuments of antiquity speak forcibly to the mind; and the erections built by man, which we term ancient, dwindle into insignificancy when compared with the stupendous and veteran trees of the forest.

UNICORN.

Market Crosses (Vol. v., p. 594.).—The market cross at Bury, rebuilt after the Great Fire of 1608, was converted into a playhouse in 1734, and in 1774 gave place to the present town hall, which was built for a theatre from the designs of Robert Adams. Views of the market cross have been several times engraved. There was no religious edifice at or near the cross in 1655. The marriage referred to took place agreeably to the Act of 14th August, 1653, which required marriages to be published "three several Lord's Days, or three several weeks," and then to be celebrated in the presence of a justice. The registers of the parish of St. Mary, Bury, contain entries of marriages so solemnized; whence it appears that some were published at the market cross on "three several market days in three several weeks."

BURIENSIS.

Miscellaneous.

NOTES ON BOOKS, ETC.

The second volume of Messrs. Rivington's handsome library edition of *The Works and Correspondence of the Right Honorable Edmund Burke*, which had been kept back for the purpose of enabling the editors to insert in the correspondence some new letters of Mr. Burke from original MSS., has now been issued. The correspondence in this volume commences in the year 1791, and proceeds to the death of the distinguished writer; and it contains in addition Burke's *Vindication of Natural Society*, and his world-renowned *Philosophical Enquiry into the Origin of our Ideas of the Sublime and Beautiful*.

Although as a general rule, we abstain from noticing all theological works which can be considered as of a

controversial nature, we have been so interested in a little volume which has recently come before us that we cannot refrain from bringing it under the notice of our readers; it is entitled *Sympathies of the Continent, or Proposals for a New Reformation, by* John Baptist von Hirscher, *D.D., Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Theology in the Roman Catholic University in that city; Translated and Edited with Notes and Introduction* by the Rev. Arthur Cleveland Coxe. The great interest of this work, which might more properly have been called *The Working of the Roman Catholic Church in Germany*, is to be found in the fact that it is written by a learned and eminent dignitary of that Church, and advocates those practical reforms in her system which our own Church introduced three centuries since.

Books Received.—"Some people," said Dr. Johnson, "have a foolish way of not minding, or pretending not to mind, what they eat." This foolish way is not ours, and therefore we have enjoyed to the full the pleasant humour and anecdotical learning enshrined in the last number of Murray's *Railway Library. The Art of Dining, or Gastronomy and Gastronomers*, with its hints and directions as to ensuring a successful dinner party, is so full of its subjects that it would go far to create an appetite under the ribs of death.—*A Descriptive Account of the Antiquities in the Grounds and the Museum of the Yorkshire Philosophical Society. By the Curator of the Antiquities.* Undertaken by the venerable author (the Rev. C. Wellbeloved) when he was somewhat more than an octogenarian. This very excellent Guide to the York Museum is as creditable to its compiler as it will be found of service to the visitors of the interesting collection which it describes. *The Golden Bird and other Stories*, the third part of the translation of *Grimm's Household Stories*, publishing by Messrs. Addey, is a fresh instalment of amusement for juvenile readers.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

The New Universal Magazine. Vol. VI. 1784. London: Printed for Hodges, by Crowder and Woodgate.

The Literary Miscellany. Vols. VI. VII. VIII. XI. XIII. XIV. and XV. Stourport, 1812.

Shakspeare's Julius Cæsar, by D'Avenant and Dryden, 1719. 12mo.

The New Universal Magazine. Vol. VI. 1784. London: Printed for Hodges, by Crowder and Woodgate.

Mahon's England, 4 Vols.
The original 4to. editions in boards.

Flanagan on the Round Towers of Ireland. 4to. 1843.

A Narrative of the Proceedings in the Douglas Cause. London, Griffin. 8vo. 1767.

Clare's Poems. Fcap. 8vo. Last Edition.

Magna Charta; a Sermon at the Funeral of Lady Farewell, by George Newton. London, 1661.

Biographia Americana, by a Gentleman of Philadelphia.

The Comedies of Shadwell may be had on application to the Publisher of "N. & Q."

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186, Fleet Street.

Notices to Correspondents.

Replies Received.—*Royal Arms in Churches — Inscription at Persepolis — Anima Magis — Old Countess of Desmond — authorship of Monody on Sir John Moore — Charms — Mummy Wheat — Celebrated Fly — Wyle Cop — Emaciated Monumental Effigies — Seth's Pillars — Hugh Norton — Algernon Sydney — "La Gardemeurt" — Devil as a Proper Name — Rhymes on Places — Exterior Stoup — Bronze Medals — Etymology of Mushroom — Coral Charms — Spanish Fiewe Bows — The Diphthong "ai" — Book of Jasher — Text of Shakspeare — St. Christopher.*

Shakspeare. *We are aware that the large space occasionally occupied in our columns by Shakspearian criticism lays us open to complaints on the part of some of our Readers, who do not share the anxiety of our Correspondents for an immaculate text of the writings of the Great Dramatist. But, if proof were required how wide-spread an interest is still abroad upon the subject, and how much attention is still paying to the Illustration of the Life and Writings of Shakspeare, we would point to the announcement in our advertising columns of Mr Halliwell's projected edition in Twenty Folio Volumes. We have by us several communications by Mr. Hickson, A. E. B., and others, which shall appear as opportunities present themselves.*

M. *will find that the insertion of the letter E will give him the following couplet:*

"Persevere, ye perfect men,
Ever keep these precepts ten."

Dryden. *No:* A. H. W.

Etger. *The assertion that "Luther was married* in London," *was a misprint for what Lord Campbell really did say, viz. "Luther married* a nun."

A. Sp.'s *Query respecting the* Bean Feast *has been overlooked. It shall be attended to very shortly.*

G. C. *Mrs. Mary Mackey's poetry. The same remark applies to this Query.*

H. B. C. *is thanked for his kind and very considerate Note.*

E. S. Jackson. *The promised Letters of John Wesley will be most welcome.*

The Index and Title-page to Volume the Fifth will be ready with our next Number.

THE GENTLEMAN'S MAGAZINE and HISTORICAL REVIEW for JULY, (being the First Number of a New Volume) contains:—1. Thorpe's Northern Mythology. 2. Pope's Imitations of the Letters of Eloisa. 3. Godfrey William Leibnitz. 4. The Ironmongers of London (with Two Plates). 5. The Ungracious Rood of Grace. 6. Oxford and the Royal Commission. 7. Rugge's Notes on English History, temp. Charles II. 8. Sonnet on Coleridge, by the Revd. C. V. Le Grice. 9. Correspondence on the Abbotsford Library, Architectural Nomenclature, Quakers' Burial Grounds, Anchorages in Churches, &c. &c. 10. Notes of the Month. With Historical Reviews, Reports of Archæological Societies, and Obituary; including Memoirs of Capt. Allen Gardner (of the Patagonian Mission), Hon. Mr. Talbot, Q. C., Mr. Humfrey, Q. C., Rev. John Jones (Tegid), Rev. T. Theyre Smith, George Dollaud, Esq. F.R.S., General Arthur O'Connor, &c. &c. Price 2s. 6d. (A Specimen Number sent by Post.)

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The preparation of this work has occupied my earnest attention for nearly twelve years; my object being to bring together, from the stores of Elizabethan literature, art, or science, whatever really tends to illustrate the pages of the great poet of the world, in the full conviction there yet remains room for one comprehensive edition which shall answer the requirements of the student and zealous inquirer. Granting that the general spirit of Shakespeare may be appreciated without the assistance of lengthened commentary, it cannot be denied there is much which is obscure to the modern reader,—numerous allusions to the literature, manners, and phraseology of the times which require explanation and careful discussion.

This is a labour which has never yet been attempted on a large scale. In the preface to the translation of Karl Simrock's "Remarks," 8vo, 1850, I have shown there are *upwards of two thousand obsolete words and phrases in Shakespeare left without any explanation in the editions of Mr. Knight and Mr. Collier.* There is, undoubtedly, a field of criticism which deserves the labour of the student, and without attempting to supply all these deficiencies, it may still be allowed me, without presumption, to promise an extensive advance on what has been accomplished by my predecessors.

Each play will be accompanied by every kind of useful literary and antiquarian illustration, extending to complete copies of all novels, tales, or dramas on which it is founded, and entire impressions of the first sketches, in the cases of the Merry Wives of Windsor, Hamlet, &c. In fact, no pains will be spared to render this edition the most complete in every respect that has yet been produced; superseding entirely the Variorum edition of 1821, with the addition of all Shakespearian discoveries of any importance which have been made since that period. The work will be copiously illustrated by fac-similes and woodcuts, the direction of which has been undertaken by Mr. Fairholt, who has also most kindly promised to assist me in the selection. It is unnecessary to enlarge on the import nce of such assistance; and the valuable aid to be expected from Mr. Fairholt's extensive reading in Elizabethan literature and intimate acquaintance with every department of ancient art.

One of the early volumes will be illustrated by an entirely new engraving of the monument at Stratford-on-Avon, executed with minute accuracy; and by an exact copy of the portrait of Shakespeare which is prefixed to the first edition of his works. It is almost unnecessary to say the e are the only representations of the poet which are *undoubtedly* authentic.

The size of the first folio, after much consideration, has been adopted, not only because it is the most convenient folio form (barely measuring fourteen inches by nine), and suits the size of the facsimiles, most of which would otherwise have to be folded, but the magnitude of the undertaking precludes any other, were it intended to complete it in any reasonable number of volumes. As it is, it must occupy at least twenty volumes; *but should an additional volume be required, it will be presented to the original subscribers.*

We now proceed to speak of the mode of circulation; and in anxiously considering this subject, have been carefull to bear in mind the obligations due to the original subscribers of so expensive a work as well as the necessity of the large expenditure being reimbursed, to say nothing of an adequate return for the literary labour,—the attainment of which is more than problematical, as it would be incompatible with any arrangement which secured the permanency of a high price. Now, it is a well-known fact that no literary or artistic work maintains its original value unless the impression is strictly limited; and it is proposed to adopt this course on the present occasion. The Editor, therefore, pledges himself to limit the number of copies to "one hundred and fifty," under the following conditions:—

1. The impression of this edition of Shakespeare will be most strictly limited to one hundred and fifty copies, and each copy will have the printer's autograph certificate that that limit has been preserved.

2. The work will be completed in about twenty folio volumes; but any volumes in excess of that number will be presented to the original subscribers.

3. All the plates and woodcuts used for this work will be destroyed, and no separate impression of any of them will be taken off.

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The Editor has been anxious thus to state at some length the considerations which have urged him to limit the impression of the work so strictly; for however willing, on many accounts, to seek a more extensive circulation, he could not bring himself personally to ask for support without taking every means to ensure, in their fullest extent, the interests of those who are inclined to encourage an arduous undertaking of this kind. The risk, moreover, was too great to venture the publication in the ordinary way; and he was, therefore, compelled either to abandon the hope of printing his materials, or to appeal to the select few likely to understand the merits of the design.

To those few, the Editor hopes he may, without arrogance, avow the design of offering the most copious edition of Shakspeare ever printed, and one of the handsomest and most important series of volumes that could be placed in an English library.

Nor let it be thought such an edition will contain merely dry annotations on disputed passages. Particular regard will be paid to archæological illustration; and wherever the museums of the antiquary can be made serviceable, the aid of the artist will be solicited. There is much of this kind which has never been used by Shakespearian editors, and I have the satisfaction to state that, amongst others, Lord Londesborough's noble collection of English antiquities will be accessible to me for copies of any specimens that may help to elucidate the author's meaning.

In every kind of literary illustration of Shakespeare, my own library is perhaps richer than any other. For many years, no expense has been spared to procure rare works likely to be useful for this undertaking; and, in one instance, I have given upwards of sixty pounds for a single tract, on account of its affording an unique illustration of one play. The reader may, hence, conclude how much continued labour and anxiety have been incurred in the collection of the materials.

In conclusion, I am sanguine this long-cherished design should not, will not, fail for want of appreciation. The works of Shakespeare, the greatest of all uninspired authors, should surely be surrounded, in one edition at least, by the reading of the student and the pencil of the archæological draughtsman. In one edition let every source of useful illustration be explored and rendered accessible to the student and the future editor; and even if there be some thing redundant, much will remain suggestive of familiar explanations of obscurities and more popular uses.

All communications or suggestions respecting this work should be addressed to the Editor, Avenue Lodge, Brixton Hill, Surrey.

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FRANCIS DAVISON AND DR. DONNE.

The editor of *Select Poetry, chiefly devotional, of the Reign of Queen Elizabeth*, collected for the Parker Society, ascribes to Francis Davison (and I dare say rightly) a translation of Psalm cxxxvii., which is likewise attributed to Dr. Donne, and if I mistake not to others. It is found in vol. ii. p. 328., and I should be very glad to know who was really the author, as it does not seem the worst of the "Geneva Jigs:"—

"By Euphrates' flowry side
We did bide,
From deare Judah far absented,
Tearing th' aire with mournful cries,
And our eies
With their streames the streame augmented:

"When poor Sion's doleful state,
Desolate,
Sacked, burned, and enthralled,
And Thy temple spoil'd, which we
Ne'er should see
To our mirthless mind recalled.

"Our mute harps, untun'd, unstrung,
Up we hoong
On greene willowes neare beside us,
When, we sitting so forlorne,
Thus in scorne
Our proud spoilers 'gan deride us:—

"Come, sad captives, leave your groanes,
And your moanes
Under Sion's ruynes bury;
To your harps sing us some laies
In the praise
Of our God, and let's be merry.

"Can, ah, can we leave our groanes,
And our moanes
Under Sion's ruynes bury?
Can we in this land sing laies
To the praise
Of our God, and here be merry?

"No, deare Salem! if I faile
To bewaile
Thine affliction miserable,
Let my nimble joynts become
Stiffe and nombe;
To touch warbling harp unable.

"Let my tongue lose singing skill;
Let it still
To my parched rooffe be glewed,
If in either harpe or voice
I rejoyce,
Till thy joys shall be renewed.

"Lord, plague Edom's traitrous kind;
Beare in mind
In our ruyne how they revell'd:
Kill, sack, burne! they cride out still,
Sack, burne, kill;
Downe with all, let all be levell'd!

"And thou, Babel, when the tide
Of thy pride,
Now a flowing, falls to turning,
Victor now, shall then be thrall,
And shalt fall
To as lowe an ebb of mourning.

"Happie man, who shall thee wast
As thou hast
Us without all mercy wasted,
And shall make thee taste and see
What by thee
Wee, poor Wee, have seen and tasted!

"Happie, who thy tender barnes
From the armes
Of their wayling mothers tearing,
'Gainst the walls shall dash their bones,
Rutheless stones
With their brayns and blood besmearing."

What an imperfect idea any jingling version can give us of any Psalm of the inspired writers; and how signally this has been proved by the metrical attempts at Psalm cxxxvii.! The most successful version of it in any language is, I fancy, that by Camoens. RT.

Warmington.

FOLK LORE.

Sites of Buildings changed (Vol. v., pp. 436. 524.).—In the *Traditions of Lancashire*, edited by John Roby, Esq., First Series, vol. i. p. 23., there is a tale entitled *The Goblin Builders*, showing how "Gamel the Saxon Thane, Lord of Recedham or *Rached* (now Rochdale) intended to build a chapel unto St. Chadde, nigh to the banks of the *Rache* or *Roach*." It seems a level, convenient situation was chosen for the edifice; but thrice were the foundations there laid, and thrice were all the building materials conveyed by invisible agency from this flat spot to a more airy and elevated situation. At last the Thane, ceasing to strive against fate, gave up his original design, and the present church was built on the locality designated by these unseen workmen. The ascent was high, and one hundred and twenty-four steps had to be laid to help the natives up to the chapel of St. Chadde.

BONSALL.

Folk Lore of Kacouss People (Vol. v., p. 413.).—Does not the expression "under the bells" mean the lower part of the belfry tower, in which the people could attend divine service, and yet not be in the body of the church? J. B. RELTON.

Charms.—The following charm was practised a few weeks since in the village of Newport, Essex, on a poor lad subject to epileptic fits. Nine sixpences were procured from nine virgins ("for which they were to be neither asked nor thanked"); the money was then made into a ring, which the child wore; but with no satisfactory result, possibly from some *flaw* in the primary condition.

METAOUO.

Weather Prophecy (Vol. v., p. 534.).—It is a common opinion in the midland counties that if the oak comes into leaf before the ash, a dry summer may be expected, and a wet summer if the ash is the first. A wet spring is generally, I believe, favourable to the earlier leaves of the ash, which are retarded by a dry one. This year the oak was very much earlier than the ash. H. N. E.

POEM BY (?) EDWARD BEDINGFIELD.

In a copy of *Funerali Antichi di diuersi Popoli, et Nationi, &c., Descritti in Dialogo da Thomaso Porcacchi*, in Venetia, MDLXXIIII., which was presented to the Hull Subscription Library by the executors of Sir Thomas Coltman, Kt., there is written on a fly-leaf the following poem. The title-page bears the signature of Edward Bedingfield, and the poem is probably in the same hand. I have retained the old spelling and capital letters.

1.

"Though I be poore yet will I make hard shift,
But I will send my God a new yeares gift,
Nor Myrrhe nor frankincense
Can I dispense,
Nor gold of Ophir
Is in my cofer;
With wealth I haue so small acquaintance as
I scarce know tinne from siluer, gold from brasse.

2.

"Orientall rubyes, emeralds greene,
Blew saphires, sparkling diamonds I haue seene,
Yet never yet did touch
Or gemme or ouche,
Nor pearle nor Amber
Are in my chamber;
These things are in my mind, but neuer yet
Vouchsaf'd to lodge within my cabinet.

3.

"My euer lieuing euer louing King
Yet shall from me receiue a better thing;
For Princes diademes,
Flaming with gemmes,
With richesse drest
Of east and west,
Match not this gift, wch if my God shall owne,
I'll not change lots with him that weares a crowne.

4.

"An heart with penitence made new and cleane,
Fill'd with faith, hope, and loue, must be my strane.
My God y^t didst not slight
The widowes mite,
Accept of this
Poore sacrifice,
Though I nere give but what before was Thine,
A treasure taken out of Thine owne mine."

EDWARD PEACOCK, JUN.

Bottesford Moors.

Minor Notes.

Curious Mistranslation.—In Dickens' *Household Words*, in No. 113. (May 22), there is an article entitled "The Rights of French Women," in which, at p. 221., a Frenchman is made to say, that, in consequence of a promenade in the country, he and his child "shall sleep like *two wooden shoes.*" Now this raised a Query in my mind, for I had never before heard "wooden shoes" taxed with any *drowsy* qualities, although undoubtedly *heavy;* and I could not call to mind any authority for the ascription. Upon turning to a French dictionary, I find that the word *sabot*, which means a *wooden shoe*, means also *a top:* my Query was therefore turned into a Note; that Note being, that the writer of the article had wrongfully used the *former* meaning instead of the *latter;* and that the Frenchman had really said, he and his child should "sleep *like two tops.*" Is this Note worth your notice? P. T.

Stoke Newington.

Street Crossing.—A writer in *The Builder* has cleverly suggested that bridges might be erected in the crowded thoroughfares of London for the convenience of foot passengers, who lose so much valuable time in crossing. As the stairs would occupy a considerable space, and occasion much fatigue, I beg to propose an amendment: Might not the ascending pedestrians be raised up by the descending? The bridge would then resemble the letter H, and occupy but little room. Three or four at a time, stepping into an iron framework, would be gently elevated, walk across, and perform by their weight the same friendly office for others rising on the opposite side. Surely no obstacles can arise which might not be surmounted by ingenuity. If a temporary bridge were erected in one of the parks the experiment might be tried at little cost, and, at any rate, some amusement would be afforded. C. T.

Travelling Expenses at the Close of the Seventeenth Century.—I beg to send, for the information of your correspondent A. A. (Vol. iii., p. 143.), the following transcript of a MS. entry on a flyleaf at the end of a Jewish calendar for the year 5458 now in my possession. The book is a thin 12mo., printed "at the Theater, Oxford," A.D. "1698," with which year the Jewish date corresponds, and it contains the Christian and Jewish calendars in parallel pages. It appears from the autograph of "Wm. Stukeley, M.D., 1736," which is written on the inside of the cover of the book, that it once belonged to that antiquary. The handwriting of the entries resembles that of Thomas Hearne.

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Expences at Half Moon Tavern: Salmon, lobster sauce, a bottle of Port -	0	1	6
Bed and Chamberlain - - -	0	0	3½
Post-chaise to Oxford, and Dinner — Shoulder and leg of House Lamb, and two bottles of Wine, with asparagrass	0	11	2
	1	2	4½
Play House Exps. -	0	0	9
	£1	3	1½

"N.B. — It was decided by a great Majority of Civilians that the Cause was clear from the evidence of Mrs. Barlow."

R. M. W.

"*The Bore*" *in the Severn.*—In the following passages found in the second text of Lazamon's *Brut*, which Sir F. Madden considers to have been written about fifty years after the earlier text, the probable date of which he fixes at the commencement of the thirteenth century, occur the three forms of "*beares*," "*beres*," "*bieres*," denoting *waves*, viz.

"passi over bieres.
(to) pass over waves."— *Lazam.*, ed. Madden, Lond. 1846, vol. i. p. 57.

"þe beares me hire bi-nome.
the waves took her from me."—Vol. iii. p. 121.

"wandri mid þ . . beres.
floating with the waves."—Vol. iii. p. 144.

Sir F. Madden observes, in his Glossarial Remarks, *Lazam.*, vol. iii. p. 451. v. 1341.:

"This word has not been met with in A.-S. It is no doubt the same with the Isl. *bára:* Old Germ. *bäre;* Dutch *baar*, wave or billow. Perhaps the bar of a harbour is hence derived."

May we not also trace to this source the term *bore*, popularly used to express the tidal wave of the Severn? R. M. W.

Queries.

PRINTS.

I will be much obliged if any of your readers can tell me the name of the engraver of a favourite old print in my collection, it being a proof before letters, without, consequently, the names of the engraver and painter, which latter I should also wish to know. Nor am I certain what to call the subject, though I think it is probably Sterne's Maria. The print is an upright about sixteen inches by ten, consisting of a single figure in the foreground, reaching nearly the whole height of the plate, of a pensive young maid in simple attire, standing on the ground in sandals, a sort of mantle covering the back of her head, and falling around her, forming a train at her feet; the right arms and part of the breast and neck exposed, the left arm round the neck of a kid or lamb lying down on a flowing bank by her side at the root of a tree. The background consists of a pretty little distant landscape with a uniform roofed cot, a shepherd and flock of sheep. The work seems a good deal like Sir Robt. Strange's — the St. Agnes, for instance; but I do not see anything answering this description in any of Strange's catalogues in my possession.

I have another print I should also be glad to be informed about, a much older one than the above, probably a Roman Catholic altar-piece. It consists of groups of figures in the clouds, the Madonna in the centre of the upper compartment, surmounted with a number of little angels; a female in the centre of the lower compartment, kneeling before a child and angel; and on both sides, below and above, a number of large figures, angels, monks, and friars, a pope, and a bishop, &c. What appears curious, one of the ecclesiastics, in the lower compartment, left-hand side, holds a carbine or large pistol, having a crucifix on the end of the barrel, instead of the usual *sight;* above his left shoulder is an angel with a bunch of keys, and a monk on the opposite side holds a cross in a wreath of flowers. The print is a good deal mutilated, and no margin left to show the exact dimensions, or the names of engraver or painter. It is upright, about twenty-five inches by seventeen. The execution is something like that of Caracci, but rather a coarse line engraving.

I would ascertain the subject of another fine old print, which I will describe. It is an upright, twenty-one inches by sixteen and a half, dated 1566 in the right low corner, and in the left is the name "Titianus;" but I cannot say whether he is the engraver, as the paper is blotted where the *fecit* should be looked for. Near the middle at the bottom are two letters like M. R. or H. R., and also at a distance "Cum privilegio." In the upper part of this print, in the centre, is a bird with expanded wings surmounted with rays or a glory; and a little lower on each side a bearded figure with a glory round the head, seated in the clouds, each holding a globe (apparently) in the left hand, and a pencil or little ferule in the right, pointing upwards. On each side of these, in the background, a host of little heads and faces are seen; and the lower compartment is filled up with large figures, chiefly of men, also seated in the clouds; the one in the centre holds up with both hands, towards the figures at the top, a kind of close vessel, perhaps the ark, and a woman is standing by him with outstretched arms, pointing upwards with the right; others in the lower group hold different things, and one in the right corner seems to rest his arm, with a scroll in his hand, on the back of an eagle. There is a slight sketch of a landscape at the bottom, with two little arched buildings among trees.

On turning up Bryan's *Dictionary*, new edition, for Titian's etchings, all he says is that Bartsch has described eight prints attributed to him. Cn. Cl.

KING MAGNUS' BURIAL-PLACE AT DOWNPATRICK.

In the course of last December I was induced, at the request of the committee of our mechanics' institute here, to deliver before the members a lecture on the "History and Antiquities of the Town and its Neighbourhood." It is a subject which, from the former importance of the place as an episcopal see, and being one of the strongholds of the English pale, required considerable research, — much more, indeed, than I had then either opportunity or time to afford for its proper illustration. Not least amongst the interesting series of events in its history was its frequent invasions by the Danes or Northmen, and the death and burial of Magnus, king of Norway, early in the twelfth century, either beside the cathedral church or in its immediate vicinity. To ascertain the place of that king's sepulture formed a subject of constant investigation; but, as there was no tradition pointing it out, nor any place now called Slat-Manus, or any similar designation, I was obliged to abandon the inquiry without any certain conclusion, the authorities bearing on the subject being so much at variance both in the description of the scene of the battle and place of burial.

I had, indeed, heard that M. Worsaae, the author of several works on Danish antiquities, had some years past been in this neighbourhood, and had pointed out a spot adjacent to the town, remote from the cathedral, as the place of burial, and which report I introduced into the lecture.

As I perceive M. Worsaae is a correspondent of "N. & Q.," the object of this letter is to ascertain whether he could afford any information as to this matter, or the other visits of the Northmen to the county of Down, and whether he is aware

of any other information than that contained in the *Chronicle of Man*, Torfæus, Snorro, in Johnson's *Scandinavian Antiquities*, Giraldus' *Cambrensis*, and Dr. Hanmer. If he had any ancient Danish maps of this neighbourhood, doubtless they would be of vast importance on this subject. I should say that a very hurried and imperfect report of the lecture appeared in the columns of our local paper, extending through four successive numbers. I should feel much gratification in forwarding you or M. WORSAAE such portions thereof as I can now lay my hands on, particularly that relating to King Magnus, should any desire to that effect be expressed. JOHN W. HANNA.

Saul Street, Downpatrick, Ireland.

CURFEW.

(Vol. iv., p. 240.)

In Noake's *Worcester in Olden Times*, London, 1849, p. 121., under the head of "Bells," I find the following passage:

"The popular notion of the *curfew* having originated in the odious tyranny of the Conqueror has been negatived by modern research. Du Cange says that the ringing of the *couvre-feu* prevailed generally in Europe during the middle ages as a precaution against fire. Voltaire also takes the same view of the custom. Henry I. abolished his father's enactment, but the custom has survived to the present day, probably as one of general convenience. So late as about 150 years ago a fire-bell was rung every evening at Vienna, as a signal to the inhabitants to extinguish their fires, and to hang up lanterns in front of their houses. A few specimens of the *couvre-feu* are still in existence, some of them bearing marks of having covered the fire."

Upon this passage I would ask permission to put two Queries:

1. What historical notices are there of a *curfew* prior to the Conquest?

2. At what places on the continent of *Europe*, besides Vienna, has the custom been ascertained to prevail? Your correspondent H. H. B. (Vol. iv., p. 240.) produces an instance of the curfew-bell being rung at Charlestown, South Carolina, where, however, it is manifestly a custom introduced from the "mother-country." J. SANSOM.

Oxford.

Minor Queries.

Fishing by Electricity.—It is a well-known fact that the discharge of gunpowder under water is more powerful in its effects than when it is exploded in the atmosphere, and that a small discharge will kill all the fish in the vicinity. I have a curiosity to ascertain whether it is possible to make practical use of this fact in deep sea fishing. By means of the gutta percha wire and the electric fluid, it is extremely easy to convey and discharge gunpowder at any depth, and I cannot help thinking that in some kinds of fishing a moderate quantity of powder exploded in the vicinity of the bait, which might be at a small distance from it, would "astonish the natives" of the deep, and bring them to the surface much more rapidly than could be accomplished by any method now in use.

LLEWILLAH.

As salt as Fire.—Whence this saying? R. H.

"*There were three ladies*," *&c.*—My paternal grandmother, who was a native of county Kerry in Ireland, was in the habit of singing a song set to a sweet and plaintive air, which thus commenced:

"There were three ladies playing at ball,
Farin-dan-dan and farin-dan-dee;
There came a white knight, and he wooed them all,
With adieu, sweet honey, wherever you be.

He courted the eldest with golden rings,
Farin, &c. &c.
And the others with many fine things,
And adieu," &c. &c.

The rest has been forgotten. Can any of your readers furnish the remaining words? UNEDA.

Philadelphia.

Prophecies fulfilled.—A very interesting collection might be made of apparently well authenticated prophecies fulfilled, concerning modern kingdoms and families of rank. That quoted by your correspondent in Vol. iii., p. 194., wants dates and details. Some curious instances might be gathered from a true believer—Sir W. Scott in his *Works*, and in Lockhart's Life of him. Has any collection of this kind ever been published?

J. P.

The Chase Family.—Having observed in "N. & Q." various requests concerning families, I would like to ask some information respecting the "Chase" family, three brothers of which emigrated to America about the year 1630, and settled in the vicinity of Newbury port, in Massachusetts; their names were Aquila, Thomas, and William. Tradition says they came from Cornwall, and also that the name was originally spelled "La Chasse," and that they were of Norman extraction, having settled in England about the time of the Conquest. As their descendants in the United States now number about 30,000 individuals, if those who remained in England have been equally prolific, there must be many of the same name who perhaps can give their trans-Atlantic cousins some knowledge of their ancestry. QUASCACUNQUEN.

Philadelphia, June 14.

Mummies of Ecclesiastics in Germany.—I remember having some conversation with a friend a few years ago respecting some bodies which he had seen preserved in the church of some town,

of which I forget the name, on (I think) the Rhine. They consisted of about twenty bodies of monks ranged side by side, in a vault which was open to the air; and it was alleged that the peculiar character of the atmosphere had alone preserved them in their then state, namely, as soft to the touch as in life, the only peculiarity being the brownish hue of the face, which caused my friend to suspect that they had been baked. Can any of your correspondents refer me to any information on the subject? A. A.

Abridge, Essex.

The Merry-thought, or Wish-bone. — Whence comes the custom of breaking the wish-bone or merry-thought, with the attendant ceremony? A. A. D.

Bells on Horses' Necks. — Does this custom exist in any county but Kent or Sussex? A. C.

Dissertation on a Salt Box. — Where can I find a "Dissertation on a Salt Box," or "The Logical Salt Box?" I remember seeing it in a magazine some thirty-five years ago; and, although I have made many inquires, I have not been enabled to obtain a reference to it. J. Wn.

Meaning of Alcohol.—Can you enlighten me as to the derivation of the word "alcohol;" or rather, I should say, as the first syllable almost of itself proclaims it to be Arabic, what is the meaning of the word or words whence it is derived? A. E. S.

"*Hip, hip, hurrah!*" — What was the origin of this bacchanalian exclamation, and what does it mean? I make the inquiry, although I annex an attempt to define it, which was cut from the columns of the Edinburgh *Scotsman* newspaper some years ago: —

"It is said that 'Hip, hip, hurrah!' originated in the Crusades, it being a corruption of H. E. P., the initials of '*Hierosolyma est perdita*" (Jerusalem is lost!), the motto on the banner of Peter the Hermit, whose followers hunted the Jews down with the cry of 'Hip, hip, hurrah!'"

I never read elsewhere of such a motto being upon the standards of the first Crusaders. Had they any other motto than *Dieu le volt?* R. S. F.

Perth.

Armorial Bearings of Cities and Towns. — It will doubtless be in the memory of most of your correspondents that a meeting of the mayors of every town in England was held in London about the time of the Exhibition, and that at such meeting were displayed flags with the armorial bearings of each town represented by their mayor; and I shall be glad if any of your correspondents can inform me whether there was published an account of such meeting, with the engraving of each town's armorial bearings; and, if so, where it is to be seen, as such a work would be highly useful to all who feel an interest in heraldry? John Nurse Chadwick.

King's Lynn.

Hands in the Pockets. — On looking over some transcripts I found the following, but without a reference as to what book it had been copied from. Can you, or any of your correspondents, give me information where it can be found, or whether you ever heard of such an observation?

"Whoever has passed through Braintree and Bocking in Essex, must have observed that the inhabitants have a custom of standing with their hands in their pockets. Not only men and boys, but even women are generally seen in that attitude. This seems to be an old subject of observation, for I remember forty years ago, when walking with my hands in my pockets, I was asked by a friend whether I had been staying at Bocking."

C. de D.

John de Huderesfield.—Does the fame of John de Huderesfield, a civil engineer or architect of the time of Richard II., enable any correspondent to point to any great work of his, or account of him? G. R. L.

Lyme Regis.

John, King of France, at Somerton (Vol. v., p. 505.). — In an interesting article, "A Journal of the Expenses of John, King of France, in England, 1359–60," the following places of confinement of the monarch are mentioned: 1. Hertford Castle; 2. Somerton Castle, in *Lincolnshire;* and, lastly, the Tower of London.

I have a view of Somerton, in Somersetshire, which I put with other antiquities, as it contains a view of the Bear Inn, built, as Somerset history has it, upon the site of Somerton Castle, where King John of France was confined, and from which he was removed owing to the supposed connexion of some landings of the French upon the south-western coast. Am I to understand that King John never was confined at Somerton in Somersetshire? G. R. L.

Lyme Regis.

Tapestry from Richmond Palace.—In an inventory of the goods at Richmond Palace belonging to Charles I., in the custody of Mr. Theobald Pierce, which were viewed and appraised on the 5th October, 1649, and sold by order of the Council of State, there is marked No. 1.:

"Ten pieces of Arras hangings of the Old and New Law, containing 727 ells at 2*l.* 10*s.* per ell.—1817*l.* 10*s.*"

These were sold, on Thursday, October 23, 1651, to Mr. Grinder, according to the appraisement. I believe they were of the manufacture of Sir Francis Klein, at Mortlake; and I beg to be informed, through the medium of the "N. & Q.," where the above tapestry is at the present time. Amicus.

"*Prayer moves the hand,*" *&c.* — Where are these lines to be found? —

> "Prayer moves the hand
> That moves the universe."

C. G. L.

Portrait of Oliver Cromwell.—I have lately seen a fine three-quarter length painting of Oliver Cromwell. It had been neglected for many years, and become covered with dirt and quite obscured; it was at last cleaned, and found to be a portrait of Oliver. I understand it was formerly in the possession of Lord Torrington, and bought amongst some lumber at a sale of his.

Can any of your readers give me any information with respect to the painter and history of this portrait; and whether it be true, as I am informed, that *one* portrait of Cromwell is missing?

E. S. JACKSON.

Birthplace of Wickliffe. — Whitaker, in his *History of Richmondshire*, quoting Leland's assertion that Wickliffe was born at Spreswell, near Richmond, in Yorkshire, supposes the place meant to be Hipswell in that locality, and supports his view by the fact of the existence there of a "Whitcliff," whilst there never has been known a place called "Spreswell," near Richmond. Query, What authority is there to support the statement in the *Biographical Dictionary* (Chalmers) that the Reformer was born at Wickliffe, a village near Richmond, in 1324? and does the biographer mean the place of that name on the Tees? The pedigree of Wycliffe of Wycliffe is given by Whitaker, but does not mention the Reformer. Whitaker inclines to the Whitcliff on the Swale, but his reasons do not seem to be conclusive. It would be interesting to have this question settled; and I am sure there cannot be a more effectual way of gaining this end than to have the attention of the readers of "N. & Q." called thereto. SEVARG.

Kilkenny.

Reverend applied to the Clergy. — What is the antiquity of and authority for the prefix of *Reverend* to the clergy? Is it not a mere term of courtesy (as Honourable applied to the children of nobility), being an epithet unconnected with a title? One singularity is found in the usage that clergymen employ it when speaking of themselves, placing it on their cards; but is not this a modern practice? After searching many early sermon books and works written by divines, I find *Reverend* is not usually placed before the name of the author on the title-page. It will be understood that there is no doubt as to the propriety of the appellation; but is it a title conferred by authority, or only what Selden would call an "honorary attribute?" M—N.

Foubert Family. — Evelyn mentions in his *Diary*, Sept. 17, 1681, that he "went with Monsr. Foubert about takeing ye Countesse of Bristoll's house for an academie," &c.; and Dec. 17, 1684, he speaks of "Monsr. Foubert and his sonn, provost masters of ye academie:" this academy was between King Street and Swallow Street, now Regent Street, where "Major Foubert's passage" commemorates it. In 1702 one Henry Foubert was Equerry to Wm. III.; and Bromley gives account of a portrait of "Henry Foubert, Major and Equerry," and adds that he "died 1743." In 1764 there was one Augustus Faubert, or Foubert, resident in St. James's parish, Westminster; can any of your readers tell me whether the Henry Foubert, Equerry, 1702, is identical with Henry Foubert, Major and Equerry, who died 1743, and in what relationship (if any) he or they and Augustus Faubert or Foubert stood to Mons. Foubert, and who Augustus married?

A. F.

Cambridge Disputations. — In the public disputations held in the schools at Cambridge by candidates for degrees (which disputations are now partially abolished), a species of syllogistic form was adopted, of the origin of which no account was ever given. In the only work I know of, which professes to guide the student, Wesley's *Guide to Syllogism*, London, 1832, small 8vo., not a word is said on the meaning and origin of the form, which is as follows: —

Suppose that the two propositions, "A is B" and "C is D," lead to "E is F," which contradicts what the respondent is maintaining. The opponent then shaped his argument into three conditional syllogisms, thus:

"Si A sit B; cadit quæstio:
Sed A est B; ergo cadit quæstio.

"Si C sit D; valet consequentia:
Sed C est D; ergo valet consequentia.

"Si igitur E sit F; valent consequentia et argumentum:
Sed igitur E ist F; ergo valent consequentia et argumentum."

What is the meaning of this form? What are the meanings of the terms *quæstio*, *consequentia*, *argumentum?* Was this form common to scholastic disputations, or was it confined to Cambridge? If the former, has it been correctly preserved, or has the disuse of technical logic at Cambridge allowed it to become corrupt? In what books has it been described? M.

Tenure of Land. — Montholon, in his *Memoirs of Napoleon at Elba*, records an observation of that great man, that, whenever the question of the Tenure of Land shall be settled in England, she would become the greatest country in the world. Can any reader refer to that book, and give the exact words used? H.

Minor Queries Answered.

"*To lie at the Catch.*"—In the discourse between Faithful and Talkative, in Bunyan's *Pilgrim's Progress*, Talkative says, "You lie at the catch, I perceive;" to which Faithful replies, "No, not I: I am only for setting things right." And again, in the same conversation, Faithful says, "You lie at the catch again. This is not for edification." Can any of your readers kindly tell me what is the meaning of the expression, *to lie at the catch?*

M. D.

[In the *Jerusalem Sinner Saved*, Bunyan explains the meaning of the phrase, where he refers to those who are living in sin, and yet expect to be saved by grace. "Of this sort are they that build up Zion with blood and Jerusalem with iniquity; that judge for reward, and teach for hire, and divine for money, and lean upon the Lord. This is doing things with a high hand against the Lord our God, and a taking Him as it were *at the catch!* This is, as we say among men, to seek to put a trick upon God, as if He had not sufficiently fortified His proposals of grace by His Holy Word against all such kind of fools as these."]

Words printed in Italics in the Bible.—I may be only showing my ignorance if I ask, Why are numerous words printed in *Italics* in the Bible?

R. H.

["With regard to the words in the Bible printed in Italic characters, Dr. Myles Smyth, one of the two appointed Revisers of the authorized version, in the Preface to the first edition, published in 1611, gives the following reason for their use:—

"'Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrewe and Greeke tongues that t cannot, but either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein), wee haue put it in the text with an other kinde of letter, that it may easily bee discerned from the common letter.'"—Savage's *Dictionary of Printing*, p. 39.]

Bays's Troops.—In a curious collection of essays entitled *Something New*, London, 1772, occurs the following passage. The essayist is describing a case of reanimation:

"For dead men, as it seems, may rise again, like *Bays's troops*, or the savages in the Fantocini."

Who was Bays, and what was the incident alluded to?

T. Sternberg.

[The allusion is to a scene in the Fifth Act of *The Rehearsal*, by G. Villiers, Duke of Buckingham, A. D. 1672, where "a battle is fought between foot and great hobby-horses. At last *Drawcansir* comes in, and kills 'em all on both sides." *Smith* then gravely asks,—

"But, Mr. Bayes, how shall all these dead men go off? for I see none alive to help them.

"*Bayes.* Go off! why, as they came on; upon their legs: how should they go off? Why, do you think the people do not know they are not dead?"]

Courtier and learned Writer.—In an old devotional work, entitled *The Christian's Duty*, published originally in 1730, and lately republished at Rivingtons, I find the following passage at page 68. of the older edition, and page 72. of the more recent one:

"Ah, my friends! while *we laugh* all things *are serious* round about us. God is serious, who exerciseth patience towards us; Christ is serious, who shed His blood for us; the Holy Ghost is serious, who striveth against the obstinacy of our hearts; the Holy Scriptures bring to our ears the most serious things in the world; the Holy Sacraments represent the most serious and awful matters; the whole creation is serious in serving God and us; all that are in heaven or hell are serious; how then can we be gay?"

The author, or, I should rather say, compiler of the work which I first mentioned then proceeds in the following terms:

"To give these excellent words their full force (as a *learned writer* says of them) it should be known that they came not from the *priesthood*, but the court, and *from a courtier as eminent as England ever boasted.*"

Perhaps some of your numerous correspondents can inform you, and, through you, myself and some friends who are interested in the success of the work, 1. Who "the courtier mentioned as the author" was? 2. Who the "learned writer" who makes the remark was?

T. Bd.

["The "learned writer" is Dr. Edward Young, author of the *Night Thoughts*, who has quoted the passage in his Sermon on "A True Estimate of Human Life," *Works*, vol. v. p. 19., edit. 1774. The name of the courtier is not given.]

Replies.

YANKEE AND YANKEE DOODLE.

(Vol. iii., pp. 260. 437. 461.; Vol. iv., pp. 13. 344. 392.; Vol. v., pp. 86. 258.)

There never was any difference of opinion in the United States, among those who have paid any attention to the subject, concerning the origin of the word *Yankee*. It is believed to have been derived from the manner in which the Indians endeavoured to pronounce the word *English*, which they rendered *Yenghees*, whence the word *Yankee*. The statement in Irving's *Knickerbocker's History of New York*, concerning the tribe of *Yankoos*, is a mere joke: and the suggestion of your correspondent R. H., in the present volume of "N. & Q.," from the *New York Gazetteer*, that the Yankoos were so indomitable that the Puritans of New England, after subduing them, adopted their name, according to an Indian custom which gave the name of the conquered to the conquerors, is not to be relied upon, as no history of New England makes any mention of that redoubtable tribe; nor

can there be found any authority for a belief that the custom spoken of ever existed among the aborigines of America. Equally wide of the mark is the attempt to trace *Yankee Doodle* from *Yenghi Dounia*, which is said to be very good Persian for America, — though how such an insular and stationary people as the Persians should ever hear of America, and coin a word specially to express the name of the country, and to suit their vocabulary, does not seem to have been considered by those who suggested that fanciful derivation. The word Yankee undoubtedly had the *Yenghees* origin referred to above, but it does not seem to have been very common until the time of the Revolutionary war. I have not met with it in any writings previous to that time; and in letters in which the word occurs, written in 1775, it is referred to in a manner which shows that the writer considered it something new, and intended to be contemptuous, used as it was by their then enemies, the British soldiers. Noah Webster, in his *Dictionary*, gives the *Yenghees* origin of the word, upon the authority of Heckewelder; and that fact may account for its being looked upon in New England as something novel. Heckewelder is excellent authority upon Indian subjects; but he spent his time principally among the Delawares and the Six Nations, and was not likely to be well acquainted with the Massachusetts Indians, who spoke a different dialect. Several of the regiments of British regulars who were transferred to Boston after the beginning of the troubles, had been stationed in the middle colonies, and had considerable experience in Indian warfare, and may have thus acquired a knowledge of the word. The 18th, or Royal Irish, for instance, had been engaged in nearly all the battles which had taken place in the colonies during two French wars, and they had acquired much familiarity with American affairs. That the word was rather uncommon in New England, is shown by various letters written from them. One from the Rev. Wm. Gordon, published in the *Penna Gazette*, May 10, 1775, giving an account of the skirmishes at Concord and Lexington, says, "They (the British troops) were roughly handled by the *Yankees*, a term of reproach for the New Englanders, when applied by the regulars." Another letter, published in the same paper a few weeks afterwards, dated "Hartford, Connecticut," gives an account of the capture of several letters from English officers in Boston, to their friends in England, and says, "some of them are full of invectives against the poor Yankees, as they call us." From these facts it seems probable that the word was so unusual in New England that the writers thought themselves obliged to explain it. It was soon adopted, however. In a few months thereafter the citizens of Newbury fitted out a privateer called the *Yankee Hero;* and the name was used when speaking of the New Englanders, being spelt at times *Yankie*, *Yanko*, *Yankoo*, *Yanku*, and *Yankee*, as if its orthography was not settled. At this day it is only applied in the United States to the inhabitants of New England; but foreigners use it to designate all Americans.

The origin of *Yankee Doodle* is by no means as clear as American antiquaries desire. The reply given by MR. MACKENZIE WALCOTT (Vol. iv., p. 393.), which states that the air was composed by Dr. Shuckburg, in 1755, when the Colonial troops united with the British regulars near Albany for the conquest of Canada, and that it was produced in derision of the old-fashioned manners of the provincial soldiers, when contrasted with the neat and dandified appearance of the regulars, was published some years ago in a musical magazine printed in Boston. The authority for MR. WALCOTT's statement is not given; and if it is any other than that in the periodical referred to, he would much oblige American readers by stating it. MR. SAMPSON WALKER asks (Vol. iv., p. 344.) for "the origin of the song, or if the tune is older than the song;" and in giving him another version of the history of the air than Dr. Shuckburg's account, I shall have to refer him to authority which he and all your readers have better means of consulting than the citizens of the United States. MR. WALKER asks "for the words of the song." There is no song: the tune in the United States is a march; there are no words to it of a national character. The only words ever affixed to the air in this country is the following doggerel quatrain:

> "Yankee Doodle came to town
> Upon a little pony,
> He stuck a feather in his hat
> And called it macaroni."

It has been asserted by writers in this country, that the air and words of these lines are as old as Cromwell's time. The only alteration is in making *Yankee Doodle* of what was *Nankee Doodle*. It is asserted that the tune will be found in the *Musical Antiquities of England*, and that *Nankee Doodle* was intended to apply to Cromwell, and the other lines were designed to "allude to his going into Oxford with a single plume, fastened in a knot called a macaroni." The tune was known in New England before the Revolution as *Lydia Fisher's Jig*, and there were verses to it commencing:

> "Lucy Locket lost her pocket,
> Lydia Fisher found it,
> Not a bit of money in it,
> Only binding round it."

The regulars in Boston in 1775 and 1776 are said to have sung verses to the same air:

> "Yankee Doodle came to town,
> For to buy a firelock;
> We will tar and feather him,
> And so we will John Hancock," &c.

The manner in which the tune came to be adopted by the Americans is shown in the following letter of the Rev. W. Gordon. Describing the battles of Lexington and Concord, before alluded to, he says:

"The brigade under Lord Percy marched out [of Boston] playing, by way of contempt, *Yankee Doodle*: they were afterwards told they had been made to dance to it."

The air thus intended as a slur upon the Americans was immediately adopted by them, used throughout the Revolutionary war, and ever since.

I have taken up a good deal of room with this Yankee matter; but as the subject is one which has engaged the attention of your readers, I trust I will be excused for giving all the American information upon a topic which has somewhat engaged my attention. I hope that this note may attract the notice of some of your readers who are able to throw some light upon the following questions:

1. Is there a book called the *Musical Antiquities of England?*
2. If so, does that work contain the tune *Nankee Doodle?*
3. If so, what is the origin of the air? does it refer to Cromwell or not?
4. Do any of your readers know a tune called *Lydia Fisher's Jig*, or one to which is sung the words *Lucy Lockett*, &c.
5. Who was Dr. Shuckburg, and on what authority is the composition of *Yankee Doodle* ascribed to him? T. WESTCOTT.

Philadelphia, U.S.A., June 5, 1852.

PLAGUE STONES.

(Vol. v., *passim.*)

I have inclosed some impressions of a "plague-stone" in my collection, which you will oblige me by distributing, so far as lies in your power, amongst such of your correspondents as have shown an interest in the subject. I shall be glad to supply more if required.

I have been led to have it drawn upon stone, and printed, by the many notices which have appeared in "N. & Q." during the past few months, all tending rather to discountenance the idea of any special provision of this kind. Two or more instances have been enumerated in which so-termed "plague-stones" have with more or less probability formed the sockets of way-side crosses. My specimen, however, clearly testifies that such special provision was occasionally made. The depth and size of the dish, being only four and a half inches square, and two inches deep, are wholly insufficient to afford the requisite support to any upright pillars. It likewise stood within the bounds of private property, fifty or sixty yards from the road, which is one of little traffic. More than all, the anti-popish date of the house itself (1650) precludes the possibility of such an origin.

The *stone* formed part of the inward coping of the garden or court-yard wall of a house in the Wash Dam, at Latchford, near Warrington. From time immemorial it has been known as the *Plague Stone;* and tradition asserts that in former days several cases of plague occurred in this house. All direct communication with the neighbourhood being cut off, the square dish seen in the stone was made for the express purpose of holding a mixture of vinegar and water to disinfect the money paid for provisions and other necessaries, which were brought and laid down at a distance. The story went that the victims of the pestilence were buried in a field or croft near the house; and in the year 1843, on this precise spot, some farm labourers came upon a large flat stone, beneath which lay three entire human skeletons. K.

BURIALS IN WOOLLEN.

(Vol. v., pp. 414. 542.)

Your correspondent MR. BOOKER may be informed that parochial registers afford evidence that certificates of burial in woollen were required to a considerably later date, March, 1681. In that of Hasilbury Bryan, the burials for 1730, beginning the ecclesiastical year from March 25th as still usual, are headed, "Buried in woollen only as *made* by affidavit." But no less than four out of the seven names of persons buried in that year are followed by the words *no affidavit.* It farther appears to have been usual for the clergyman to affix his name, with "*ita esse test.* A. B., rector;" and then to send the book to the Lady-day Sessions for the magistrates' inspection. And in this instance, instead of their writing "allowed by us," a lawyer's hand has inserted the following notice:

"The rector or his curate ought to get a warrant, or warrants, to levy the penalty, according to the act for burying in woollen."

The last entry of the kind in the *Hasilbury Register* is for the year 1733–4 (so written for the first time, as comprehending January and February of what we should style 1734), and it has the magistrates approving signatures in the following form:

"May ye 18th. 1734.
Allowed by us, Ric. Bingham, Thos. Gundrey."

The topic recalls to one's mind Pope's light-minded, yet severe, exemplifications of the ruling passion strong in death; amongst which he has introduced the exclamation:

"Odious! in woollen! 'Twould a saint provoke!
Were the last words that poor Narcissa spoke."

H. W.

MERCHANT OF VENICE, ACT III. SC. 2.

(Vol. v., p. 605.)

MR. SINGER must permit me to set him right as to a matter of fact, in which he has made a slight misstatement.

My argument *was not*, as he says, "*to show that* beautie *in the third line may be the true reading*," —but it was to defend the text from that *punctuation* which would detach *beauty* from its proper clause in the sentence. *Beauty* is in possession of the text already, and is not in the least likely to be dislodged from it by either Hanmer's *dowdy* or Walker's *gypsey*. It would be the judgment of Paris over again, in which *beauty* would be certain "to have it hollow."

With respect to the substitution of *stale* for *pale* (originally proposed by Farmer), so far from acceding to it, I am, on the contrary, convinced that Warburton's suggestion of *plainness*, instead of *paleness*, is right; and I am only surprised that it has not been forced into general adoption by its own intrinsic evidence of truth? There is no relation between *paleness* and *eloquence*, in the sense required by the context. *Paleness* can only move "more than eloquence" when the feeling to be excited is *compassion:* but *plainness* has just that sort of opposition to eloquence which the tenour of the passage requires. Moreover, *plainness* has an obvious reference — which *paleness* has not — to the preceding line:

"Which rather threat'nest than doth promise aught."

And it is also an appropriate continuation of *meagre*, in the sense of poor, barren, unassuming!

Altogether, although I am by no means an advocate for rash interference with the text, yet, in this instance, *plainness* adds so greatly to the harmony and consistency of the whole passage, that I have no hesitation in avowing my conviction that it is the true word.

With respect to *guiled* and *guilded*, there seems to be sufficient authority for the word in either form; but it is rather singular that Mr. Lettsom's question respecting it, addressed directly to Mr. Collier in the *Athenæum* of the 17th of April last, should not, as yet, have been replied to. A. E. B.

Leeds.

HANNAH WOOLLY.

(Vol. v., p. 225.)

J. MT. refers to a curious autobiographical sketch of Hannah Woolly, prefixed to her *Gentlewoman's Companion*, 1682, and asks further information concerning her. I have never seen that book, but as J. MT. mentions that she states she had suffered "by loss of husband, children, friend, estate," he will probably find some information in a work by the same writer of an earlier date. It is entitled—

"A Supplement to the Queen-like Closet, or a little of every thing, presented to all ingenious ladies and gentlewomen, by Hanna Wooley. London, printed by T. R. for Rich. Lownds, and are to be sold at the sign of the White Lion in Duck Lane, 1674."

In this work, which contains receipts in medicine and housewifery, the authoress says, in explanation of the manner in which she became a practitioner of physic,

"First take notice, that my mother and my elder sisters were very well skilled in physick and chirurgery, from whom I learned a little, and at the age of seventeen I had the fortune to belong to a noble lady in this kingdom till I married, which was at twenty-four years of age."

She then states that she studied by leave of that lady, who provided her with drugs and simples, and permitted her to try her skill upon the poor neighbours. She goes on to say:

"When I was married to Mr. Woolly, we lived together at Newport Pond in Essex, near Saffron Walden, seven years; my husband having been master of that free school for fourteen years before. We having many boarders, my skill was often exercised amongst them."

She then gives a long account of various surprising cures which she made, and continues—

"After these seven years were passed, we lived at Hackney, near London, where we had above three score boarders, and there I had many more trials of my skill both at home and abroad. I cured my own son of an impostume in the head, and of a consumption, after the physicians had given him up," &c.

She continues—

"If any person desire to speak with me, they may find me at Mr. Richard Woolley's (*sic*) house in the Old Bailey, in Golden Cup Court. He is Master of Arts and Reader at St. Martin's, Ludgate.

In another part of the book she complains that Mr. Newman had printed the second edition of her work, *The Young Ladies' Guide*, without her knowledge, and had employed another hand upon it, whereby it was so much altered that she felt it due to herself to disclaim the authorship. The remedies mentioned in *The Supplement to the Queen-like Closet* recommend a liberal use of burnt snails, mashed toads, and other like ingredients of the barbarous pharmacopœia of that age.

T. WESTCOTT.

Philadelphia, U. S. A., June 5, 1852.

ETYMOLOGY OF THE WORD "DEVIL."

(Vol. v., pp. 508. 595.)

Of the two correspondents of "N. & Q." who have undertaken to answer my Query regarding the etymology of the word *Devil*, C. appears not to have read my argument, and A. N. not to have clearly comprehended it.

I acknowledge the great plausibility of the ordinary derivation from διαβάλλειν, but it is this apparent correctness which makes the search for a more satisfactory etymon unusually difficult. The application of a word in a sense foreign to the language in which it is employed, especially when that meaning is so peculiar and limited as that of the word διάβολος in the Greek Testament, necessarily excites a doubt respecting its origin, which is what I implied by the phrase "in the case of ecclesiastical usage," which has occasioned such perplexity in the mind of A. N.

How he can feel surprised at my assertion, that the Septuagint and Greek Testament are replete with words of oriental origin, I do not understand; it would be a much more remarkable fact if the polity, religion, and literature of a distinct people like the Hebrews could be transplanted into a foreign language without the occurrence of such a phenomenon.

I am at present at a distance from my library, and must trust to memory for arguments to maintain my position; in furtherance of which object I shall adduce a few words, Greek in their form and analogy, but undoubtedly oriental. Some of them, I know, occur in the Greek Bible, but it is from Herodotus and Xenophon that I have immediately borrowed them. They are as follows: παράδεισος, ακινάκης, ανάξυρις, κύρος. On some of these I shall exert a little fancy etymology, to show how easily a Greek origin might be claimed for them as well as form and inflection. In the first place, it is a fact known to all philologists, that Tooke, in the *Diversions of Purley*, derives the word *town* from the Anglo-Saxon *tynan*, "to enclose," and the Greek δήμος has a similar root δέω. Now the word παράδεισος means a park attached to a summer palace, and might be derived from παρὰ, "beside," and δέω, "to bind;" and thus be defined as a tract of land set apart beside a dwelling. Unfortunately the word is Persian, and will not admit of this derivation, which is to the full as plausible as διαβάλλειν for διάβολος. Again, the word ακινάκης, "a dagger," might be derived from ἀκὸς, "a point," and mean a pointed weapon; the reduplication being no more remarkable than that in the Latin preterits *cecidi* and *momordi*. This word too is Persian, and probably from the same root as the words *hack*, *hatchet*, *axe*, &c., viz., if my memory does not deceive me, the Chaldee הָקָק, "secare." Κύρος again, being the name of a prince, might be considered the substantive root of the adjective κύριος, "lordly, legal, ratified," &c. (κυρία εκκλήσια, and similar phrases, being common in classical authors), were it not simply the Median "Khoresh," which means the sun. The habit of the Greeks in altering words to suit the genius of their own language, forms a marked feature in their literature, a number of Persian, Hebrew, and Egyptian words having thus become incorporated and naturalised. The abuse of this custom Lucian satirises in his treatise *De Historiâ Conscribendâ*, where he says that a writer of his day altered the Latin Saturnianus into Κρονίωνος, Titianus into Τιτῖνος, Fronto into Φρόντις, and so on.

If A. N. cannot see the connexion between Undebel and διάβολος, how can he acknowledge, as every divinity student does, that επίσκοπος and bishop, πρεσβύτερος and priest, are identical words; the history of whose changes is lucid and distinct. I come now to that part of his reply which he himself says is not relevant, but which, in my opinion, is the only argument of any weight which he has adduced. I understand him to say, that the introduction of a new religion was usually attended with the condemnation of the old divinities as evil spirits. This is true as far as regards their individual appellations, but does not apply to the abstract words denoting deity. In Scandinavia, after the introduction of Christianity by King Oluf the Saint, Odin, Thor, Balder, and the rest of the northern Olympus, were anathematised as demons; but the appellation "Alfadir," and the like, were merely directed to their proper channel. No Christian writer has ever used θέος or divus to denote the evil spirits, though the old possessors of these names, Jupiter, Apollo, and Athena, were hurled to that Tartarus, where they were believed to have incarcerated the Titans. The word *Dîv*, in its diabolic sense, was undoubtedly long antecedent to the composition of the Shah-nameh, as the combats of the Rustan and Tahmuras Shah with the *Diòs* are amongst the most ancient legends of Persia. If I do not mistake, the latter was a monarch of the Pishdadian dynasty, which had died out ages before the introduction of Islamism.

The chief objection to the parallels I have brought forward is, that one word in each case is in a dead, and one in a living language; but an instance occurs to me where both are found in living tongues, namely, the Slavonic *Bogud*, God, and the Scotch *bogie*, a ghost or evil spirit. The euphonisms of the Celtic *Daoine Shie*, or men of peace, and the Icelandic *Jötun*, or God-men, both applied to evil and malignant races, might likewise serve to show the extent and spread of the Yezîdi superstition.

Having thus answered A. N.'s objections, I beg leave to submit my interrogation again to your notice, and once more to ask the etymology of the word "Devil?" RICHARD F. LITTLEDALE.

ANCIENT AMERICAN LANGUAGES.

(Vol. v., p. 585.)

If the following remarks be of any service to your correspondent W. B. D., they are quite at his disposal.

The Aztec language was spoken in the valley of Mexico, and in the country immediately in its neighbourhood, as far as Meztitlan, about twenty-five leagues north of Mexico. Here, however, according to Gabriel de Chaves (1579), it was corrupt. The south-eastern limit was the river Guacacualco. The due southern extent is not precisely ascertained.

Humboldt informs us that the Tlapanec was spoken in and near Tlapa. The Mixtec and the Zapotec were the dialects of Oaxaca; the Tarasca, that of Michoacan. The shores of the Gulf of Mexico due east of the capital were inhabited by tribes speaking the Totonac. Huasteca was spoken in the state of that name. Matlazincan was spoken sixty miles distant from Mexico. North of the valley of Mexico the Tarahumaran was spoken. Juarros gives seven languages as spoken in Guatemala—the Quiche, the best of the South American dialects, but not to be confounded with Peruvian, Kachiguel, Subtugil, Mam, Pocoman, Sinca, and Chorti. The following is the best list I can offer:

MEXICAN. Paredes' *Abridgment of Horatio Carochi's Grammar*, Mexico, 1759. Carlos de Tapia Zenteno's *Grammar*, Mexico, 1753.

TARASCA. Diego Basalenque's *Grammar*, published by Father Nicolas de Quixas, Mexico, 1714.

MAYA. Beltran's *Grammar*, Mexico, 1746.

POCONCHI, or POCOMAN. Grammar annexed by Thomas Gage to his *Travels*, London, 1648. The Lord's Prayer in Poconchi is thus given by Gage:

"Our Father heaven art thou
Catat taxah vilcat;
Great may it extolled be thy name
Nimta incaharçihi avi;
It come may thy kingdom upon our heads
Inchalita avihauri pan cana.
It be done may thou wilt here face earth as
Invanivita nava yahvir vach acal, he
it is done heaven
invan taxah," &c.

HUASTECA. *Grammar* of Tapia Zenteno.

OTOMI. *Dictionary and Grammar*, by Louis de Neve y Molina, Mexico, 1767; Emanuel Naxera's *Dissertation*, Philadelphia, 1835.

PERUVIAN. Father D. G. Holquin's *Grammar* of the Qquichua.

W. B. D. will also find ample details in Humboldt's *Nouvelle Espagne*, livre ii. chap. vi. vol. i. p. 377., and Mr. Albert Gallatin's Memoir in the first volume of the *Journal of the American Ethnological Society*, New York, 1845. Ternaux-Compans has had a translation made of Oviedo's *Nicaragua*, which contains much valuable matter. Adelung, in *Mithridates*, has likewise discussed the subject. Duponceaux's Prize *Essay on the Algonkia Languages*, 1835. Pickering, in the "Collections of the Massachusetts Historical Society," and in the Appendix to the sixth volume of the "Conversations-Lexicon" (*Encyclopædia Americana*), *Essay on the Indian Languages*.

If, however, these should not be sufficient, I shall be happy to supply the querist with all the information that I can, particularly as regards Mexican symbolism, if he will address a note to me, to the care of the Editor of "N. & Q."

KENNETH R. H. MACKENZIE.

July 13. 1852.

Replies to Minor Queries.

Royal "We" (Vol. v., p. 489.).—MR. GRUBB will find the following in 2 Coke's *Institutes*, p. 2. Coke here makes these observations on the Magna Charta of Henry III.:—

"Here, in this Charta, both in the title and in divers parts of the body of the Charta, the King speaketh in the plural number, *concessimus;* the first King that I read of before him that in his graunts wrote in the plural number, was King *John*, father of our King *H.* 3.: other Kings before him wrote in the singular number; they used *Ego*, and King *John*, and all the Kings after him, *Nos*."

H. M.

"*The Man in the Moon*" (Vol. v., p. 468.).—In the *Journal of the Archæological Institute* for March, 1848 (p. 66-67.), W. H. will find an account and engraving of a remarkable personal seal of the 14th century, of which the late Mr. Hudson Turner exhibited a drawing. The seal represents a man carrying a bundle of stolen thorns in the moon, whither he had been sent as a punishment of his theft. The legend is "Te Waltere docebo cur spinas Phebo gero." Allusion is made to the comments made by Alexander Necham, a writer of the twelfth century, to the popular belief upon the subject. J. BT.

Anima Magis, &c. (Vol. ii., p. 480.).—Dr. Pusey, in one of his Sermons, quotes the passage as S. Augustine's; and renders it very happily: "the soul is much more where it *loveth* than where it *liveth*." BŒOTICUS.

Edgmond, Salop.

De Laudibus Sanctæ Crucis (Vol. vi., p. 9.).—The book alluded to by HUGO is, I suppose, that entitled *De Laudibus Sanctæ Crucis*, written by Rabanus Maurus, and first printed by Tho. Anselmus Badensis, at Phorca (Pfortzeim), 1503. Books printed at Pfortzeim are of rare occurrence, for the printer removed to Tubingen in 1511. There was a second edition of Rabanus Maurus, printed at Augsburg (Augustæ Vindelicorum), 1605, but the execution is very inferior to the original. I believe it has been reprinted within the last few years, but this I have not seen.

P. B.

Οἰωνοῖσι τε πᾶσι.—Your correspondent KENNETH R. H. MACKENZIE, in his last communication on the Homer question, says (Vol. v., p. 223.): "But that this (*sc.* revision of Homer) was of no great avail, is evident from the corruption, οἰωνοῖσι τε πᾶσι, in the opening. *All* birds are not carnivorous, and therefore the passage must be wrong." Now οἰωνός, as everybody knows, is not the generic word for a bird, but means a bird of prey, and thence a bird of omen. ZEUS.

Seventh Daughter of a Seventh Daughter.—The Scotch *spaewife* (fortune-teller) generally sets up the pretension that she is the seventh daughter of a seventh daughter; and is supposed, in consequence, by the lower orders, to be possessed of second sight.

I have never heard of any medical knowledge being professed by these impostors. T. R. K.

Camden Town.

A strange Cow (Vol. v., p. 285.).—It is remarked by C., that no other language can afford such anomalies as are to be found for instance in *rough*, *cough*, *plough*, *dough*, and *through*. The story of the Frenchman may not be generally known, who declared that he had been disturbed by a *cow* all night. However, after the anxious host had inquired whether the troublesome cow had trespassed in the garden, or whether her calf had been removed, he discovered that his guest had been deprived of his night's rest by a bad *cough*. C. T.

Royal Arms in Churches (Vol. v., p. 559.).—It will be seen by a correspondence in the *Gentleman's Magazine*, 1841, in which I was somewhat engaged (vol. xv. New Series, pp. 338. 450. 603.; vol. xvi. pp. 19, 20. 338. 452. 584.; vol. xvii. p. 496.), that the *authority* for setting up the royal arms in churches is out of respect "to the powers that be." At the last reference will be found a woodcut of the arms of Henry VII., from a Bench end in Cornwall. Royal arms in glass may be frequently met with in churches. I will append a note as to the *habitat* of a few:

St. Decumant, Somerset, very early: Arms, three lions.
Bristol Cathedral (East Window), Edw. II.
Portslade, Sussex, Ric. II.
Bodenham, Hereford, Ric. II.
Madron, Cornwall (Bench end), Hen. VII.
Milverton, Somerset (Bench end), Hen. VIII.
Checkly, Stafford (East Window), Edw. VI.
St. Martin's, Sarum (Tablet), Elizabeth.
St. James's, Bristol (Tablet), Elizabeth.
Winscombe, Somerset (Tablet), Car. II.
Mells, Somerset (Tablet), Anne.

I would request Notes of any early arms to be made known through "N. & Q." H. T. ELLACOMBE.

Clyst St. George.

St. Christopher (Vol. v., pp. 295. 334. 372. 494.).—He is represented in one of the windows of the north aisle of the church of Doddiscombleigh, near Exeter,—a drawing of which may be seen in the 2nd volume of the *Transactions of the Exeter Architectural Society*. The church is rich in remains of ancient stained glass. H. T. ELLACOMBE.

Oasis (Vol. v., p. 465.).—The two Universities are at variance on the quantity. Let us first hear Oxford. Thus, in 1829, spoke the present Professor of Poetry:—

"Like green oāses in the Libyan wild."
Oxford Prize Poems, p. 194.

And thus, in 1830, the present Professor of Political Economy:—

"That green oāsis, in whose verdant vale."
Ib. p. 203.

But hear Cambridge. Some twelve or fifteen years ago, the following line occurred in the prize poem by the present head-master of Oakham School:

"A sunny oăsis in memory's waste."

Of course I quote these gentlemen rather as scholars than as "English poets." R.

Lord Bacon a Poet (Vol. iv., p. 474.).—I think no one has given the proper answer to this question. Lord Bacon not only "wrote verses" (see Mr. Hannah's edit. of *Poems by Wotton, Raleigh, &c.*, p. 77.), but, as should be sufficiently notorious, wrote those particular verses. The poem in which they occur was printed as Bacon's by Farnaby in 1629; and Bacon's name is appended to it in all the editions of *Reliquiæ Wottonianæ* after the first (viz. in 1654, 1672, and 1685), as well as in several MS. copies still extant. R.

Longevity.—

"My Lord Bacon says that the Countess of Desmond was 140 years of age. Mrs. Eckelston, who lived at Philipstown in the King's co., was born in the year 1548, and died 1691, so she was 143 years old."—Boate and Molyneux's *Nat. Hist. of Ireland*, p. 181.

In Silliman's *Tour between Hartford and Quebec in* 1819, we have a minute account of an old man of 134 years, Henry Francisco by name, a native of France. An advocate of vegetable diet adduces the Norwegian and Russian peasantry as the most remarkable instances of extreme longevity:

"The late returns of the Greek Church population of the Russian empire give (in the table of the deaths of the male sex) more than one thousand above 100 years of age, many between 140 and 150. . . . . Slaves in the West Indies are recorded from 130 to 150 years of age."—Smith's *Fruits and Farinacea*.

EIRIONNACH.

Grinning like a Cheshire Cat (Vol. v., p. 402.).—The form in which I have heard this expression

used is "Grinning like a Cheshire cat *chewing gravel.*" Are the last two words merely the addition of some enterprising genius, or are they part of the original simile? JUVENIS.

Spanish Vessels wrecked on the Irish Coast (Vol. v., p. 491.). — The vessels alluded to by CYRUS REDDING formed a part of Philip's navy, which was cast away upon the Irish coast at the end of the year 1588:

"When the country people massacred most of the soldiers and sailors who escaped the fury of the tempest; and the lord lieut., Fitz William, caused the rest to be hanged." — See *Mortimer*, vol. ii. p. 417., col. 2, commencing about 20 lines from the bottom, and continued; see also note on p. 418.

Mortimer, who was vice-consul for the Austrian Netherlands, mentions in an appended note to the above the account of the loss, transmitted to the court of Spain:

"In the counties of Tyrconnel and Connaught at —

Lochfoile	1 ship	1000	men and others y[t] escaped.	
Sligo	3 „	1500	„	
Tyrawley	1 „	400	„	
Kere Island	1 „	300	„	
Finglasse	1 „	400	„	
Ophally	1 „	200	„	
Irrisse	2 „	—	the men fled.	
Galway bay	1 „	70	„	
Shannon	2 „	600	„	
„	1 „	—	burnt, men escaped.	
Trayle	1 „	24	„	
Dingle	1 „	500	„	
Desmond	1 „	300	„	
	17 ships	5394	men."	

J. EBFF.

Bolt Court, Fleet Street.

Boy Bishop at Eton (Vol. v., p. 557.). — Your correspondent upon this interesting subject is in error when he says that Holy Innocents' Day is that "on which the boy bishop was usually appointed." The *election* generally took place on St. Nicholas's day, and the office and authority appears to have lasted from that time till St. Innocents' day, *i.e.* from the 6th to the 28th of Dec. Certain days during this period were set apart for particular ceremonies; but, as far as I can learn, they invariably concluded with the celebration of "the whole service," on the Feast of the Innocents.

In a proclamation of the 33rd of Henry VIII. (1542) the concluding clause of the ordinance runs thus: —

"And whereas heretofore dyvers and many superstitious and chyldysh observances have been used, and yet to this day are observed and kept, in many and sundry partes of this realm, as upon saint *Nicholas*, saint *Catherine*, saint *Clement*, the holie *Innocents*, and such like," &c.

The practice of electing a boy bishop appears to have existed in cathedrals, in parish churches, and in grammar schools. St. Nicholas, says Warton, was the patron of scholars, and hence, at Eton College, St. Nicholas has a double feast, *i.e.* one on account of the college, the other of the schools.

With regard to your correspondent's first Query, I find that Brand (*Popular Antiq.*, edit. 1849, i. 431.) quotes from the *Status Scholæ Etonensis*, A.D. 1560. Probably this is the Corpus Christi, or the Harleian MS.

"Pope St. Hugo's day" was on the 17th of November. St. Hugh was a real boy bishop at Lincoln.

As to L. C. B.'s last Query, "Whether any reason can be assigned why Holy Innocents' Day" should have been expressly excluded from the boy bishop's reign at Eton College, I fancy it has something to do with the *double* celebration of the chorister's feast. Hone, in his *Ancient Mysteries* (p. 198.), says:

"St. Nicholas as the patron of scholars has a double feast at Eton College, where, in the papal times, the *scholars* (to avoid interfering, as it would seem, with the boy bishop of the *college* on St. Nicholas day) elected *their* boy bishop on St. Hugh's day, in the month of November."

The Eton *Montem* was evidently derived from the ceremony of the boy bishop. Even within the memory of persons alive when Brand wrote, the *Montem* was kept in the winter time, a little before Christmas, although the time was afterwards changed to Whitsuntide.

EDWARD F. RIMBAULT.

Descendants of John Rogers. — MR. KNIGHT, at p. 522. of your last Volume, makes an inquiry respecting them. There is no doubt that some of Rogers' immediate descendants emigrated to the colonies which now form the New England states of the North American confederacy. The name of John Rogers is early ingrafted upon the memory of the New England children of the present day, from the circumstance that a rude representation of the "Martyr at the Stake" forms one of the embellishments of the *New England Primer*; and it can be traced back, through the earlier editions of that publication, for more than a hundred and fifty years. Round the stake are assembled "the wife and nine children, and a tenth at the breast," as a note informs the reader, witnessing the horrid scene.

The *National Intelligencer* of April 27th last (published at Washington, U. S.), announces the death of Professor Walter R. Johnson, of the American National Institute, and states, as an interesting fact, that he was a *descendant* of the celebrated John Rogers who was burnt at Smithfield for heresy, in the reign of Queen Mary. No doubt information could be procured from Mr. Johnson's family which might aid MR. KNIGHT in his inquiries. P. T.

Stoke Newington.

John Rogers, Protomartyr (Vol. v., p. 522.).—Mr. Knight will find some of the information he requires, and perhaps be put on the trace of more, in the *Gentleman's Magazine* for December, 1849, p. 656. †

Restive (Vol. v., p. 535.).—Your correspondent J. R. is surely quite beside the mark, in his observations upon the word *restive*. He says, "We find it defined in our dictionaries, "unwilling to stir, inclined or determined to rest." I would ask in what dictionary he has seen the last interpretation? Johnson prefers spelling the word *restiff*; as more resembling the cognate words *restivus* in low Latin, *restif* in French, and *restivo* in Italian. Now those languages know nothing of *rest*, in the sense of "repose," but only as a derivative from the Latin *resto*; which is not merely to "stand still," but is occasionally equivalent to *resisto*. See Gesner's *Thesaurus* for authorities. That *rest* has two such unconnected meanings as "repose" or "remainder" in our language, is owing to its having come down to us from two unconnected sources: viz. from the Saxon word for *rest* "sleep," or "repose;" and from the French *reste*, whose source is *resto*. Restive neither means "determined to rest," nor "restless," but "reluctant;" if this last word be understood in its original sense, and not merely as something passing in the mind. "He felt rather restive" would mean, in the passage cited by J. R., "He felt rather disposed to make resistance." H. W.

Apple Sauce with Pork (Vol. v., p. 395.).—Boniface inquires why and when the custom of eating apple sauce with pork was first introduced? It is hoped that the following observation will cause him to enjoy the viands with more relish. A physician having been lately asked whether it was advisable to take cod liver oil in lemon juice, remarked that the acid would assist its digestion, and that our forefathers must have been acquainted with the theory, in eating green gooseberries with mackerel, and apple sauce with pork and goose. C. T.

Spanish "Veiwe Bowes" (Vol. vi., p. 10.).—The "veiwe bowes" in the inventory quoted by your correspondent J. O. B., no doubt were long bows made of yew, of which wood that which came from Spain was considered best for the purpose. Thus Drayton (*Polyolb.* 26.) says:

"All made of Spanish yew, their bows are wondrous strong."

"View" is the common name for "yew" in these parts; only yesterday a man was speaking to me of the "view tree" in my garden: so also in the churchwardens' accounts:

1593. "Itm. for leadinge of earthe to ye benche about the *vewe* tree, &c. - - - ij^s iiij^d."

J. Eastwood.

Ecclesfield.

"*Cane Decane*," &c. (Vol. v., p. 523.).—I am sorry to find Bavius has given to the couplet beginning with these words an indelicate meaning which the original does not require or even justify. *Canis* cannot be applied to a woman but in the very worst sense, but every one knows that a dog has been used as an emblem of field sports from the earliest ages. Talbots and greyhounds in heraldry generally allude to sporting characters or offices; and the punning couplet in question was doubtless composed to reprove the sporting disposition of some aged dignitary. The "free translation" by Bavius appears to me no translation at all, and is devoid of the pun and the reproof of the original. Perhaps the following gives the sense more truly, yet so imperfectly, that it is scarcely worth inserting:—

"CANE DECANE, ETC.

Good Dean Grey, the sportman's lay
Ill becomes thy tresses grey;
Grey-haired Grey! thy theme be then,
Not greyhounds, but grey-hair'd men."

W. H. K.

The Moon and her Influences (Vol. v., p. 400.).—W. H. will find information on the subject by referring as follows:—*Chambers's Edinburgh Journal*, Old Series, No. 360., New Series, Nos. 124. 208. 310.; *Monthly Chronicle*, vol. i. p. 60., vol. ii. p. 209.: the *Annuaire* for 1833 contains an article on the subject by Arago; and facts and fictions may be gathered from Maurice's *Indian Antiquities*, p. 205.; *The Celestial Worlds Discovered; or, Conjectures concerning the Inhabitants, Plants, and Productions of the Worlds in the Planets*, by Christianus Huggens, London, MDCXCVIII. and "Lake's Moon Story," which appeared in the American newspapers about fifteen years since, and which may be easily found with the aid of some one familiar with the files.

Shirley Hibberd.

Bronze Medals (Vol. v., p. 608.).—Mr. Boase will find his medal of Martinus de Hanna engraved in Bergmann's *Medaillen auf berühmsten und ausgezeigneten Männer des Königthums Oesterreichs*, plate xiv. No. 69. I have only an odd number of the work containing the engraving but not the letter-press description, so that it is possible it may contain information respecting some of the other medals. It was published about 1842.

The medal of D. Maria Aragonia is engraved among the "Médailles coulées et ciselées en Italie aux XVe et XVIe Siècles," in the *Trésor de Numismatique et de Glyptique*, plate xxix. No. 4. The description and a note upon it is given at p. 25., where it is considered as struck in honour of Blanche-Marie Sforza, daughter of Galeas Marie, Duke of Milan, and of Bonne of Savoy, of whom

some particulars will be found in the *Archæologia*, vol. xxxiv. p. 17. JOHN EVANS.

Wyle Cop (Vol. v., p. 44.).—Dr. Plot, in his *Natural History of Staffordshire*, p. 110., says *cop* is one of the names used in that county for a mountain, and he lays down on his map "Mole Cop," on the borders of Cheshire, and "Stile Cop," near Rugeley. And here allow me, with all respect, to point out an error which Mr. Halliwell has fallen into in his *Archaic and Provincial Dictionary*. At p. xxviii. of the Preface he gives White Kennett the merit of preserving many Staffordshire words "probably now obsolete." I have gone carefully through Kennett's MS. Glossary (Lansd. MSS. 1033.), and find about a hundred words assigned to that county; but I have traced them all (and many more not assigned) to Dr. Plot's work published in 1686, from whence I have no doubt Kennett derived them.

Nor must Plot have more praise than he deserves, for inasmuch as many of the words relate either to iron works or coal mines, they occur in the extracts which he gives from Dud Dudley's *Metallum Martis*, 1665, a small work till lately very rare, but which has recently been accurately reprinted by a gentleman intimately connected with the iron trade of South Staffordshire.

CHAS. H. BAYLEY.

30. Clarence Street, Islington.

Celebrated Fly (Vol. vi., p. 10.).—I think there is little doubt but that this refers to the honey bee; the prophet declaring in the Koran that "all flies shall perish in hell fire except the bee." I forget the reference, but could procure it if wanted.

METAOUO.

Mummy Wheat (Vol. v., p. 538.).—In the *Illustrated London News* for Sept. 22, 1849, is a description of mummy wheat (with an engraving) grown by R. Enoch, of Stow-on-the Wold, raised from grains brought from Thebes by the family of Sir William Symonds.

I believe wheat of this description may be procured of any first-rate London seedsman. Some was exhibited in the Crystal Palace. METAOUO.

Squire Brown's Fox Chase (Vol. v., p. 537.).—If I am not mistaken in the ballad referred to by R. S., he will find some account of it in Edwards's *Tour of the Dove*, stanza xvi., with the notes on the stanza. H. N. E.

Seth's Pillars (Vol. v., p. 609.).—ANON. will find the legend of Seth's pillars treated of in Stillingfleet's *Origines Sacræ*, lib. i. R. F. L.

Edmund Bohun (Vol. v., p. 539.; Vol. vi., p. 21.).—I have reason to believe, what indeed the answer to my Query plainly shows, that the "Collections, 1675—1692" are not identical with the "*five* years' collections" mentioned in the title of the *Great Historical Dictionary*. These were made with the express object there mentioned: the others appear to have been of a more miscellaneous character. The copies of Bright's *Catalogue* in the British Museum have not the purchasers' names. May I hope that some kind notist will yet answer the Query again?

S. W. RIX.

Beccles.

Etymology of Mushroom (Vol. iii., p. 166.; Vol. v., p. 598.).—There appears no reason for going to the Welsh for the root of this word, when we have the French *mousseron*, "a white kind of mushroom," as the obvious source. This was pointed out in Thomson's *Etymons of English Words*, though *mousseron* is there not very happily derived from μύκης and ἄρωμα.

JOHN EVANS.

The Plant Hæmony (Vol. ii., pp. 88. 141. 173. 410.).—Milton, in the passage here referred to, appears to allude to the opinion of those critics who, dissatisfied with the annihilation of the plant Moly by the allegorisers (see Pope's *Odyssey*, b. 10. v. 361., Ascham's *Works*, 4to. p. 251., Richardson's *Dictionary*, art. Moly), identify it with the Nymphæa lutea *which grows in Thessaly or Hæmonia* (v. *Apollon. Rhod.* l. iii. v. 1089.). There is a dissertation on the subject in Wedelii *Exercitationes Medico-Philologicæ*. A ROSICRUCIAN.

Shakspeare, Tennyson, &c. (Vol. v., p. 618.).—In connexion with A. A. D.'s quotation, "Cinerem in flores mutari, idque contingere non nisi probis ac pulchris," let me quote Sir John Mandeville's origin of roses (cap. vi.):

"And betwene the citye (Bethlehem) and the chirche, is the Felde *Floridus*; that is to seyne, *the Feld florisched*; for als moche as a fayre mayden was blamed with wrong, and sclaundred; that sche had don fornycacioun; for whiche cause sche was demed to the dethe, and to be brent in that place, to the whiche sche was ladd. And as the fyre began to brenne about hire, sche made hire preyres to oure Lord, that als wissely as sche was not gylty of that synne, that he wold helpe hire, and make it to be knowen to alle men, of his mercyfulle grace. And whan sche hadde thus seyd, sche entred into the fuyer; and anon was the fuyr quenched and oute; and the brondes that weren brennynge, becomen red roseres; and the brondes that weren not kyndled, becomen white roseres, fulle of roses. And theise weren the first roseres and roses, both white and rede, that evere ony man saughe."—P. 83., ed. 1727.

Bitton.

H. N. E.

Miscellaneous.

NOTES ON BOOKS, ETC.

The members of the *Surtees Society* have just received two books, with which if they are not well content,

they must indeed be hard to please. The first of these, *Boldon Buke, a Survey of the Possessions of the See of Durham, made by Order of Bishop Hugh Pudsey, in the Year* 1183. *With a Translation, an Appendix of Original Documents, and a Glossary*, by the Rev. W. Greenwell,—is by the Editor very justly described as "the Domesday of the Palatinate;" and its importance to the historical inquirer, whether he be interested in the nature of early tenures, the descent of property, or the social conditions of the tenants, in whatever rank, of that day, can indeed scarcely be overrated. It was compiled at the Feast of St. Cuthbert, in Lent in the year 1183, by order of Hugh Pudsey, the then Bishop of Durham, and is a description of the revenues of the bishopric, and an enumeration of the settled rents and customs renderable to the bishop, as they stood fixed at the time of its compilation. The original MS. is not now known to exist, and the work before us has been printed from a copy preserved in the Auditors' Office in the Exchequer at Durham, compared with one in the *Registrum Primum* of the Dean and Chapter, and another in the Bodleian. The work has been edited with great care, and been rendered doubly useful by its translation and carefully compiled Glossary.—The second book is altogether of a different character, being a Biography of the learned and accomplished gentleman in honour of whose memory the society was founded. It is entitled *A Memoir of Robert Surtees, Esq., M.A., F.S.A., Author of the History of the County Palatine of Durham; by George Taylor, Esq.: a new edition, with Additions, by the Rev. James Raine*, &c., and exhibits a delightful picture of the life of an antiquary of the right sort. With the true feelings of a gentleman, and the education of a scholar, imagination and fancy enough for a poet, a hearty relish for old English humour, and all these good qualities leavened throughout by the genuine spirit of real Christian benevolence, it is little wonder that Robert Surtees gained the love and esteem of all who knew him—from Reginald Heber and Walter Scott, down to every hard-handed husbandman who dwelt round Mainsforth. Mr. Surtees' magnificent history of his native county sufficiently attests his zeal, industry, and historical acquirements; but the present volume, in giving us the picture of the author of that work, paints the man, and in so doing explains why the Surtees Society was called into existence.

Books Received.—Bohn's *Standard Library* has this month been enriched by two volumes. The first—*Memorials of Christian Life in the Early and Middle Ages, including his Lights in Dark Places*, by Dr. Augustus Neander—is a further translation by Mr. Ryland of the writings of this eminent continental divine. The second is *Frederika Bremer's Works—The Neighbours, a Story of Every-day Life, and other Tales, viz. Hopes, The Twins, The Solitary, The Comforter, A Letter about Suppers, Trälinnan*, translated by Mary Howitt, who has carefully corrected them by the latest Swedish edition, and must be well pleased at the success which has attended her introduction of Frederika Bremer to the reading public of England. The second and concluding volume of Kirby's Bridgewater Treatise *On the Power, Wisdom, and Goodness of God, as manifested in the Creation of Animals, and in their History, Habits, and Instincts*, edited with notes by Professor Rymer Jones—is the new volume of the *Scientific Library*; and it would be difficult to find a book more fit to be a country companion during this season of sea-shore rambling and country musings. All who are about to sojourn for a while far from the busy haunts of men will do well to adopt our advice, and put these two volumes into their portmanteau; we shall be sure of their thanks. Mr. Bohn has also added two volumes to his *Classical Library*: namely, a fourth volume of *Cicero's Orations*, translated by Mr. Younge; and the first volume of *The Comedies of Plautus literally translated into English Prose, with Notes* by Mr. Riley, a work which promises to be of considerable interest and merit.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Eckhel's Doctrina Numorum. Vol. VIII.
The New Universal Magazine. Vol. VI. 1784. London: Printed for Hodges, by Crowder and Woodgate.
The Literary Miscellany. Vols. VI. VII. VIII. IX. XIII. XIV. and XV. Stourport, 1812.
Shakspeare's Julius Cæsar, by D'Avenant and Dryden, 1719. 12mo.
Mahon's England, 4 Vols.
The original 4to. editions in boards.
Flanagan on the Round Towers of Ireland. 4to. 1843.
A Narrative of the Proceedings in the Douglas Cause. London, Griffin, 8vo. 1767.
Clare's Poems. Fcap. 8vo. Last Edition.
Magna Charta; a Sermon at the Funeral of Lady Farewell, by George Newton. London, 1661.
Biographia Americana, by a Gentleman of Philadelphia.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Replies Received.—*Veiwe Bowes—Carrs or Calves—Phelps' Gloucestershire Collections—Royal Arms in Churches—Blindman's Holiday—Milton and Tacitus—Inscription at Persepolis—Meaning of Whit—Carmarthen—Blaen—Brogue, &c.—History of Commerce—Exeter Controversy—Lines on Crawfurd of Kilbirnie—Can Bishops vacate their Sees—Meaning of Restiff—On the Patronymics Wray or Ray—Lifting Charm—William Abbot of St. Albans—St. Augustine—De Musica—Giving the Sack—Death-watch—Snike—Foolscap, &c.—Seth's Pillars—Physiologus—Meaning of Roy—Foundation Stones—Epigram on Dr. Fell—True Maiden Hair Fern—Cranes in Storms—Muffs worn by Gentlemen—Mexican Grammar—Superstitions among the higher Classes—Plague Stones—Andrew Marvel—Weather Prophecy, and many others which are in type.*

C. W. (Bradford), *who inquired in* No. 138., p. 586., *respecting Sir E. K. Williams, is requested to say how a letter may be addressed to him.*

We are compelled to postpone until our next No.; A. E. B. *on Two Passages in King Lear, and* Mr. Singer's *paper on some Disputed Passages in Shakspeare.*

We have to request the indulgence of many correspondents to whom to reply next week.

The great length of the Index to our Fifth Volume has compelled us at the last moment to appropriate to it four pages of the present Number. We will take an early opportunity of supplying this deficiency.

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.*

Errata.—Vol. v., p. 606. col. 2. l. 43., for *of* read *ap*; p. 611. col. 2. l. 30., after *Evidence* insert "of."

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

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Notes.

ORDEALS.

Ordeals, as the test of innocence or guilt, are of great antiquity. In the Book of Numbers v. 14 — 31., the rite of the "waters of jealousy" appears to give them a Divine sanction. The idea was, however, common to the ignorance and superstition of all countries. Gaseous springs were among some tribes supposed to possess the power of detecting truth, either by increasing or mitigating bodily afflictions upon immersion. In the case of guilt, their beneficent effects were turned into a curse; as the wine of Mephistopheles becomes a consuming fire to the drunken student. Ordeal by fire was known to the Greeks: nine others of various kinds were sanctioned by the Brahmins. Fire is also mentioned in early Scandinavian songs. This custom, mingled with other orientalisms, passed probably into Europe during the migration of those northern hordes by which it was successively overrun. Some interesting literary anecdotes relative to the ordeals of the Middle Ages will be found in the article under that heading in the *Encyclopædia Metropolitana*. The object of these Notes is merely to refute, by an extract, the opinion sometimes entertained, — that the Church invented and encouraged this method of trial. The worst that can be said is, that the Church adopted, that it might control for its own ends, as it did other cases, that blind faith it could not purify:

"L'esprit de parti a quelquefois accusé l'Église d'avoir imaginé ces moyens barbares et insensés de connaître la vérité; — jamais accusation ne fut plus injuste."

This is the opinion of M. Ampère, *Histoire Littéraire*, tome iii. p. 180.:

"L'Église, au contraire, dès le 9e siècle, protestait par la voix d'Agobard contre des abus dont elle ne fut jamais le principe; elle toléra quelquefois des institutions qu'elle n'avait pas fondées, elle eut le tort de les consacrer par ses rites, mais il faut voir dans de telles concessions le triomphe des préjugés du Moyen Age sur l'ésprit de l'Église, et non une conséquence de cet esprit."

As evidence of this he quotes at full the opinion of Agobard, bishop of Lyons in 816. Reference

to the *Histoire Littéraire de la France*, tome x. page 450., shows the continuance of this policy, and that whilst the Church condemned, it still employed the ordeal in the twelfth century:

"Un fameux voleur nommé Ansel, ayant pris des croix, des calices d'or, porta son vol chez un marchand de Soissons pour le lui vendre, et lui fit promettre avec serment qu'il ne le déclareroit point. Le marchand ayant ensuite entendu prononcer l'excommunication dans l'église de Soissons contre les complices de ce vol, vint à Laon et découvrit la chose au clergé. Ansel nie le fait: le marchand propose de se battre pour en décider. Ansel l'accepte, et tue le marchand. Il faut, dit sur cela Guibert Abbé de Nogent, ou, que le marchand ait mal fait de découvrir un secret qu'il avait promis avec serment de garder, ou, ce qui est beaucoup plus vrai, que la loi de se battre pour décider de l'innocence et de la vérité est injuste. (*car il est certain, ajoute-t-il, qu'il n'y a aucune canon qui autorise une telle loi.*"

Nevertheless, it was employed in the case of some Paulician heretics, in the diocese of Soissons. Clementius and Evrard were examined —

"Mais l'évêque ne pouvant tirer la confession de leurs erreurs, et les *temoins étant absens*, il les condamna au jugement de l'eau exorcisée. Le prélat dit le messe, à laquelle il communia les accusés, en disant: Que le corps et le sang de notre Seigneur soit ajourd'hui une épreuve pour vous!"

Clementius was thrown in; but —

"Loin d'aller au fonds de l'eau, il surnagea comme un roseau, et fut tenu pour convaincu!"

I was assured a miracle of this description was lately witnessed in the person of a very fat lady, who floated on the surface of the National Bath at Holborn, in spite of the repeated efforts of the bath-woman to keep her down. Clementius, unfortunately, only fulfilled the proverb "of falling out of the fire-pan into the fire." Whilst the bishop hesitated as to his orthodoxy, the mob determined that question, broke into the prison, and burnt him and his brother. The ordeal died away as civilisation spread and legal institutions were established. It has been said, indeed, it was abolished in England in the 3rd of Henry III, A.D. 1219, by an ordinance of the King in Council, as given in *Rymer*, vol. i. p. 228. This seems, however, an "ad interim" order, made because that the ordeal of fire and water was condemned by the Church. I may add, that in the *Bibl. Max. Patrum*, tome xiii., two very interesting tracts by S. Agobard will be found; one, p. 429., "Adversus legem Gundobaldi;" the other at p. 476., contra "Judicium Dei;" upon which J. Grimm, *Deutsche Rechts Alterthümer*, vol. ii. p. 909., should be consulted. S. H.

Athenæum.

POETICAL SIMILARITIES.

I beg to send you a few odds and ends in illustration of what seems to be an inevitable consequence of writing poetry, viz. unconscious imitation:

1. Pope's line, in his *Essay on Man*:

"What thin partitions sense from thought divide!"

is merely a verbal echo of Dryden's line in his *Absalom and Achitophel*:

"And thin partitions do their bounds divide."

2. Milton's expression of *orient pearl*, at the beginning of the second book of *Paradise Lost*, is probably taken from Shakspeare, *Richard III.*, Act IV. Sc. 4.:

"The liquid drops of tears that you have shed
Shall come again transform'd to *orient pearl*."

I have never seen this resemblance noted.

3. And while I am on the subject of tears, I will mention a similarity between Tennyson and Milton. In the *Miller's Daughter* we have:

"And dews that would have fallen in tears
I kiss'd away before they fell."

Very pretty, no doubt, but to my mind evidently suggested by a most exquisite passage in the fifth book of the *Paradise Lost*, which is in every one's mouth:

"Two other precious drops that ready stood
Each in their crystal sluice, he ere they fell
Kiss'd."

4. What a wholesale imitation of Thomson's *Castle of Indolence* do we find in Campbell's *Gertrude of Wyoming*. Thus, *Gertrude of Wyoming*, Part II. St. XII.:

"But stock-doves plaining through its gloom profound."

Evidently imitated from *Castle of Indolence*, Cant. I. St. IV.:

"Or stock-doves plain amid the forest deep."

Again, *Gertrude of Wyoming*, Part II. St. XXIII.:

". . . . . beyond
Expression's power to paint, all languishingly fond."

Which is very similar to *Castle of Indolence*, Cant I. St. XLIV.:

"As loose on flow'ry beds all languishingly lay."

With your permission, I will send you a few Notes on Milton's *Lycidas*, which appear to me to be worthy of attention. C. MANSFIELD INGLEBY.

Birmingham.

FOLK LORE.

Northumberland Tradition.—Joaney or Johnny Reed, the parish clerk of a village near Newcastle, was returning home one evening, and in passing a gate by the roadside marvelled much to see nine cats about it. His wonder was changed to horror

when one of the cats addressed him, "Joaney Reed, Joaney Reed, tell Dan Ratcliffe that Peg Powson is dead." Joaney hurried home to his wife, and instantly informed her of the circumstance, wondering at the same time who Dan Ratcliffe might be; when up sprang the cat from the hearth, and exclaiming "If Peg Powson's dead, it's no time for me to be here," rushed out of the house and was seen no more. P. P.

Weather Prophecy. — G. E. G. has not yet had the answer to his inquiry about "oaks and ashes." The proverb is,

> "If the oak's before the ash,
> Then you'll only get a splash.
> If the ash precedes the oak,
> Then you may expect a soak."

The present wet summer gives the lie to the adage, for the oaks were out first. P. P.

St. Mark's Eve (Vol. iv., p. 470.). — Your correspondent MR. PEACOCK has alluded to a popular superstition respecting *St. Mark's Eve* which has interested me very much. I cannot help quoting Collins' lines upon the same subject, and shall much thank MR. PEACOCK, or any of your other correspondents learned in Folk Lore, to adduce some additional instances: —

> "Be mine to read the visions old
> Which thy awakening bards have told;
> And, lest thou meet my blasted view,
> Hold each strange tale devoutly true;
> Ne'er be I found, by thee o'eraw'd,
> On that thrice-hallow'd eve, abroad,
> When ghosts, as cottage maids believe,
> Their pebbled beds permitted leave;
> And goblins haunt, from fire, or fen,
> Or mine, or flood, the walks of men!"
>
> *Ode to Fear.*

RT.

Warmington.

Children's Nails. — It is a general belief among the common people in this neighbourhood (Bottesford Moors), that if a child's finger nails are cut before it is a year old, it will be a thief. Before that time they must be bitten off when they require shortening. EDWARD PEACOCK, Jun.

Cheshire Cure for Hooping Cough. — Whilst passing a short time in the neighbourhood of Alderley in Cheshire, I found, among other instances of Folk Lore prevailing there, the propriety of communicating to the bees the death of any of the family keeping hives. I learnt also another case, that of a speedy and efficacious cure for the troublesome complaint the hooping cough, which I think ought to be put on record for the comfort of all mothers and children. The remedy consists in a plain currant cake, to be eaten by the afflicted child, the main virtue of which cake is, however, in its being made by a woman whose maiden name was the same as that of the man she married; and on no account whatever is any payment or compensation to be made directly or indirectly for the cake. My informant has the firmest belief in this specific, he himself having witnessed, in the case of his own child, the beneficial result; but he took care to mention, as probably an advantage, that the cake which cured his child was made by a woman whose mother had also married her namesake. F. R. A.

Sites of Buildings changed, &c.—There are other churches in Lancashire besides Winwick whose sites have been changed by the Devil, and he has also built some bridges; that at Kirkby Lonsdale owes much of its beauty to the string of his apron giving way when he was carrying stones in it. The stones may be seen yet in the picturesque groups of rock below the bridge. Old cross or boundary stones, with a hole full of water, are so common that nobody honours them with a plague story; but we abound in other traditions. According to some a priest, according to others the Devil, stamped his foot into the church wall at Brindle, to prove the truth of Popery; and "George Marsh the Martyr" did the same at Smithells Hall to prove the truth of Protestantism: the foot-marks still remain on the wall and the flag. There is unfortunately such a wearisome sameness in these traditions, one story doing for so many different places (except that at Winwick it was as a pig, at Leyland as a cat, somewhere else as a fish, that Satan played his pranks), that any attempt to gather them together for "N. & Q." would only tire out the editor and all his readers.

BUCHANAN AND THEODORE ZUINGER.

Bishop Horne, in his Commentary upon Psalm cxxii., involves me in rather a dilemma. He says: "Theodore Zuinger, of whom some account may be found in Thuanus, when he lay on his death-bed, took his leave of the world, in a paraphrase on the foregoing psalm; giving it the same turn with that given to it above. It may serve as a finished specimen of the noble and exalted use which a Christian may, and ought to, make of the Psalms of David."

And in the note he says:

"A learned friend has obliged me with a copy of these Latin verses of Zuinger, transcribed from the 303rd page of *Vitæ Germanorum Medicorum*, by Melchior Adamus. They are as follow:

I.

> "O Lux candida, lux mihi
> Læti conscia transitus!
> Pro Christi meritum patet
> Vitæ porta beatæ.

II.

> "Me status revocat dies
> Augustam Domini ad domum:
> Jam sacra ætherii premam
> Lætus limina templi.

III.

"Jam visam Solymæ edita
Cœlo culmina, et ædium,
Cætus Angelicos, suo et
Augustam populo urbem:

IV.

"Urbem, quam procul infimis
Terræ finibus exciti
Petunt Christiadæ, ut Deum
Laudent voce perenni:

V.

"Jussam cœlitus oppidis
Urbem jus dare cæteris,
Et sedem fore Davidis
Cuneta in sæcla beati.

VI.

"Mater nobilis urbium!
Semper te bona pax amat:
Et te semper amantibus
Cedunt omnia recte.

VII.

"Semper pax tua mœnia
Colit; semper in atriis
Tuis copia dextera
Largâ munera fundit.

VIII.

"Dulcis Christiadûm domus,
Civem adscribe novitium:
Sola comitata Caritas
Spesque Fidesque valete."

I need not offer any apology for quoting these beautiful lines, or for referring to Merrick's spirited translation given by Bishop Horne; but I have often thought that Theodore Zuinger only adopted them from Buchanan, and gave them a more *Christian* turn. I have no opportunity of consulting De Thou, or Melchior Adamus, and know little more of Theodore Zuinger than that his *Theatrum Vitæ Humanæ*, Basil, 1586, received a severe castigation in the *Vatican Index Expurgatorius*, Romæ, 1608; and that he died in *March* 1588, *aged fifty-four years*. Six years before that time, Buchanan had died, in 1582. And I should be obliged to any of your correspondents that will mention any just cause or impediment why Buchanan should not have been the author rather than Zuinger. He shall speak for himself; I copy from a 12mo. edition: *Amstelædami, apud Henricum Wetstenium*, 1687:

I.

"O Lux candida, lux mihi
Læti conscia nuncii:
Jam pleno stata tempora
Reddit circulus anno:

II.

"Jam festi revocant dies
Augustam Domini ad domum:
Jam sacri pedibus premam
Lætus limina templi.

III.

"Jam visam Solymæ edita
Cœlo culmina, et ædium
Moles nobilium, et suo
Augustam populo urbem:

IV.

"Urbem, quam procul ultimis
Terræ finibus exciti,
Petunt Isacidæ, ut Deum
Placent more parentum.

V.

"Jussam cœlitus oppidis
Urbem jus dare cæteris:
Et sedem fore Davidis
Cuncta in secula proli.

VI.

"Mater nobilis urbium,
Semper te bona pax amet:
Et te semper amantibus
Cedant omnia recte.

VII.

"Semper pax tua mœnia
Colat: semper in ædibus
Tuis copia dextera
Larga munera fundat.

VIII.

"Dulcis Isacidum domus,
Te pax incola sospitet:
Sedes Numinis, omnia
Succedant tibi fauste."

RT.

Warmington.

Minor Notes.

The Word Handbook.—The following is a striking instance of the rapidity with which a newly coined word becomes adopted as current English, provided it be framed in real accordance with the nature of the language. "Handbook" is now a household word, and yet it is but nineteen years ago that Sir Harris Nicolas, in the preface to his *Chronology of History* (Lardner's *Cab. Cyclopædia*, 1833), regretted that he could not venture to use the term. The fittest title for the work, he says, "*if our language admitted of the expression*, would have been the *Handbook of History*."

JAYDEE.

Bitter Beer.—The origin and antiquity of bitter beer certainly deserves further elucidation than it has yet received. Beer was the beverage of our German progenitors, Tacitus tells us, in a tone however of contempt, with which the readers of "N. & Q." will certainly not sympathise:

"Potui humor ex hordeo aut frumento in quandam similitudinem vini corruptus; proximi ripæ et vinum mercantur."—*De Germ.* xxiii.

And this ale and mum was, we learn, bittered with hops:

"*Lupo salictario* germani suam condiunt cervisiam."

But bitter beer was not confined to northern Europe. That the Egyptians also used to brew beer we know, on the authority of Herodotus:

"Οἴνῳ δ' ἐκ κριθέων πεποιημένῳ διαχρέωνται· οὐ γὰρ σφί εἰσι ἐν τῇ χώρῃ ἄμπελοι."

And we have it on Rabbinical tradition, that the Babylonian *bitter* beer—with the good sallets they had,—like the Stogumber ale, preserved the Jews from the leprosy, which had so much afflicted them:

"In Babyloniâ non erant ulcerosi quia ibi edebant blitum vel betam, et bibebant *siceram* veprium, id est, *ex lupulis confectum* (de la bière)."—*Ketubhot*, fol. 77. 2.

What other early evidences have we of the use of hops? and was the שֵׁכָר (*sicera*) of the Hebrews beer?

W. FRASER.

Slaves in Ireland not a Century ago.—*The Dublin Mercury*, No. 283., Aug. 16, 1768, contains the following matter-of-fact advertisement:

"A neat beautiful black Negro girl, just brought from Carolina, aged eleven or twelve years, who understands and speaks English, very fit to wait on a lady, to be disposed of. Application to be made to James Carolan, Carrickmacross, or to Mr. Gavan in Bridge Street, Dublin."

SEVARG.

Kilkenny.

Book Margins.—Let me call attention to a defect which mars most books that issue from our home press, *the scantiness of margin*, and especially of *back margin*. The continental press retains far more of that ample margin which enhanced the beauty of early printed books. Now, many valuable works, and from the hands of our best printers, are so cropped as to be hardly readable, even in boards, and absolutely incapable of binding. It is a matter not merely of *taste*, but of *use and comfort*; and the ordinary reader, as well as the bibliomaniac, would gladly pay a higher price for a book he could read before and after binding. In a thick volume this often amounts to a serious inconvenience.

MARICONDA.

Lord Derby or Darby (Vol. v., p. 567.).—H. W. S. T. does not know that the earl takes his title not from the county of Derby, but the hundred of West Derby in Lancashire, where both place and title are by gentle and simple always pronounced Darby. Why should not Lancashire pe-o-ple say Darby, when Londoners say Marrybun and Pell Mell, and call their river the Tems?

P. P.

Queries.

LUNAR OCCULTATIONS.

There is a singular phenomenon, sometimes observed at the time of the occultation of fixed stars by the moon, of which no satisfactory explanation has yet been given. Though conjectures have been made as to the cause of it, by most of those best qualified to make them, still nothing conclusive has been published or generally received on the subject.

The phenomenon in question is this: when the moon approaches a star, at the time of an occultation, instead of an instant of contact with the limb of the moon, and then the sudden disappearance of the star, the latter is sometimes observed to hang on the edge of the disc, and even to pass on to the disc itself, as if about to cross it, and when fairly on the disc to disappear.

Some ascribe this phenomenon to an atmosphere surrounding the moon, which reflects the sun's light, and appears opaque like the moon's surface, but is sufficiently transparent to allow the stars to appear through it. Others refer it to the eye of the observer, and suppose the impression of the star to remain on the retina after the star itself has disappeared. Sir John Herschel says, "It is barely possible that a star may shine on such occasions through deep fissures in the substance of the moon." A good many letters on the subject appeared in *The Times* newspaper in March or April, 1845, from Sir James South and others; who suggested a great variety of explanations, but with no satisfactory result.

The solution I am now about to offer appears to me so obvious, and so unlikely on that account to have escaped those better qualified than myself to give an opinion on the subject, that I give it with considerable hesitation. I conceive that this phenomenon is a third proof of the gradual transmission of light: in other words, when the star itself is actually hidden by the moon's limb, I apprehend that the light, which proceeded from it at the moment before actual contact, is still *on its way* to the earth, and remains visible therefore after the star itself has disappeared. The interval that light occupies in travelling from the moon to the earth is, as near as may be, 1·25 seconds, which, combined with the angular velocity of the moon in her orbit, is amply sufficient to project the star visibly on her disc.

A singular circumstance connected with this phenomenon is, that stars of a red hue exhibit it more generally than others; and the bright star Aldebaran, whose light is reddish, has been much oftener observed to do so than any other. I myself saw the phenomenon for the first time with Aldebaran, on the 15th of April, 1850, very distinctly; and nothing occurred on that occasion but what is satisfactorily and fully met by the preceding explanation.

The red rays, we know, are at the least refrangible end of the spectrum: can we infer from this peculiar phenomenon that they are also the slowest in transmission?

The explanation which I offer satisfies every one of the various peculiarities observed and recorded with regard to this phenomenon; and moreover it is the only one which will satisfy them all. I shall be thankful to any of your readers who may be able either to confirm it, or to show its fallacy, if such exists. H. C. K.

—— Rectory, Hereford.

"THE GOOD OLD CAUSE."

It would greatly interest me to ascertain the precise birthplace and early history of that noble watchword, "The good old Cause"—in what speech, or in what book that expression, so full of deep and lofty meaning, and so dear to the lips of Puritan England, made its first appearance. Preachers and pamphleteers are full of "the Cause;" the fighting saints had ever "the Cause" upon their lips; it entered into their battle-cry: "God and the Cause!" were the words that led them to victory at Marston Moor and Naseby. I would fain know the Englishman who so deepened, beautified, and heightened the expression by these two epithets, who elevated "the Cause" into "The good old Cause." The honour, I think, scarcely belongs to Milton. A tolerably intimate and constantly sustained acquaintance with his prose works has not revealed to me the existence of the expression there. I do not recollect it in the letters or speeches of Cromwell. Algernon Sidney, at the end of that noble dying prayer of his, where he makes such tender mention of the Cause, associated therewith one only of the two attendant epithets: "Grant that I may die glorifying Thee for all Thy mercies, and that at the last Thou hast permitted me to be singled out as a witness of Thy truth, and even by the confession of my opposers, for that Old Cause in which I was from my youth engaged, and for which Thou hast often and wonderfully declared Thyself." We may not then congratulate the full expression upon so noble a birthplace as the Sidneian prayer. Perhaps some among the learned contributors to "N. & Q." may assist my search for the speech or book honoured by the first appearance of that noble watchword "The good old Cause."

THOMAS H. GILL.

[We have before us a quarto pamphlet, published February 16, 1658-9, entitled, *The Good Old Cause dress'd in its Primitive Lustre, and set forth to the View of all Men; being a Short and Sober Narrative of the Great Revolutions of Affairs in these Later Times*, by R. Fitz-Brian, an affectionate Lover of his Country. "The good old cause," commended by the writer, is that of the "Commonwealth of England, purged from those dregs and defilements which in time it had contracted." The celebrated John Dunton also published, in 1692, *The Good Old Cause; or, the Divine Captain Characterized, in a Sermon (not preached, nor needful to be preached, in any place so properly as in a Camp)*, by Edmund Hickeringill, Rector of the Rectory of All-Saints in Colchester The "good old cause" of this divine is that of monarchy, and "the guard of his Majesty's sacred person, the darling of Heaven as well as of mankind," is set in battle array against "Gebal, and Ammon, and Amalek, with the Philistines also."]

Minor Queries.

Winchfield, Hants.—Can any of your correspondents give me any information respecting this parish? are there *any* notes *respecting* it preserved among the MSS. of the British Museum? How can I a certain when the manor passed out of the hands of the abbey of Chertsey (Surrey)? In the list of possessions at the dissolution given in Dugdale, it is not mentioned. Was the manor possessed at one time by the Kiddwelly family of Hartley, Hants? THE WHITE ROSE.

Winton.

"*Balnea, vina, Venus.*"—Who is the author of the following epigram?—

"Balnea, vina, Venus corrumpunt corpora nostra:
Quid faciunt vitam? balnea, vina, Venus."

R. F. L.

"*Kicking up Mag's or Meg's Diversion.*"—What is the meaning of this saying? It may have some connexion with "A roaring Meg." H. PY.

Shan-dra-dam.—

"Now, landlord, out with the Shan-dra-dam."—*The Moor and the Loch*, p. 17.

What is the correct spelling of this word, and whence its etymology? W. R. D. S.

Kentish Fire.—When did the "Kentish Fire" originate? A. A. D.

Incantations at Cross Roads.—Plato, in the *Laws*, while speaking of "incantations" and "poisonings," says:

"It is neither easy to know how they exist in nature, nor, if any one did know, to persuade others. But upon the minds of men, who look with suspicion on each other in things of this kind, it is not worth while to make an attack, if perchance they see representations moulded in wax, either in the house door, *or where three cross roads meet*, or on the tombs of their parents; and to exhort those who have no clear notions about them, to hold all things of that kind cheap."—Burges' *Trans.*, book xi. c. 12.

In the apocryphal "First Gospel of the Infancy of Jesus," it is said:

"There was a woman possessed with a devil . . . she went out into desert places, and sometimes standing

where roads crossed, and in churchyards, would throw stones at men."

Can any of your correspondents elucidate these allusions to *cross roads?* J. P.

Odyllic Light.—While reading Gregory's translation of Reichenbach, the following question was suggested to my mind, which perhaps some one among your readers may be able to answer, which will be esteemed by me a favour.

Heat being a constituent of light, and in proportion to its intensity, though light is not in all cases a visible constituent of heat, as may be exemplified by a voltaic battery in darkness, I wish to know, if any substance easy of combustion at a low comparative temperature, as nitrate of silver, or fine carburetted hydrogen, has been tried in the *odyllic light?* ÆGROTUS.

Trochilus and Crocodile. — Herodotus (II. 68.) gives the well-known story of the *trochilus* entering into the mouth of the crocodile to pick from his teeth the *bdellæ* that adhere to them. The same account is to be found (apparently copied from the above-referred-to passage) in Aristotle, *Hist. An.* IX. 6. 6., and Pliny *H. N.* VIII. 25. I wish to know whether this fact (if it be one) has ever been confirmed by modern writers. What traveller has seen the *trochilus* perform the part of a living toothpick, and what species of bird is it? S. L. P.

Oxford and Cambridge Club.

Pickigni.—In an old dictionary, which wants title-page and some pages at the end, and of which I therefore can tell nothing, I find the following:

"*Pickigni* f. a word used (like Shibboleth) to distinguish aliens from the native French, as *bread and cheese* did the English from the Flemings in Wat Tyler's rebellion."

What is the meaning of this word, and what the truth of the alleged use? F. A.

Heywood Arms. — Can any one refer me to an authority for the following arms as borne by a family of the name of Haywood or Heywood:—a chevron between three martlets. R. W. C.

Mémoires d'une Contemporaine. — Who was the authoress of this work, published some years since? Is she still living? Has it been translated into English? UNEDA.

Philadelphia.

Drawbridge. — If any of your correspondents can refer to a perfect mediæval "drawbridge," it will greatly oblige

ONE WHO WISHES TO BUILD ONE.

Saul's Seven Days. — There appears to me a chronological difficulty, which I cannot solve, in the First Lesson in yesterday's Evening Service. It is clear enough that Saul, *at the very beginning* of his reign (1 Sam. x. 1. 8.), was charged by Samuel to go down before him to Gilgal, and "tarry seven days" there, till Samuel himself should come to him. Accordingly, "he tarried seven days, according to the set time that Samuel had appointed" (1 Sam. xiii. 8.). How is the former chronology to be reconciled with verse 1. of this latter chapter, where it is said that Saul "*had reigned two years*" before the events connected with the seven days? Is the former passage an anticipation of the latter one?

BŒOTICUS.

Edgmond, Salop, July 5. 1852.

Coudray Family.—I should feel obliged by any of your readers furnishing information as to this family, whose name first appears in the Battle Abbey Roll, in Leland's copy probably as "Soucheville Coudrey" or "Coubray" (I am quoting from the lists attached to Lower's *Surnames*), and in Holinshead's copy as "Couderay." I have not referred to Domesday Book for Hants and Berks; but we find different members of the family mentioned in the *Testa de Nevill;* also in the four volumes of the *Calend. Inq. Post Mort.* from Henry III. to Edward IV. After which period I have not been able to find any traces of them, nor at any time of their alliances. In Lipscomb's *Bucks* there is a slight pedigree drawn from the above sources alone, merely repeating the Christian names of the ladies. They appear to have been a knightly family of some consideration, particularly in Berks, where their principal manor of Padworth is situate, which they held by the service of finding a man to manage the ropes of the ship in which the queen should cross the sea. Fulk de Coudray is mentioned in one of Sir H. Nicolas's "Roll of Arms."

When did the principal line expire; and what family now represents it?

There is a family still extant in Berks which, under the corrupted name of Cordery, claims to represent the ancient family, and uses the arms.

Is there any evidence of this claim? Any information respecting the family will be acceptable to W. H. L.

"*Oh, go from the window!*"—Will any correspondent favour a septuagenarian by informing him where the old song can be found, of which the following words are all that he can recollect:

"Oh, go from the window, my dear, O my dear!
Oh, go from the window, my dear:
For the wind is in the west,
And the cuckoo's in its nest,
And you cannot be lodged here.

. . . . . .

The wind and the rain
Hath driven him back again;
But he cannot be lodged here."

†

The Furneaux Family.—I shall be thankful to any of your readers who will enable me to trace the pedigree of the Furneaux family, either upward or downward, during the fourteenth and fifteenth centuries. I have hitherto succeeded in tracing the line from Forneus, or Furnieueus, of the Battle Abbey Roll, through Sir Alan de Furneaux, to whom the manor of Fen-Ottery, Devon, was granted by Henry I. *circa* 1100, down through six generations, to Sir John de Furneaux, who in 1343 alienated the above manor to his brother Richard, who was dead in 1344. The intermediate links are Sir Galfrede, the son of Sir Alan; then another Sir Alan, then Sir John, Sir Philip, a second Sir John, a third Sir John, who alienated the manor. The last account I can get of the Furneaux, in connexion with Fen-Ottery, is of a Sir John de F., dead in 1413.

The Furneaux now resident in Devon I can trace no further back than to Henry, the son of Matthew Furneaux, baptized at Paignton Church in 1560. Still the frequent allusions and references made to them, argue them to be of the same stock. Any information, therefore, connecting the links broken at 1344 and 1560, will oblige

WM. DUCK.

Personators of Edward VI.—Harvey, in his *Discoursive Probleme concerning Prophecies*, Lond. 1588, writes:

> "Alas! what fond and vaine expectation hath a long time rested in the minds, not of one, or two, or a few; but of great multitudes of the simpler sort in England about K. Edward Sixt, as though they were sure either of his arising from death, or his returne from I know not what, Jerusalem or other strange land."

He then goes on to speak of "suborned marchants of base parentage" who have "sithence ranged abroade in the countrie, presuming to terme themselves by the roiale name of K. Edward." Where can I find an account of these impostors? T. STERNBERG.

Barlaam's Commentary on Euclid.—The article in the *Penny Cyclopædia*, under the word "BARLAAM," refers to a work of his in the catalogue of De Thou's library, under the title *Arithmetica Demonstratio eorum quæ Euclides Libro II. in lineis demonstravit* (no date or place). This work was, however, printed by Christian Mylius at Strasburgh in 1564, 16mo., as an appendix to the second book of *Euclid's Elements*, with a Latin translation by Conrad Dasypodius (=Rauchfuss), with the usual title of Euclid prefixed:

> "Ἐκ τῶν τοῦ Θεῶνος συνουσιῶν. Καὶ Βαρλαὰμ μοναχοῦ ἀριθμητικὴ ἀπόδειξις τῶν γραμμικῶς ἐν τῷ δευτέρῳ τῶν στοιχείων ἀποδειχθέντων."

This is an algebraical* rather than arithmetical application or proof of the first ten propositions of Euclid's second book; for no numerals are used, but lines and parts of lines having certain ratios and resulting equations: each πρότασις, *proposition*, being divided into ἔκθεσις, *explanation given*; διορισμὸς, *explanation sought*; κατασκευὴ, *delineation* or *construction*; ἀπόδειξις, *demonstration*; and συμπέρασμα, *conclusion*, in the strict form of Euclid. Barlaam lived in the first half of the fourteenth century, before the introduction of the Arabic numerals into Europe. His name was Bernard before he changed it to Barlaam (son of the people) on taking the vows of St. Basil in the Greek church, which he deserted for the Latin. He was well known to Boccacio and Petrarch. T. J. BUCKTON.

Bristol Road, Birmingham.

* Λογιστική.

Venice Glasses.—Could you kindly give me some information on the subject of *Venice glasses?* They appear to have possessed the valuable property of splitting in pieces as soon as poison was put into them, and to have been used as a safeguard almost in modern times? Who invented them? And how did they differ in composition from ordinary glasses? RT.

Warmington.

Styles of Dukes and Marquises.—Have not these peers different styles—Most *Noble* and Most *Honorable?* How is it that the style *Most Noble* is applied to marquises, and even the sons of marquises, in official notices? For instance, in the *Gazette* on the 18th of June, the Duke of Beaufort's son is announced as the *Most Noble* Henry Charles Fitzroy Somerset, commonly called Marquis of Worcester, which is only a courtesy title!

L. T.

2. New Square, Linc. Inn.

Who was Colonel Bodens?—A late *Quarterly* asks this question. A brief account of the habits, associates, and career of this once well-known character would be acceptable to more than one of your readers. S. S.

"*What sent the Messengers?*"—

> "What sent the messengers to hell,
> But asking what they knew full well?"

Where the above lines are quoted is forgotten. (Query, *Redgauntlet?*) But that is not the purport of the Query, which is, To what event do they refer? Who were the messengers? J. E.

Minor Queries Answered.

St. Margaret and the Dragon.—One of the old churches in Canterbury is dedicated to St. Margaret, and the parishioners have a confused notion that some legend is attached thereto. They talk of "St. Margaret and the Dragon." Can you

help me in my difficulty, and inform me what foundation there is for this legend?

FRANCES S. M.

[The legend of St. Margaret is "singularly wild," says Mrs. Jameson. It appears that the Governor of Antioch was captivated with her beauty: but Margaret rejected his offers with scorn. He endeavoured to subdue her constancy by the keenest torments, and she was dragged to a dungeon, where the devil, in the shape of a terrible dragon, came upon her with his inflamed and hideous mouth, and sought to terrify her: but she held up the cross, and he fled before it. In some of the old illuminations the dragon is seen rent and burst, and St. Margaret stands upon him, or near him, unharmed.]

Montebourg, Abbey of.—Where is any account of the great abbey of Montebourg, near Valognes, now destroyed? G. R. L.

Lyme Regis.

[Dugdale (vol. vi. p. 1097.) has given two charters of confirmation to it; and a list of thirty-three abbots of this house will be found in *Neustria Pia*, pp. 674—676.]

Virgilian Lots.—What is the meaning of "The Virgilian lots?"

Johnson, in his "Life of Cowley" (*Lives of the Poets*, vol. i. p. 17.), says,—

". . . . But the manners of that time were so tinged with superstition, that I cannot but suspect Cowley of having consulted on this great occasion the Virgilian lots, and to have given some credit to the answer of his oracle."

TECEDE.

[A very curious illustration of Johnson's meaning will be found in Aubrey's *Remains of Gentilism and Judaism*, from which it has been printed in the volume of *Anecdotes and Traditions* published by the Camden Society, where we read as follows:—

"In December 1648, King Charles the First, being in great trouble, and prisoner at Caersbroke, or to be brought to London to his triall; Charles, Prince of Wales, being then in Paris, and in profound sorrow for his father, Mr. Abraham Cowley went to wayte on him. His Highnesse asked him whether he would play at cards to divert his sad thoughts; Mr. Cowley replied he did not care to play at cards, but if his Highness pleased they would use *Sortes Virgilianæ*. Mr. Cowley alwaies had a Virgil in his pocket. The Prince accepted the proposal, and prickt his pin in the fourth booke of the *Æneid*, at this place (IV. 615. *et seq.*),

'At bello audaeis populi vexatus et armis,' &c.

The Prince understood not Latin well, and desired Mr. Cowley to translate the verses, which he did admirably well; and Mr. George Ent (who lived in his house at Chertsey in the great plague, 1665) showed me Mr. Cowley's own handwriting—

'By a bold people's stubborn arms opprest,
Forced to forsake the land he once possesst,
Torn from his dearest Sonne, let him in vain
Seeke help, and see his friends unjustly slain.
Let him to base unequal termes submit,
In hope to save his crown, yet loose both it
And life at once, untimely let him dy,
And on an open stage unburied ly.'"

Aubrey, who had not at first recovered Cowley's translation, having inserted an extract from Ogilby's *Virgil*, observes on the last line of the passage he quoted—

"'But die before his day, the *sand* his grave.'

Now as to the last part, 'the sand his grave,' I well remember it was frequently and soberly affirmed by officers of the army and grandees, that the body of King Charles the First was privately putt into the sand about Whitehall; and the coffin, which was carried to Windsor, and layd in King Henry VIII.'s vault, was filled with rubbish or brickbatts. Mr. Fabrian Philips, who adventured his life before the king's trial by printing, assures me that the king's coffin did cost but six shillings, a plain deale coffin. — *Aubrey*, fo. 157 and 158."

On which the editor has this further note:

"A very different account of the incident related by Aubrey is given by Welwood in his *Memoirs*, pp. 93, 94. ed. 1820, where it is said that it was the King himself who, being at Oxford and viewing the Public Library, was shown a magnificent Virgil, and induced by Lord Falkland to make a trial of his Fortune by the *Sortes Virgilianæ*, and opened the book at the passage just referred to. Weldon adds 'It is said King Charles seemed concerned at this accident, and that the Lord Falkland observing it, would also try his own Fortune in the same manner, hoping he might fall upon some passage that could have no relation to his case, and thereby divert the King's thoughts from any impression that the other might have made upon him; but the place that Falkland stumbled upon was yet more suited to his destiny than the other had been to the King's: being the following expressions of Evander upon the untimely death of his son Pallas, as they are translated by Dryden:

'O Pallas! thou hast fail'd thy plighted word
To fight with caution, not to tempt the sword;
I warn'd thee, but in vain; for well I knew
What perils youthful ardour would pursue;
That boiling blood would carry thee too far;
Young as thou wert in dangers, raw to war!
O curst essay of arms, disastrous doom,
Prelude of bloody fields and fights to come!'"

Newspaper Extracts.—Some years since a volume of *Newspaper Extracts*—a curious compilation—was published. Can you give me the title, date, and publisher? J. P.

[Perhaps the following is the work wanted by our correspondent: *More Mornings at Bow Street; a New Collection of Humorous and Entertaining Reports*, by John Wight, of the *Morning Herald*: London, 1824 and 1827.]

Replies.

PORTRAITS OF MARY QUEEN OF SCOTS.

(Vol. vi., p. 36.)

I would meet MARICONDA's first Query by another. What reason is there for attributing "fascinating beauty" of face to Mary? No doubt she was a handsome woman; and so all the portraits which I have seen represent her. Is there any description of her face *made by, or derived directly from, any one who had seen her*, which would lead us to expect anything more? Those which I have happened to meet with do not speak so much of personal beauty, as of charms of another kind, far more potent than personal beauty ever carried with it.

In May, 1568, when she was in her twenty-sixth year, Lord Scrope and Sir F. Knollys reported their first interview with her to Elizabeth:—

"We found the Quene of Skottes in her chamber of presence, ready to receive us; where, after salutations made, and our declaration also of your Highness' sorrowfulness, &c. &c., we found her in her answers to have *an eloquent tonge and a discrete head;* and it seemeth by her doinges that she hath *stout courage and liberall harte* adjoined thereunto."—Wright's *Elizabeth*, vol. i. p. 277.

On the 11th of June, Sir F. Knollys writes to Cecil,—

"And yet this lady and pryncess is a notable woman. *She seemeth to regard no ceremonious honor besyde the acknowledging of her estate regalle.* She sheweth a disposition *to speake much, to be bold, to be pleasant, and to be very famylyar.* She sheweth a great desyre to be avenged of her enemyes; she sheweth *a readines to expose herselfe to all perylls* in hope of victorie; she delyteth much to hear of hardines and valiancye, commending by name all approved hardy men of her cuntrye, altho they be her enemyes; and she commendeth no cowardnes even in her frendes. The thyng she most thirsteth after is victory," &c.—*Id.* p. 281.

On the 28th of February, 1568–9, Nicholas White reports to Cecil his impressions upon a first interview with her at Tutbury:—

"But if I, which in the sight of God beare the Queen's majestie a naturall love besyde my bounden dutie, might give advise, there should be very few subjects in this land have accesse to or conference with this lady. For *beside that she is a goodly personage*, and yet in truth not comparable to our Soverain, *she hath withall an alluring grace, a prety Scotishe accente, and a searching wit, clouded with myldness.* Fame might move some to relieve her, and glory joyned to gayn might stir others to adventure much for her sake. Then joy [*qy.* the ey] is a lively infective sense, and carieth many persuasions to the heart, which ruleth all the reste. Myne owne affection, by seeing the Quene's majestie our Soverain, is doubled, and thereby I guess what sight might worke in others. Her hair of itself is black; and yet Mr. Knollys told me that she wears hair of sundry colors."—*Id.* p. 311.

Here we have quite enough to account for her extraordinary powers of fascination, without supposing any extraordinary personal beauty.

With regard to that, I should like to see a complete collection of the testimonies of eye-witnesses, especially such as were recorded before her death; for I suspect that, by a comparison of them, the question concerning her portraits would be much simplified. Among the portraits under which her name is written, I seem to recognise two distinct types of face, each handsome in its kind, but of opposite kinds. Most of those which I have seen represent a long face, with a high nose inclining to the Roman. The others represent a short round face, with a nose elegantly shaped, but rather short than long; rather depressed than rising in the middle; and rather swelling than falling towards the end. Now, the only particular description of her face which I remember to have seen (I speak of descriptions made from the life) agrees with the last, and is not compatible with the first. It relates, indeed, to her appearance the day of her execution, when she was turned forty-five; but it describes such a face as the other never could have grown into.

"The 8th of February being come, at the time and place appointed for the execution, the said Queen of Scots, *being of stature tall, of body corpulent, round-shouldered, her face fat and broad, double-chinned*, with hazle eyes, her borrowed hair [*qy.* her hair borrowed?], her attire on her head, was in this manner," &c.—Strype's *Annals*, vol. v. p. 558.

An account in the Cotton MSS. (Calig. B. V. 175. b.) of her appearance a few months before, at her trial, describes her as "a *very tall and bigge woman*, being lame, and supported by one arme by one of her gentlemen named Melwin, and by her other her physicon." So these two agree well enough with each other. Is there any other, equally authentic, which contradicts them?

One portrait I have seen which represents precisely such a face as this might have been when in the prime of womanhood. It is an engraving "from an original portrait in the possession of the Hon. William Maule of Panmure," made in February, 1809, for Sir W. Scott's edition of the *Sadler Papers*. But if this be her true likeness, whence come the others, which represent evidently a different woman? I do not know whether the question has been considered by more competent judges; but my conjecture is, that all the *long-faced* Maries are in fact portraits, or copies of portraits, of her mother, who, being Mary *the wife of the King* of Scots, might easily be confounded with Mary Queen of Scots. This solution of the problem occurred to me only the other day, on going up to examine what I took to be an old painting of Mary Stuart, and being told that it was Mary of Guise. The truth of it could be

easily tested, by placing side by side whatever authentic descriptions remain of the mother and daughter; and perhaps some of your readers will refer me to the books where they are to be found. But they must be descriptions drawn from the life. For in the case of Mary Queen of Scots, *traditions* are of no value. A woman who met with such a fortune and such a fate must have been plain indeed if history did not represent her as beautiful.

JAMES SPEDDING.

A PASSAGE IN "AS YOU LIKE IT."

(Vol. v., pp. 554. 587.)

As A. E. B., in his reply to my "objections," addresses some questions to me which seem to demand an answer, and lest he should imagine again that what I have left unanswered I therefore think unanswerable, I must beg space for a few further remarks. Your correspondent may imagine, if he pleases, a "physical interpretation" of the passage in *As You Like It;* but as he admits it to be "a matter of opinion," I am content. As a matter of taste, however, I may say that "bugle eye-balls" are not included in *my* catalogue of beauty; though it is not improbable that a child of two or three years old might think her doll, which exactly answered the description of Phebe, perfection. Undoubtedly "Rosalind's depreciation of Phebe's beauty was assumed for the purpose of humbling her;" and, if I might offer a suggestion, it would be that it is simply what it was Rosalind's cue to represent her that is in question.

I now come to the more important portion of your correspondent's reply; and in dealing with this, I must first dispose of a question of fact in relation to which he disputes my correctness. If we do say to a messenger "take *that* to," &c., the words indicate that they accompany the act of transferring the missive, and whoever should not accompany the words with such act would use them improperly. But now comes the grand question: "Do I seriously mean to say that Shakspeare's language is to be scanned by our present ideas of correctness?" Seriously, then, I do. Your correspondent's question is simply a repetition of the objection taken by Mr. Halliwell some time ago. It was, however, not so easy to reply to Mr. Halliwell as to your correspondent, as the words instanced by the former were not in very common use. My answer, once for all, is this. The structure of the English language was as perfect in Shakspeare's time as in our own; but the conventional sense of words is subject to change. In deciding questions of this kind, therefore, we must consider whether words are simply structural, or whether they are such as are capable of conventional or accidental meanings. I deny the *indiscriminate* use of the passive and active participles, believing that on the form in each case depends the sense; and for the use of such words as *this* and *that*, and for the nicest application of the structural rules of the language, I should say that from no writer would you obtain such happy illustrations as from Shakspeare. See, for instance, in the *Two Gentlemen of Verona* (Act V. Sc. 4.) the following dialogue:

"*Pro.* Where is *that* ring, boy?
Jul. Here 'tis! *this* is it.
Pro. How! let me see: why *this* is the ring I gave to Julia."

The same fatal objection to A. E. B.'s "demonstrative pronoun *that*," does not apply to "*there* is our commission:" the words indicate so clearly the act of presenting it that no direction is needed. Had *here* been used, it would have been doubtful (so far) whether the duke intended to give it then; and in the passage above extracted from the *Two Gentlemen of Verona*, it will be evident that Julia merely *produces* the ring which Proteus *takes* from her.

I cannot conclude without saying that I feel strongly confirmed in my opinion of a line having been lost, by the concurrence of a gentleman who has himself made valuable contributions to your columns, and who points out that the line —

"But that to your sufficiency, as your worth is able"—

is correct in expression so far as it goes, and quite Shakspearian; the *that*, however, being not the demonstrative pronoun, but the conjunction, and the words between commas being parenthetical. The missing line, therefore, should complete the expression of something to be added "to your sufficiency," and which together with it should "work." It would be much more satisfactory to find the "commission" in this missing line than in "that;" and though there is nothing more easy than to conjure up a "magician's wand" to get over all these difficulties, I think it should be sparingly used, especially in defence of mistakes put upon Shakspeare by his commentators. Finally, let me observe that if the commonest words are to lose their obvious meanings — on the ground that Shakspeare could do as he pleased with them— whenever a gentleman wishes to strain a point, we shall have no ground to stand upon: we can only deal with the language as we find it.

SAMUEL HICKSON.

LIFTING EXPERIMENT.

(Vol. vi., p. 8.)

In reference to the observation of your correspondent W. CL. on the experiment of lifting great living weights, that it is essential that the liftee should inhale at the moment the effort is made, but

not essential that the lifters should, I think it right to state that I believe the very reverse to be the truth. I have seen the experiment repeatedly made, but never with such success as to make me believe for a moment that the "two very young and little girls" could with a finger each raise Sir G. Carteret's big cook.

The inhalation of the lifters the moment the effort is made is doubtless essential, and for this reason:—When we make a great effort, either in pulling or lifting, we always fill the chest with air previous to the effort; and when the inhalation is completed we close the *rima glottidis* to keep the air in the lungs. The chest being thus kept expanded, the pulling or lifting muscles have received, as it were, a fulcrum round which their power is exerted, and we can thus lift the greatest weight which the muscles are capable of doing. When the chest collapses by the escape of the air, the lifters lose their muscular power. The inhalation of air by the liftee can certainly add nothing to the power of the lifters, or diminish his own weight, which is only increased by the weight of the air which he inhales. Those who are not satisfied with this view of the subject, we must hand over to the Mesmerists. D. Brewster.

St. Andrews.

Your correspondent W. Cl. will find in the *Zoist* for January an article entitled, "A Suggestion to explain certain Phenomena of Levity," in which the subject of his Query is discussed. The writer throws out a hint that a clue may be found to the hitherto inexplicable experiment, in the Odic fluid of Baron Reichenbach suspending or neutralising the law of gravitation, in a way similar to that of magnetism in the instance of the iron rod in the electro-magnetic helix. The subject is certainly one which, as Sir David Brewster, who testifies to the reality of the fact, remarks, *merits a careful investigation.*

G. S.

MONODY ON THE DEATH OF SIR JOHN MOORE.

(Vol. i., pp. 320. 445.; Vol. vi., p. 15.)

The letter of H. Marshall, M.D., was a first-rate literary hoax.

There was (perhaps still is) in Durham a horse-doctor named Henry Marshall, but he had of course nothing to do with the letter. Benjamin Galley, who is termed esquire in the letter, was a poor Durham idiot; and by the Rev. Dr. Alderson, of Butterby, was meant Hutchinson Alderson, the bellman of Durham.

The paragraph in the *Morning Chronicle*, to which Doctor Marshall's letter refers, had been inserted by John Sidney Taylor, a bosom-friend of the Rev. Charles Woolf, the author of the monody. Mr. Taylor replied to the Doctor's letter in an angry philippic; wherein, after allusions to Celsus and Galen, he informs the Doctor he is not ambitious of taking his medicine, and advises him, instead of claiming verses which do not belong to him, to content himself with writing verses on the tombstones of his patients. Mr. Taylor evidently thought he was dealing with the genuine letter of a real M.D., though he insinuates that he was a quack.

It will be seen by the Doctor's letter that he not only claimed the authorship of the "Monody on the Death of Sir John Moore," but also of "The Prisoner's Prayer to Sleep." Professor Wilson, of Edinburgh, thereupon avowed himself the author of the latter poem, and was probably as much deceived by the Doctor's letter as Mr. Taylor had been.

These particulars are derived from an amusing article entitled "The Wags of Durham," in Richardson's *Borderer's Table Book*, vii. 199—205.; but in that article the Doctor's letter is stated to have appeared in the *Courier* of December 30th, 1824; I think it probable, however, that the date given by your correspondent (November 3, 1824) is correct.

The name you print "Deacoll" should, I conceive, be "Deacon," as it appears that the monody had been attributed to Mr. Deacon, the author of the *Innkeeper's Album.*

May I add that in and about 1824 many hoaxing letters (some displaying much humour) appeared in the *Courier:* the late Dr. Chaffy, master of Sidney College, and Mr. Goulburn were, if I mistake not, the subjects of some of these letters.

The article on the Durham Wags appears to me defective in not containing any allusion to a once popular parody on the monody, which was probably from the same pen or pens as the Doctor's letter. The subject of this parody was a Doctor picked up drunk in the street: it contained these lines:

> "We took him home, and put him to bed,
> And told his wife and daughter,
> To give him next morning a couple of red —
> Herrings and soda water."

There was also an allusion to his *Marshall* cloak, whence it is pretty plain that the hero of the parody was Doctor Marshall. C. H. Cooper.

Cambridge.

The letter in the *Courier* was a hoax, which was exposed (I think in the *Morning Chronicle*), two or three days after its publication, by an authenticated statement that "Dr. Marshall, of South Street, Durham," was a horse-doctor of dissipated rather than literary habits, and not even a graduate of the Veterinary College. Shortly after appeared a clever parody on the monody, ascribed, whether truly or not I cannot say, to Praed. It described

the state of Dr. Marshall on leaving the public-house:

"Not a sou was left, not a guinea or note,
And he look'd exceedingly flurried,
As he bolted away without paying the shot,
And the landlady after him hurried."

His friends found him:

"As he lay like a farrier with drink oppress'd,
With his *Marshall* cloak around him."

The wits of that age indulged in hoaxes. One of the ablest was a letter from Dr. Chaffey, the master of Sidney, to *The Times*, followed by another declaring it to be a forgery which could hardly require denial, as "everybody must be aware that the Chaffys of Lincolnshire spell their name without the *e*." Notwithstanding this exquisite piece of internal evidence, the second letter was as fictitious as the first. H. B. C.

U. U. Club.

The claim of Dr. Marshall to the authorship of this poem was not allowed to pass without notice, as the following clever parody will prove. I copied it several years since, from some defunct periodical whose name I do not remember.

"*Parody on 'The Burial of Sir John Moore.'*

"Not a *sous* had he got—not a guinea or note;
And he look'd most confoundedly flurried,
As he bolted away without paying his shot,
And the landlady after him hurried.

"We saw him again at dead of night,
When home from the club returning;
We *twigg'd* the Doctor beneath the light
Of the gas-lamps brilliantly burning.

"All bare and exposed to the midnight dews,
Reclin'd in the gutter we found him;
And he look'd like a gentleman taking a snooze,
With his *Marshall** cloak around him.

"'The Doctor was drunk as the devil,' we said,
And we managed a shutter to borrow;
We rais'd him, and sigh'd at the thought that his head
Would consumedly ache on the morrow.

"We bore him home, and we put him to bed,
And we told his wife and his daughter
To give him next morning a couple of red—
Herrings and soda-water.

"Loudly they talk of his money that's gone,
And his lady began to upbraid him;
But little he reck'd, so they let him snore on,
'Neath the counterpane just as we laid him.

"We tuck'd him in, and had hardly done,
When under the window calling,
We heard the rough voice of a son of a gun
Of a watchman 'one o'clock' bawling.

"Slowly and sadly we all walked down
From his room in the uppermost story;
A rush-light we placed on the cold hearth-stone,
And we left him alone in his glory."

T. H. KERSLEY, B.A.

* A letter, genuine or fictitious, which appeared in the newspapers, signed by a Dr. Marshall, claimed for him the authorship of the original stanzas.

WAY OF INDICATING TIME IN MUSIC.

(Vol. v., p. 507.)

Your correspondent upon this subject is, I presume, no *musician*, or he would not have written the article inserted in "N. & Q."

The symbols of ancient music which he brings forward relate to three things — *Mode*, *Time*, and *Prolation*. But as the matter is difficult to explain in a brief communication like the present, I beg leave to introduce it by the following very familiar figure, extracted from the 2nd volume of Sir John Hawkins' *History of Music* (p. 156.):

"A cantus of four parts may be resembled to a tree, and the similitude will hold if we suppose the fundamental, or bass part, to answer to the root, or rather the bole or stem; the tenor to the branches; the contra-tenor to the lesser ramifications; and the altus to the leaves. We must further suppose the bass part to consist of the greater simple measures, which are those called longs, the tenor of breves, the contra-tenor of semibreves, and the altus of minims. In this situation of the parts, the first admeasurement, viz. that which is made by the breaking of the longs into breves, acquires the name of *Mode*; the second, in which the breves are measured by semibreves, is called *Time*; and the third, in which the semibreves are broken into minims, is termed *Prolation*, of which it seems there were two kinds, the greater and the lesser. In the former the division into minims was by three, in the latter by two; answering to perfection and imperfection in the greater measures of the long, the breve, and the semibreve."

As to the Modes themselves, they were of two kinds, the greater and the lesser; in the one the large was measured by longs, in the other the long was measured by breves. The characters invented for distinguishing the modes, such as the circle, the semicircle, &c., are so well explained by old Thomas Morley, that I need not apologise for the following extract from his valuable *Plaine and Easie Introduction to Practicall Musicke*, folio, Peter Short, 1597 (Annotations on Book I.):—

"The auncient Musytians did commonlie sette downe a particular signe for every degree of musycke in the songe; so that they having no more degrees than three, that is, the two modes and time (prolation not being yet invented), set down three signes for them: so that, if the great mode were perfect, it was signified by a whole circle, which is a *perfect figure*; if it were imperfect, it was marked with a halfe circle. Therefore, wheresoever these signes O 33 were set before any songe, there was the great mode *perfect* signified by the circle, the small mode perfect signified by the first figure of three, and time perfect signified by the last figure of three. If the songe were marked thus, C 33,

then was the great mode unperfect, and the small mode and time perfect. But if the first figure were a figure of two, thus C 23, then were both modes unperfect, and time perfect. But if it were thus, C 22, then were all unperfect. But, if in al the songe there were no Large, then did they set downe the signes of such notes as were in the song; so that if the circle or semicircle were set before one onelie cifer, as O 2, then did it signifie the lesse mode: and by that reason, that circle now last set downe, with the binarie cifer following it, siguified the lesse mode perfect, and time unperfect. If thus, C 3, then was the lesse mode unperfect and time perfect. If thus, C 2, then was both the lesse mood and time unperfect, and so of others. But since the *prolation* was invented, they have set a pointe in the circle or halfe circle, to show the more prolation, which notwithstanding altereth nothing in the mode nor time."

Our modern *binary* and *ternary* times were formerly reversed. The ancients called the binary measure imperfect, and the ternary perfect time. For this reason they expressed the latter by a circle, as the most perfect of all figures. Binary, as we have seen, was expressed by a demi or imperfect circle, which is our sign for common time. The reason why the ternary or triple time was called *perfect* may perhaps be traced back to very ancient opinions among the Pythagoreans, who held the number three to be *perfect*, while they considered the number *two* to be connected with the evil principle, and as the indication of mischief and confusion: hence the *second* month of the year dedicated to Pluto by the Romans.

The signs thus invented for musical purposes, were afterwards applied to a different use. In all the old dance-books (vide Playford's *English Dancing Master*, 1651, &c.), men and women are distinguished by the circle, with the central point, and the demi or half circle. This use of the early musical character was evidently founded upon the ideas of perfection and imperfection above alluded to; the circle, which is a perfect figure, denoting the man, and the semicircle, which is imperfect, the woman.

Your correspondent's suggestion as to the origin of the crossed C is entirely wrong, as I shall now proceed to show. The "vertical line impaling the two lozenges, with a third lozenge between them, but on one side," which is found in old (not the *oldest*) church music, relates to the *pitch*, and has nothing whatever to do with the *time*. It is the old F clef, —a compound character, formed of three notes, one placed on the line, and two others in the adjoining spaces. The vertical line may be added or not. The C clef was distinguished from the F by having only the two notes in the spaces. These clefs are common to the Gregorian music. A full account of them may be found in Gafurius, *Practica Musica*, lib. i. cap. iii. fol. 4. b, edit. 1496. The G clef, a compound character of the letters G and S, for the syllable *Sol*, was invented by Lampadius about the year 1530.

Allow me to add, in conclusion, that Alsted and Solomon de Caus are no authorities in musical matters. If your correspondent wishes to know more about our early musical symbols, I beg to refer him to Thomas Ravenscroft's *Briefe Discourse of the true but neglected use of charactring the Degrees by their Perfection, Imperfection, and Diminution in Measurable Musicke*, 4to. Printed by E. Allde, 1614. EDWARD F. RIMBAULT.

THE TWO PASSAGES IN "KING LEAR."

(Vol. vi., pp. 6. 42.)

In the passage from Act II. Sc. 1., MR. SINGER would change *and found* into *unfound*; but he makes no remark upon the object of the word *dispatch*. MR. COLLIER, on the other hand, would retain *and found*, but he understands *the object* of "dispatch" to be Edgar, who is to be first *caught* and then *dispatched!*

In such a dilemma, it is surely excusable, in this case at least, to be a "*rigid stickler for the integrity of the old copies*." I, and doubtless nine-tenths of the readers of Shakspeare, understand the passage in this way:

"Let him fly far;
Not in this land shall he remain uncaught;
And found,——! Dispatch—The noble Duke," &c.

Here there is an expressive pause after *found*, as though the punishment consequent upon Edgar's capture were too terrible and indeterminate for immediate utterance. *Dispatch* is addressed to Edmond, and simply means, "Get on with your story," which in fact he does at the conclusion of Gloster's speech.

As to the second proposed correction (first line in Act IV.), I protest against it also. It would be injurious to the true sense, which requires the *opposition* of *known* (or open) contempt, to contempt *concealed* by flattery.

Sir Joshua Reynolds has so well explained this passage that to say anything more would be to repeat him. A. E. B.

Leeds.

AMBER WITCH.

(Vol. v., pp. 510. 569.)

Your inquirer on this subject will find his doubts resolved by referring to a review of the books in question in vol. lxxiv. of the *Quarterly*; where (p. 223.) it is stated, that in consequence of a controversy respecting its authenticity, which had arisen in the German newspapers, the editor, Dr. Meinhold, published in the *Allgemeine Zeitung* a letter claiming the authorship; and it appears that his design in practising this deception was to mystify the "school of Strauss and Co.," in which he seems amply to have succeeded. E. H. Y.

Dr. Meinhold, the professed editor of the "Amber Witch," is himself the author. Some controversy in the German newspapers as to whether it was an authentic history or not was put an end to by a letter from Dr. Meinhold (which appeared in the *Allgemeine Zeitung*) distinctly avowing himself as the author. I have heard that Dr. Meinhold, being dissatisfied with the peremptory manner with which the Tubingen reviewers, Strauss and his followers, professed the unerring certainty with which they could discover, from internal evidence, the degree of credulity to be attached to any narrative whatever, determined to put their infallibility to the test, by writing the "Amber Witch." His success was complete. The Straussites were completely taken in, and pronounced in favour of the authenticity of the "Amber Witch" with as little hesitation as they had previously shown in deciding against the authenticity of great portions of the sacred writings.

R. C. C.

Oxon.

LINES ON SUCCESSION OF THE KINGS OF ENGLAND.

(Vol. iii., p. 168.)

Began to Reign.

1066 William the Norman conquers England's state;
1087 In his own forest, Rufus meets his fate;
1100 Though elder Robert lives, Henry succeeds;
1135 Stephen usurps the throne, and Albion bleeds;
1154 Great Second Henry bows at Becket's shrine;
1189 Brave Richard's doom'd in foreign bonds to pine;
1199 Perfidious John submits his crown to Rome;
1216 A long and troubled reign's third Henry's doom;
1272 Edward the first, her king to Scotland gives;
1307 Edward the second cruel death receives;
1327 Two captive monarchs grace third Edward's train;
1377 His grandson Richard is depos'd and slain;
1399 Domestic foes, fourth Henry's arms engage;
1413 France feels at Agincourt, fifth Henry's rage;
1422 The sixth good Henry, realms and son must lose;
1461 While the fourth Edward love and fame pursues;
1483 Yet o'er his children's heads, the trembling crown
Uncertain hangs, till Richard pulls it down;
1483 Stain'd with their blood, the fell usurper reigns,
1485 Till the seventh Henry, Bosworth's battle gains,
Unites the Roses, and dire faction quells;
1509 Henry the eighth both monks and Pope expels;
1547 England laments sixth Edward's short liv'd bloom;
1553 Mary's short reign restores the faith of Rome;
1558 Eliza forms the church and humbles Spain;
1603 The crowns unite in James's peaceful reign;
1625 Charles, by the axe, his errors must atone;
1649 Cromwell, without the title, mounts the throne;
1660 False power, false pleasure flatter Charles restor'd;
1685 'Gainst James the second, freedom draws her sword;
1688 The sceptre given to William's patriot hand;
A bloodless revolution saves the land;
1702 William and Mary dead, Anne mounts the throne;
1714 To her, first George succeeds, Sophia's son;
1727 Next George the second wore his father's crown;
1760 His grandson George now Britain's sceptre sways,
Whom God preserve, and bless with length of days.

E. C.

DODO QUERIES.

(Vol. i., p. 261.)

MR. STRICKLAND will find in *L'Univers Pittoresque*, under the head "Iles de L'Afrique," the question of the discovery of the Mauritius, and adjacent islands, by the Portuguese, ably, and perhaps as fully discussed as can be at present, until the archives containing the hydrographical records of the early Portuguese voyagers are opened to the *savans* of Europe. A collection of old Portuguese and other charts edited by Eugene de Froberville, and published at Paris a few years ago, are well worthy of the attention of those curious on the subject. They are in the British Museum, may be found under "Africa, East Coasts," and their press or table mark is—

"69295. T. 20.
700. S. 1."

Froberville, in his account of Rodriguez, in the *Iles de L'Afrique* (ut suprà), quotes freely from a MS. written by Pingré, which contained "longues descriptions des animaux et des plantes de Rodriguez;" and also states, apparently on the authority of this MS., that the Solitaire was in existence as late as the year 1761.

MR. STRICKLAND, in his valuable work, *The Dodo and its Kindred*, speaking of the MS. journal of Sieur D. B., hopes it "will not be allowed to remain much longer unpublished. As MR. S. ("N. & Q.," Vol. i., p. 411.) again alludes to the MS. of D. B., I beg leave to mention that it was published at Paris, in 1694, under the following title, *Les Voyages faits par le Sieur D. B. aux Isles Dauphine, ou Madagascar, & Bourbon, ou Mascarenne, ès années* 1669, 70, 71, & 72. The dedication of this work is signed Dubois; and in the *Bibliothèque Universelle des Voyages*, by Richarderie, Paris, 1808, the author's name is stated to be Dubois.

W. PINKERTON.

Ham.

BURIALS.

(Vol. v., pp. 320. 549. 596. 613.)

Will your correspondent ALFRED GATTY kindly point out any authority for his position, p. 613., "that a clergyman would render himself liable to suspension by his bishop, who *either* allowed interments to take place in the churchyard without the burial service, *or*, on the other hand, *used the service in unconsecrated or unlicensed ground?*"

The question of the use of the burial service by a clergyman in unconsecrated ground has become of great local interest in Birmingham, in consequence of the rector of St. Martin's having recently attended the funeral of a member of his congregation in the "unconsecrated and unlicensed ground" of a joint-stock cemetery in the town, and there officiated in his canonicals, using the whole Church of England service for the burial of the dead; although there is a Church of England cemetery, *duly consecrated and established at great expense*, immediately adjoining.

The irregularity and impropriety of such conduct is indeed very glaring (Vol. v., p. 549.); but I can find neither canon, rubric, nor law of the church that makes it illegal.

The 71st and 72nd appear to be the only canons bearing on the point; the rubrics for the *Communion of the Sick* and the *Private Baptism of Children* contain a stringent caution as to their use out of church, *except* in cases of sudden danger or inability to leave home; the Conventicle Act (22 Geo. II. c. 1.) only refers to the "exercise of religion *in other manner than according to the Liturgy and practice of the Church of England;*" and finally, the statutes of Elizabeth respecting attendance at church speak only of "their parish church or chapel accustomed, or upon reasonable let thereof, *some usual place of common prayer*."

The whole matter, therefore, seems to resolve itself into a question of good taste and consistent churchmanship. It would be a great favour to obtain an early answer. BENBOW.

Birmingham.

DR. CUMMING ON ROMANS VIII.

(Vol. vi., pp. 6, 7.)

On the publication of my remarks, I thought it right to call Dr. Cumming's attention to them, and in reply I have received a private letter from him, with a request that I would communicate the substance of it to "N. & Q."

1. In speaking of "the poet who is supposed to tread nearest to the inspired," Dr. Cumming did not intend to point to any individual, but to the whole class of poets. The meaning, therefore, is not, as I supposed, "that poet who is generally regarded as approaching nearest to the inspired poets," but "a poet, a writer of that class whose genius is considered to approach nearer to inspiration than any other human talent or endowment." I have to beg pardon for my mistake, and can only plead in excuse my want of acquaintance with the writer's style.

2. As to the quotations from Goethe and Luther, Dr. Cumming considers that, since they are avowedly quotations, it was needless to mention the work from which they were immediately derived. He states that the chapter on Romans viii. is the only part of his *Voices of the Night* in which he has made any use of Olshausen, and that in others of his works he has amply acknowledged his obligations to that commentator. He disavows all intention of "parading" the names of other commentators, and states that his acquaintance with the Fathers is derived from their own writings, not from secondary sources. And, generally, he is of opinion that express references are not required in religious books of a popular and practical character.

3. "It is perfectly true," writes Dr. Cumming, "that I did mistake Bettina for a creature of Goethe's imagination, and therefore supposed the noble and beautiful thought to be Goethe's own, and Bettina merely to be the organ of it."

I am bound to acknowledge the candour and the good temper with which my remarks have been received; and having, as I trust, now fairly stated Dr. Cumming's side of the question, I shall not add any comment on those parts of it as to which I am unable to agree with him.

N.B.—In the sixth line of the poetry, page 7, *from* has been printed instead of *for*.

J. C. ROBERTSON.

ON SOME DISPUTED PASSAGES IN SHAKSPEARE.

(Vol. vi., pp. 8. 26.)

After the apology which you have deemed it necessary to make to your readers for the large space occasionally occupied by Shakspearian criticism, I should have scrupled again to trespass in this way, but that I feel called upon to notice MR. COLLIER's very courteous appeal to me respecting my note on two passages in *King Lear* (Vol. vi., p. 8.), in which I have unwittingly misrepresented his reading of one of them.

It is true that the absence of the capital letter at the word "dispatch," and the period after it, escaped my observation; but I must confess that I do not feel satisfied with the view MR. COLLIER takes of the passage, "that Gloster intends to say when Edgar is found he should be dispatched." The pointing of the old copies, in which a semicolon occurs after the words "And found," is in my mind decisively against it. It may be that Gloster merely is meant to say, that all possible dispatch shall be used in having the fugitive Edgar pursued.

Being one of those who received with acclaim

the emendation in *Coriolanus* found in MR. COLLIER'S second folio, of *bisson multitude* for *bosom multiplied*, perhaps I may be allowed to add a few words in reply to your correspondent A. E. B. (Vol. vi., p. 26.), who, as he once designated himself "a charmed listener" to Shakspeare, will not listen approvingly to annotators "charm they never so wisely." On this occasion he dissents from the "general acclaim" with which this excellent conjectural emendation has been received, in a very elaborate and ingenious argument, which I regret to say has failed to convince me. I still think that had MR. COLLIER'S second folio only afforded this one very happy correction, it would have done good service to the text of a play in which the printer's errors are numerous.

To the argument of your excellent correspondent, it seems to me, one fatal objection offers itself: the context requires a plural noun to be in concord with *they* and *their*, and therefore "this bosome multiplied" cannot be right; for dare we say the poet was wrong? Think of the greatest master of language the world ever saw writing

"this bosome multiplied . . .
What's like to be *their* words: 'We did request it:'" &c.

I submit that we may confidently read the passage thus:

"Th' accusation
Which *they* have often made against the senate,
All cause unborn, could never be the *motive*
Of our so frank donation. Well, what then?
How shall this *bisson-multitude* digest
The senate's courtesy? Let deeds express
What's like to be *their* words:" &c.

Your correspondent will see that I adopt Mason's correction of *motive* for *native*, which he, I think unjustly, treats as "meddling." At the risk of being placed in the same category, I will add that in the very next speech of Coriolanus we have another absurd printer's error. The first folio gives us—

"To *iumpe* a body with a dangerous physic."

The second folio *improves* this into *jumpe*.

I read (meo periculo), To *impe* a body, *i. e.* restore or increase its power. This term from falconry was familiar to the poet.

We have all the same object in view, I trust; that is, to restore, as far as it is possible, the text from the fatal injuries inflicted on it by careless printing and imprudent "meddling." I yield to no one in awful reverence for its integrity, but cannot persuade myself that the printers, or the player-editors of the old copy, have infallibly given what Shakspeare wrote, especially when it leads to absurdity or nonsense.

"Oh! mighty poet! Thy works are not as those of other men, simply and merely great works of art; but are also like the phænomena of nature, like the sun and the sea, the stars and the flowers,—like frost and snow, rain and dew, hail-storm and thunder, which are to be studied with entire submission of our own faculties, and in the perfect faith that in them there can be no too much or too little, nothing useless or inert—but that, the farther we press in our discoveries, the more we shall see proofs of design and self-supporting arrangement, where the careless eye had seen nothing but accident."*

I conclude with these eloquent words, after the dry bones of our verbal disputes, that the accessory, as Sir Henry Wotton says, may help out the principal, according to the art of stationers, and to leave the reader *con la bocca dolce*.

S. W. SINGER.

Mickleham.

Replies to Minor Queries.

Milton and Tacitus (Vol. v., p. 606.).—There is an oft-quoted line expressing the same sentiment:

"Ambition is the vice of noble minds."

Who is the *proprietor* of it?—author one can hardly call him? A. A. D.

Emaciated Monumental Effigies (Vol. v., p. 497.).—There is in Lichfield Cathedral an emaciated figure shown as part of the monument of Dean Heywood, who died October 25, 1492. Shaw (*Staffordshire*, vol. i. p. 249.) quotes the following account of the monument from Dugdale's *Visitation* in the Herald's College:—

"In a south wall opposite the choir is a very elegant monument of a man in full proportion, with a red gown and white hood, and over that a red one: his hands are elevated as in prayer, and his head reclines upon a blue cushion, and under that is placed a red one. In the bottom of the monument immediately under him is the figure of a corpse laid out in its winding sheet, his arms crossed over his gown. The sheet is tied at the top, and the head is laid upon a blue pillow."

Shaw gives an engraving of it in its complete state taken from Dugdale's *Visitation*; but I believe the bottom part is all that now remains.

C. H. B.

30. Clarence Street, Islington.

"*La Garde meurt*" (Vol. v., p. 425.; Vol. vi., p. 11.).—A note to *A Voice from Waterloo*, one of the most interesting and authentic and carefully compiled accounts of the battle which has yet appeared, written by Serjeant-Major Cotton of the 7th Hussars, who was orderly to Sir Hussey Vivian in the battle, tells us—

"It was Halkett himself who marked out Cambronne, and, having ridden forward at full gallop, was on the point of cutting down the French general, when

* Note "On the Knocking at the Gate in Macbeth," by Mr. De Quincey, in the *London Magazine*, vol. viii. 1823, p. 356.

the latter cried out for quarter and received it. This fact does not well agree with the words popularly ascribed to Cambronne, 'La garde meurt, et ne se rend pas.' After having surrendered, Cambronne tried to escape from Halkett, whose horse fell wounded to the ground. But, in a few seconds, Halkett overtook his prisoner, and seizing him by the aiguillette, hurried him to the Osnabruckers. and sent him in charge of a sergeant to the Duke of Wellington. Cambronne was subsequently sent to Ostend with Count Lobau and other prisoners. It was only the old guard that wore the aiguillette.

"The words ascribed to Cambronne, 'the guard dies, it never surrenders,' of which we see such numbers of engravings, and which illustrates so many pocket handkerchiefs and ornaments so much of their crockery, &c., have, notwithstanding they were never uttered, made a fortune; all French historians repeat them. I am in possession of a letter, written to me by a friend of Cambronne's, and who asked the general whether it was true that he had uttered the words in question; the reply was (I quote Mr. E. G. Dickson's own words), 'Monsieur, on m'a debité cette réponse.'"

The gallant Sir Colin Halkett, I believe, still survives, and, if he be a reader of "N. & Q.," may perhaps condescend to correct any misstatements that there may be in the above tale. L.

I am surprised that two Numbers have appeared without R. C. B.'s having been apprised of his strange mistake of attributing to *Murat* the notorious myth which was invented for *General Cambronne* at Waterloo, and which have been, with true French modesty and veracity, inscribed on a monument erected to him (Cambronne) at Nantes, the fact being that he surrendered without resistance, and was taken to the village of Waterloo. The French, imagining that he was killed, invented this fine saying for him, while he himself was at the Duke of Wellington's quarters, making himself *meanly remarkable* by endeavouring to intrude himself at the duke's dinner table. C.

Baxter's "Saints' Rest" (Vol. vi., p. 18.).—Mr. Bealby having spoken of the first impression of this work, may perhaps be able to verify the following severe criticism:—

"Mr. Baxter, in the two editions of his *Saints' Everlasting Rest*, printed before the year 1660, instead of the 'kingdom of heaven,' as it is in the Scripture, calls it 'parliament of heaven' (*and, if like their own, it must have been a parliament without a king*); and into this parliament he puts some of the regicides, and other like saints, who were then dead. But in the editions after the Restoration, he drops them all out of heaven again, and restores the kingdom of God to its place."—*The Scholar armed against the Errors of the Time*, vol. ii. pp. 51–2., Lond. 1795.

R. G.

The Bright Lamp that shone in Kildare's holy Fane (Vol. v., pp. 87. 211.).—This suggests the Query, Who was St. Bridget, or St. Bride? and was there not an Irish goddess, with the attributes of Vesta, named Bridget, whose pyreum was transformed by Christianity into the fire of St. Bridget? The following account is given by Giraldus (*Topog. Hibern.* p. 729.):—

"In Kildare of Leinster, which the glorious Bridget made illustrious, there are many wonders worthy of mention. Foremost among which is the Fire of Bridget, which they call unextinguishable; not that it cannot be extinguished, but because the nuns and holy women so anxiously and accurately cherish and nurse the fire with a supply of fuel, that during so many centuries from the time of the Virgin it has ever remained unextinguished, and the ashes have never accumulated, although in so long a time so vast a pile of wood hath here been consumed. Whereas, in the time of Bridget, twenty nuns here served the Lord, she herself being the twentieth, there have been only nineteen from the time of her glorious departure, and they have not added to their number. But as each nun in her turn tends the fire for one night, when the twentieth night comes, the last virgin having placed the wood ready, saith, 'Bridget, tend that fire of thine, for this is thy night.' And the fire being so left, in the morning they find it unextinguished, and the fuel consumed in the usual way. That fire is surrounded by a circular hedge of bushes, within which a male does not enter; and if he should presume to enter, as some rash men have attempted, he does not escape divine vengeance."

W. Fraser.

Exterior Stoup (Vol. v., p. 560.).—There is an exterior holy water stoup at the north side of the great western entrance of Walsingham Abbey.

Edw. Hawkins.

Henry, Lord Viscount Dover (Vol. vi., p. 10.).—The following Notes may clear up Mr. D'Alton's doubts as to this peer. The obscurity seems to have arisen from a confusion of titles.

Henry Jermyn, younger brother of *Thomas*, Lord *Jermyn of Bury*, was created in 1683 (or 1685) *Lord Jermyn of Dover*; and, out of deference to his elder brother's title of *Jermyn*, he seems to have been called Lord Dover, *by which name* he was sworn of the English Privy Council in 1686, and next year appointed a Lord of the English Treasury. He seems to have left England with James II., and accompanied him in 1689 to Ireland, where we find him under the title of *Lord Dover*, a Privy Councillor and Commissioner of the Treasury in Ireland; and some time after he appears as *Earl of Dover*. (King's *State of the Protestants*.) I presume that he was also created Viscount Dover; but the viscounty and earldom, Irish creations, after the Abdication, are nowhere recognised. This explanation, I think, clears up all Mr. D'Alton's difficulties, except that I do not find his name in the list of *officers* in King James's Guards, or even army. He seems to have been employed as a civilian. C.

Government of St. Christopher in 1662 (Vol. v., p. 510.).—The following notices of the Bailiff De Poincy, and his successor the Chevalier De Sales, which we have found recorded in the *Chronology of St. Christopher*, may give URSULA that information he wishes:

"In 1641 De Poincy arrived at St. Christopher as governor from France.

"In 1651 M. De Poincy buys of the French West India Company their share of the Island of St. Kitts.

"In 1653 the King of France makes a bequest of the Island of St. Kitts to the Knights of the Order of Malta.

"In 1660, April 11th, De Poincy dies, aged seventy-seven, and is succeeded by the Chevalier De Sales."

The Grand Master, Nicholas Cotona, on the 5th of May, 1673, made over all the titles of his West India possessions to Monsieur Colbert, the prime minister of France. At the time of this cession the Chevalier De Sales, "nephew of that great saint, Francis De Sales," was governor of St. Christopher.

Any information with reference to the islands of St. Bartholomew, St. Martin, St. Christopher, and Santa Cruz, when held by the Order of St. John, will be most acceptable. I would like to know for what amount they were purchased by the Knights of Malta, for what period they were held, what tribute was paid, and when and for what sum they were disposed of. The disposal of these islands caused much dissension among the knights, as I have some interesting testamentary evidence to prove. W. W.

La Valetta, Malta.

De Sanctâ Cruce (Vol. vi., pp. 9. 61.).—Father Gretser's works were published in seventeen folio volumes, Ratisbon, 1734; *the first three* treat *De Sanctâ Cruce*. Your correspondent may see a fine copy at Nutt's in the Strand. Lipsius has written on the same subject. Martial, a student at Louvain, wrote *A Treatise on the Cross*, which he dedicated to Queen Elizabeth. *Cruciana*, by John Holland, Liverpool, 1835, is a useful little work with numerous illustrations. Mr. Alger has drawn largely from it in a work he published last year in America; *History of the Cross of Christ*, by the Rev. W. Alger, Cambridge and Boston, James Munroe & Co. Mr. Haslam's *The Cross and the Serpent*, Parker, 1849, is doubtless well known to your readers. MARICONDA.

HUGO is right in his belief that Gretser, the Jesuit, wrote a treatise entitled *De Sanctâ Cruce*. The best edition is said to be that in folio, 1616.—See *Biog. Univ.* J. M.

Oxford.

History of Commerce (Vol. v., pp. 276. 309. 329.).—Your correspondent X. Y. Z., who asked for a work relating to the courses of commerce between Europe and the East, in ancient and modern times, will find ample information in the second volume of *The Expedition for the Survey of the Rivers Euphrates and Tigris*, by Lieut.-Col. Chesney. WILLIAM BROCK.

Gower Street.

Physiologus (Vol. ii., p. 205.).—The work of Theobald, called *Physiologus*, supposed by Sharon Turner to be the same as that so often quoted by Phillippe de Thaun, supplies, according to your correspondent B. F. (Vol. ii., p. 205.), the fable and application of the Lion, with very trifling variations from Philippe de Thaun's fabulous account of the Lion.

Mr. Wright*, on the other hand, is of opinion that the *Physiologus* of Thetbaldus is *not the same* as that quoted by Philippe de Thaun. I have much pleasure in expressing my concurrence with Mr. Wright's conclusion, on the testimony of Vincent of Beauvais, in whose *Speculum Naturale* are quoted several passages from *Physiologus*, which, as will appear from a comparison, are very different from the Latin poem of Thetbaldus, printed among the works of Hildebert, p. 1174.: Paris, 1708, a translation of which appears in Halliwell and Wright's *Reliquiæ Antiquæ*, vol. i. p. 208., whilst they precisely correspond with Philippe de Thaun's quotations. A ROSICRUCIAN.

"*Viewe Bowes*" (Vol. vi., p. 10.).—I believe "*viewe bowes*" to be simply *yew bows*. In my native town, in South Lancashire, such used to be the vernacular pronunciation of *yew*, and probably is still. I remember it with particular distinctness in the name of a farm-house, which was called by the "natives" the "View-tree House," with reference to a remarkable *yew*, which has withered within my recollection. G. T. D.

The Death-watch (Vol. v., pp. 537. 597.).—I read in the *Library of Entertaining Knowledge*, Vol. *Insect Miscellanies*, the following:

"Sir Thomas Browne considered the subject of the death-watch of great importance, and remarks that the man 'who could eradicate this error from the minds of the people, would save from many a cold sweat the meticulous heads of nurses and grandmothers,' as such persons are firm in the belief that

'The solemn death-watch clicks the hour of death.'

"Swift endeavoured to perform this useful task by means of ridicule. His description, suggested, it would appear, by the old song of 'A cobbler there was, and lived in a stall,' runs thus"——

Then follow the lines already quoted by Mr. Yarrell. H. W. G.

Elgin.

* See *Popular Treatises on Science*, written during the Middle Ages, published by the Historical Society of Science.

William, Abbot of St. Albans (Vol. v., p. 611.).—At pp. 213, 214. of Massingberd's *History of the English Reformation* a solution is offered of the difficulty arising from the *hiatus* in the list of the Abbots of St. Albans, by supposing that the name of the wicked abbot was erased or omitted from the records of the abbey. It seems probable that the practice of such omissions might be copied from the example of the omission, in St. Matthew's genealogy of our Lord, of those sinful kings, who are passed over as if they had never been, according to the sentence of Him who visits the sins of the fathers unto the third or fourth generation. I believe that there are other instances of similar omissions in other monasteries: such a case was stated at a late meeting of the Lincolnshire Architectural Society, in regard to Thornton Abbey in that county.

It would be grievous to think that the high character of Ramridge (see Stephens' *Supplement*, i. 264.), who wrote *The Lives of the Abbots, Monks, and Benefactors of St. Albans*, and whose noble tomb remains in the Abbey Church, was altogether fictitious: besides that his name was Thomas; and the dates of his election, and of the death of William Wallingford, seem to be equally authentic.

F. C. M.

Lines on Crawford of Kilbirnie, &c. (Vol. v., p. 546.).—These lines are evidently merely an adaptation of the well-known epigram on Austria:

"Bella gerant alii — tu felix Austria nube;
Nam quæ Mars aliis dat tibi regna Venus."

But this epigram is again only an adaptation of Helen's exhortation to Paris, in Ovid's *Epistles*, lines 253–4.:

"Apta magis Veneri, quam sint tua corpora Marti;
Bella gerant fortes: tu, Pari, semper ama."

J. R.

Cork.

Can Bishops vacate their Sees? (Vol. v., p. 548.).—Many examples may be produced from the Church of Rome. So recently as the early years of this century, on establishing the Concordatum between Pius VII. and Bonaparte, several bishops resigned their sees; and a century before, the learned Huet, bishop of Avranches, did so, in exchange for the Abbey of Fontenay, near Caen, in Normandy. I am acquainted with an ex-bishop, returned from the East Indies, now in holy retirement at Dublin, from ill health.

J. R.

Cork.

Lines on Franklin, Vol. v., p. 549., and again at p. 571., where, in explanation of its origin, we read, that it was lately reproduced, having been first cited in the "Correspondance de Grimm et de Diderto" (Diderot), in the *Quarterly Review* for June 1850, with the addition that it was from the pen of Turgot, on the authority, I presume, of the Life in the *Biographie Universelle*, art. "Turgot."

On this I beg leave to observe, that I think I have already addressed you, Mr. Editor, on the subject, though I cannot refer to the time, nor have I preserved a copy of what I wrote; but I may now add, that in the *Dublin Review* for March 1847, p. 212., I distinctly traced the line from Turgot to the *Anti-Lucretius* of Cardinal de Polignac, as mentioned by Grimm, who, however, does not quote the book and line of that poem, *which I did*, viz. lib. i. v. 37.; as I equally did those of Manilius, lib. i. v. 104., where he says of his hero, Epicurus—

"Eripuitque Iovi fulmen, viresque Tonanti."

The *Biographie* merely notes that, of Turgot, "On connait l'épigraphe qu'il fit pour le portrait de Franklin—'Eripuit,'" &c., without further explanation. It will thus be seen that my article preceded that of the *Quarterly* by three years; and I may add, that long before I furnished these particulars to the *Gentleman's Magazine*, though I cannot now go in search of the article, thinking it sufficient to refer to the *Dublin Review* in claim of priority. I am not in the habit of keeping copies of what I consign to the press, which, I own, is wrong, and am sometimes made to feel it so.

J. R.

Cork.

St. Augustinus "De Musica" (Vol. v., p. 584.) is enumerated as being in vol. i. of the Benedictine edition of his Works: 4to. Bassano, 1807. J. M.

Oxford.

Giving the Sack (Vol. v., p. 585.).—

"Donner à quelqu'un son sac; c'est le congédier brusquement, le mettre dehors, le casser aux gages."—See *Dictionnaire des Proverbes*, par Quitard: 8vo. Paris, 1842.

In the same work it is said that the origin of the phrase was traced by Goropius (who was rather fanciful in his etymologies) to the Confusion of Tongues at Babel, the word *sack* being the same in all languages: *sakkos*, Greek; *saccus*, Latin; *sakk*, Gothic; *sac*, Anglo-Saxon; *sack*, in English, German, Danish, and Dutch; *sacço*, in Italian; *saco*, in Spanish; *sak*, in Hebrew, Chaldee, and Turkish; *sac*, in Celtic, &c.; and the reason given by Goropius for this uniformity is, that when the workmen dispersed at Babel, none of them forgot, in going away, to take his sack with him. J. M.

Oxford.

Royal Arms in Churches (Vol. v., p. 559.).—As these can hardly be intended to excite devotional feelings, we must imagine them to denote the royal supremacy. The origin may of course be traced to the Roman eagle placed on the Temple at Jerusalem! A. A. D.

Meaning of Royd (Vol. v., pp. 489. 571. 620.). —Not at all differing with your correspondent LANCASTRIENSIS in the meaning to be applied to Royd in Huntroyd, &c., as explained, p. 571., I must express a doubt if "Ormerod" should be referred to "Royd," as the derivative of its last syllable. I apprehend *od* means *old*, and is now pronounced *oud*, in the East Riding dialect. Thus, in the reign of Edward I., two places stood at the mouth of the Humber, spoken of in old charters and deeds respectively as "Ravenser" and "Ravenserod," that is, Old Ravenser. I fancy *od*, affixed to Ormer, means *Old* Ormer, and not Ormer in the clearing. T. THOMPSON.

Foundation-Stones (Vol. vi., p. 20.).—Foundation of Blackfriar's Bridge, from Noorthouck's *History of London*, 1773, p. 404.:

"The first stone of the new bridge at Blackfriars was laid with great ceremony on the last day of October (1760), by the Lord Mayor and Bridge Committee. Several gold, silver, and copper coins of the late King were deposited under the stone, together with the silver medal given to Mr. Mylne by the Roman Academy. By order of Common Council, a plate with the following inscription on it was placed there likewise, the classical Latinity of which was much burlesqued by the wits at the time:—

'Ultimo die Octobris, Anno ab Incarnatione
MDCCLX,
Auspicatissimo principe Georgio Tertio
Regnum jam ineunte,
Pontis hujus, in Reipublicæ Commodum
Urbisque Majestatem,
(Late tum flagrante Bello)
à S. P. Q L., suscepti,
Primum Lapidem Posuit
THOMAS CHITTY, Miles,
Prætor,
Roberto Mylne, Architecto.
Utque apud posteras extet Monumentum
Voluntatis suæ erga Virum,
Qui Vigore Ingenii, Animi Constantiâ,
Probitatis et Virtutis suæ felici quadam Contagione,
(favente Deo
faustisque Georgii secundi auspiciis)
Imperium Britannicum
In
Asia, Africa, et America,
Restituit, auxit, & stabilivit,
Neenon Patriæ antiquum Honorem & Auctoritatem
Inter Europæ gentes instauravit,
Cives Londinenses, uno Consensu,
Huic Ponti inscribi voluerunt nomen
GULIELMI PITT.'"

There is added to the above a translation, which you already have. As there is a great probability that the present bridge will be taken down, the first stone, with the inscription, &c. as above, may perhaps be found. E. N. W.

Southwark.

Meaning of "Whit" (Vol. v., p. 610.; Vol. vi., p. 45.).—Your correspondent J. B. COLMAN repeats an error I noticed in an Illustrated Almanack a year or two ago. Our forefathers would never have been content with the quantity of ale one of these small earthen bottles contained. They were used for *wine*. Two exactly alike in form and material are now in the Norwich Museum; one is inscribed "WHIT, 1648," and the other "CLARET, 1648." Another of the same form, but much smaller, has "SACK, 1650" upon it. The larger bottles would hold about half a pint, the small one about a quarter. HENRY HARROD.

Plague Stones (Vol. v., p. 571.).—On the three main roads leading out of Beverley, about a mile each from the Minster, are three crosses, each of which, according to the reputation of the country-people, was erected in the time of the plague, as a substitute for the market cross in the town of Beverley; and tradition states that on market days during the plague, the country people brought their goods (marked with the price demanded) and left them at one or other of those crosses: afterwards the townspeople came there, took away the goods and left their money in their place, which afterwards the owners of the goods came and took away; the parties thus never coming into contact.

Finding this tradition current on three different sides of the town, I cannot doubt it being in the main correct; but it is certain those crosses were not *erected* for any such purpose, for from ancient documents it is well known they are the boundary crosses, showing the limits of the sanctuary for criminals belonging to the Church of St. John of Beverley in ancient times; and no doubt being existing in the times of the plague, formed a very convenient point on each road for the sort of fetch and carry market above alluded to. May not other plague stones also have had their origin (since forgotten) prior to the times of the plague, their latter use only being remembered?

T. THOMPSON.

Hull.

Custom of Cranes in Storms (Vol. v., p. 582.; Vol. vi., p. 31.).—The crest of "Cranstoun" is a *crane*, holding a *stone* in his foot.

W. J. BERNHARD SMITH.

Temple.

Miscellaneous.

BOOKS AND ODD VOLUMES

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ECKHEL'S DOCTRINA NUMORUM. Vol. VIII.
THE NEW UNIVERSAL MAGAZINE. Vol. VI. 1784. London Printed for Hodges, by Crowder and Woodgate.
THE LITERARY MISCELLANY. Vols. VI. VII. VIII. IX. XIII. XIV. and XV. Stourport, 1812.
SHAKSPEARE'S JULIUS CÆSAR, by D'Avenant and Dryden, 1719. 12mo.

MAHON'S ENGLAND, 4 Vols.
The original 4to. editions in boards.
FLANAGAN ON THE ROUND TOWERS OF IRELAND. 4to. 1843.
A NARRATIVE OF THE PROCEEDINGS IN THE DOUGLAS CAUSE. London, Griffin, 8vo. 1767.
CLARE'S POEMS. Fcap. 8vo. Last Edition.
MAGNA CHARTA; a Sermon at the Funeral of Lady Farewell, by George Newton. London, 1661.
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G. E. F. (Diss) *is thanked for pointing out what was certainly an oversight.*

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THE ELECTRIC TELEGRAPH ANTICIPATED.

On looking over the other day some early numbers of *The Spectator*, my eye rested on a paper by Addison, in which he introduces, in his excellent and playful manner, a quotation from Strada, a learned Italian Jesuit, in one of his *Prolusiones Academicæ;* and though, it is true, the story aims at nothing farther than a chimerical supposition of the *instantaneous transmission of thoughts and words between two individuals, over an indefinite space*, and which, when Strada wrote and Addison quoted, never entered into the minds of either as to its *almost ultimate realisation;* yet, as perhaps there may be some persons who may not have particularly noticed this *apparently prophetic forewarning*, I cannot help thinking that the story is worth recording in "N. & Q." for the benefit of those who have never seen or thought on the subject. It should be observed that Strada tells this story about 250 years ago, and Addison relates it 140 years afterwards.

Addison tells us, in the 241st number of *The Spectator*, that

"Strada, in one of his *Prolusions*, gives an account of a chimerical correspondence between two friends by the help of a *certain loadstone*, which had such virtue in it, that if it touched two several needles, when one of the needles so touched began to move, the other, though at never so great a distance, moved at the same time and in the same manner. He tells us that the two friends being each of them possessed of one of these needles, made a kind of *dial* plate, inscribing it with the four-and-twenty letters, in the same manner as the hours of the day are marked upon the ordinary dial plate. They then fixed one of the needles on each of these plates in such a manner that it could move round without impediment, so as to touch any of the four-and-twenty letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of this their invention. Accordingly, when they were some hundred miles asunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eye upon his dial plate; if he had a mind to write anything to his friend, he directed his needle to every letter that formed the words which he had occasion for,

making a little pause at the end of every word or sentence, to avoid confusion. The friend in the meanwhile saw his own sympathetic needle moving of itself to every letter which that of his correspondent pointed at. By this means they talked together *across a whole continent*, and conveyed their thoughts to one another *in an instant over cities, or mountains, seas, or deserts.*"

Addison goes on to say,

"That in the meanwhile, if ever this invention should be revived or put in practice, I would propose that upon the lover's dial plate there should be written not only the four-and-twenty letters, but several entire words, which have always a place in passionate epistles, as *flames, darts, die, language, absence, Cupid, heart, eyes, hang, drown*, and the like. This would very much abridge the lover's pains in this way of writing a letter, as it would enable him to express the most useful and significant words with a single touch of the needle."

Now it appears very probable that so close a prediction, though taken under a playful and falsetto view, might in the darker ages have given the *character of a prophet* to good Mr. Strada, to say nothing of our friend Addison, who has thus brought the story before our eyes. W. R.

Surbiton.

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(*A Card to suspend in the Library.*)

1. Never cut up a book with your finger, or divide a printed sheet if it be ill folded, or one page will rob the other of margin.

2. Never lend a book without some acknowledgment from the borrower; as "I O U.—L. S. D.—'Ten Thousand a Year'—L. L. D."

3. Never bind a book wet from the press, as it cannot with certainty be made solid without risking the transfer of ink from one page to the other.

4. Never compress a book of plates in binding, as it injures the texture of the "impressions."

5. Never brand books in unseemly places, or deface them with inappropriate stamps; for to mar the beautiful is to rob after generations.

6. Never destroy an antique binding, if it be in moderate condition; for no other dress will so well suit its complexion. To rebind a rare book, for any other purpose than its preservation, is a conceit. When an old binding has been characteristic, let the new one be a restoration. Never put modern books in antique jackets, or *vice versâ*.

7. Never destroy old writings or autographs upon fly-leaves, or otherwise, unless trivial; nor cast away the book-plates of a former owner, for they become matters of history, often in themselves extremely curious. It is a graceful act on the part of a second possessor, in re-binding, to remove the arms of the first to the end board of the volume, that it may pass down to after ages with their own. In destroying old covers take care to examine their linings, for on some ancient boards are pasted rare leaves, woodcuts, and other matters, of little value in their day, but worthy of preservation now.

8. Never allow the binder (as he is wont) to remove the "bastard," or half-title; for it is a part of the book.

9. Never permit him to place oblong plates in ordinary books other than that the inscriptions beneath them read from the bottom of the page to the top, face they odd or even numbers.

10. Never bind a large map with a little volume, for it will most likely tear away: it also injures the solidity of the book. Maps are better separate, both for reference and preservation. When a map is the size of two pages, it may be guarded at the back, so as to form two leaves of the book. Maps and plans may be thrown quite out of the volume, by affixing them to blank leaves at the end; the student having the whole plan before him during reading.

11. Never allow sheets to be pierced sideways at the back; serials and pamphlets are much damaged by this method: and if a plate be turned in binding, the holes appear at the fore-edge.

12. Never bind up twelve volumes in one; it is bad taste: nor tether a giant quarto to a dwarf duodecimo, as they are sure to fall out.

13. Never permit a volume to be cut down at the edges, as it injures its proportion and deteriorates its value.

14. Never have a book "finished" without the date at the tail on the back; as it will save the student much trouble, and the book wear in and out of the shelves.

15. Never have *registers* or strings in your books of reference, as they are apt to tear the leaves. Single slips of paper are the best registers, if too many be not inserted.

16. Never destroy all the covers of a serial work: if it contain an engraving not to be found in the book, bind one in at the end. It will show the method of publication, and prove of interest.

17. Never in binding patronise "shams"—as imitation bands and false headbands, spurious russia or mock morocco—if you desire durability and truth.

18. Never allow books to be near damp, ever so little, for they mildew very soon.

19. Never permit books to be very long in a warm, dry place, as they decay in time from that cause. Gas affects bindings, and russia leather (erroneously supposed to be the strongest) in particular. Morocco is the most durable leather.

20. Never stand books with roughly cut tops upon dusty shelves, as dirt falling upon their ends insinuates there. Gilt edges are the most safe, as dust may be removed from the metal without injury.

21. Never put books with clasps or carved sides into the shelves; or they are apt to damage their neighbours. Books with raised sides may be kept

in the drawers of the library table with glass tops, the volumes being visible. Reading cushions prevent wear and tear of bands.

22. Never, in reading, fold down the corners of the leaves, or wet your fingers; but pass the forefinger of the right hand from the top of the page to the bottom in turning over.

23. Never permit foreign substances, as crumbs, snuff, &c., to intrude into the backs of your books; nor make them a receptacle for botanical specimens, cards, or a spectacle case, as it is like to injure them.

24. Never pin torn sheets together, or sew them, as a little paste and care will join severed edges.

25. Never leave a book face downwards, on pretext of keeping the place; for if it continue long in that position, it will ever after be disposed to open at the same page, whether you desire it or not.

26. Never stand a book long on the fore-edge, or the beautiful bevel at the front may sink in.

27. Never wrench a book open, if the back be stiff, or the edges will resemble steps ever after; but open it gently, a few pages at a time.

28. Never lift tomes by the boards, but entire, or they may fail in the joints.

29. Never pull books out of the shelves by the headbands, nor toast them over the fire, or sit upon them; for "Books are kind friends, we benefit by their advice, and they exact no confessions."

LUKE LIMNER.

METEOROLOGICAL OBSERVATIONS IN GREECE.

Meteorological observations taken at the Observatory of Athens (Greece) on the Hill of the Nymphs, west of the Acropolis, and at an elevation of 120 French metres above the surface of the sea.

Mean Temperature during the Month of

January, 1851	-	-	+ 6°	Reaumur.
February	„	-	-	+ 7°·6	„
March	„	-	-	+ 8°·8	„
April	„	-	-	+ 12°·9	„
May	„	-	-	+ 17°·6	„
June	„	-	-	+ 19°·9	„
July	„	-	-	+ 21°·1	„
August	„	-	-	+ 20°·8	„
September	„	-	-	+ 18°·4	„
October	„	-	-	+ 14°·3	„
November	„	-	-	+ 9°·5	„
December	„	-	-	+ 7°·1	„

Mean temperature throughout the year + 13°·7 Reaumur.

During winter, Reaumur's thermometer rarely falls below — 3°; and during the period of the greatest heats of summer, it rises to + 29° in the shade; and to + 45° in the sun.

The mean state of the barometer (at a temperature of 0° of the mercury) is 753·02 (thousandth parts of a metre). The highest and lowest extremes observed, are respectively 765·00, and 744·02.

Mean degree of humidity 66·67 F.

The prevailing winds are southerly, north-easterly, and north. The latter known as the "Etesian winds," during the months of June, July, and August, come in gusts, and are very hot. The rains generally fall in heavy showers (*i. e.* torrents), but they rarely last long. Rain in summer, and snow in winter, are seldom known.

Thunder and lightning; loud, vivid, but unfrequent.

The sky is generally without clouds; and in winter, very bright. W. W.

La Valetta, Malta.

A NOTE UPON SOME RECENT CORRUPTIONS OF THE ENGLISH LANGUAGE.

Different to.—Things which are unlike were formerly considered to differ *from* each other: some recent living authors make them differ *to* each other. Here are some examples of this incorrect mode of writing:

"Who, she foresaw, would regard Mr. Pen's marriage in a manner very different *to* that simple, romantic, honest, and utterly absurd way."—*Pendennis*, chap. vii.

"Helen Pendennis was a country-bred woman; and the book of life, as she interpreted it, told her a different story *to* that page which is read in cities."—*Ibid.* chap. vii.

"How different *to* Lady Rockingham, who is always saying ill-natured things."—*The Three Paths*, vol. i. p. 66.

"In a different sense *to* that in which our Saviour applied it."—*Ibid.* vol. i. p. 144.

"Appearing under such very different auspices *to* her Jane."—*Ibid.* vol. i. p. 173.

Directly.—This word, and its synonym *immediately*, are often used in the sense of *as soon as*; thus:

"And *directly* the doctor was gone, Louisa ordered fires to be lighted in Mr. Arthur's room."—*Pendennis*, chap. xxii.

Had the writer written "*directly after* the doctor was gone," his sentence would have been good English.

The Comparative and Superlative Degrees of short Adjectives.—Many living writers form these by using *more* and *most*, instead of the terminations *er* and *est*; for instance:

"Above all, pray for God's grace, and you will find it much *more easy* to bear what is unpleasant."—*The Two Paths*, vol. i. p. 88.

Easier is good English; *more easy* is not.

UNEDA.

Philadelphia, Pa., June 15. 1852.

INSCRIPTION ON THE SHRINE OF EDWARD THE CONFESSOR.

Being in Westminster Abbey last week, in company with two ladies, I—or rather, *we* (for I know not which of us was foremost in the discovery)—noticed a circumstance of such extreme interest, that I shall trouble you with the particulars of it.

All round the four sides of the shrine of Edward the Confessor, at the height of about seven feet from the floor, there runs—or rather, there ran till lately—a modern inscription in gilt letters, on a black ground. On the eastern side this inscription has been almost entirely removed, and the hard bed of cement beneath has been brought to light, indented, as it seems, with the marks of the Byzantine mosaic which may have once adorned that part of the shrine. But, besides these traces, I noticed other indentations, of quite a different character,—*letters* made, as it seemed to me, with a flat tool; and perhaps (indeed, probably) without any external inscription to correspond. The letters are easily decypherable, when once attention has been called to them, and are as follows:

. . VXIT : IN : ACTVM : ROMANVS CIVIS HO . . .

A small quantity of modern plaster conceals the first letter, and the last two or three of the inscription. But the first letter can only be a "D." So that we do but desiderate the end of the last word, in order to know *who* the "Romanus civis" was, who in the year 1269 "duxit in actum" the shrine of Edward the Confessor.

Between the first "I" and "T" comes an architectural ornament; which recurs between the last "S" and the initial "H" of the last word. There are also two stops, of a lozenge shape, which separate the first, second, third, and fourth words of the legend.

If you will take the trouble to go and examine this inscription — which I pointed out, by the way, to the wondering verger, and which he kept on describing "with a difference," in heraldic phrase, to every one he met—you will easily convince yourself that it certainly does not begin on the south side of the shrine. Nor, if I am correct in supposing that "HO" are the first two letters of a proper name, is it likely that it extends any further, but is contained entirely on the eastern side. J. W. B.

Houghton Conquest.

[Some notices of this inscription will be found in Walpole's *Anecdotes of Painting*, vol. i. p. 31., edit. 1826; Gough's *Sepulchral Monuments*, vol. i. p. 5.; and Neale's *Westminster Abbey*, vol. ii. p. 69. It is thought by some writers that the artist was Pietro Cavallini.]

FOLK LORE.

Superstitions of the Higher Classes (Vol. vi., p. 6.).—As your correspondent W. H. K. suggests the insertion in "N. & Q." of superstitious notions and practices among the higher classes, I beg leave to mention a very superstitious practice which I have frequently submitted to when what is commonly called a *stye* in the eye first makes its appearance; viz. drawing a wedding-ring *nine* times across the part affected. This is supposed to prevent all further irritation, &c. of the organ in question, and, "wonderful to relate," has generally proved efficacious.

I have often wondered why and when this absurd custom was introduced, when receiving the mysterious *nine* strokes from the maternal ring.

Νεανίας.

Springs and Wells (Vol. vi., p. 28.).—On this part of the coast of Pembrokeshire, between Tenby and the entrance to Milford Haven, is a small bay, steep in its sides, and so lashed by surf as rarely to permit a boat to land. Here is the hermitage (or chapel) of St. Gawen, or Goven, in which there is a well, the water of which, and the clay near, is used for sore eyes. Besides this, a little below the chapel, is another well, with steps leading down to it, which is visited by persons from distant parts of the principality, for the cure of scrofula, paralysis, dropsy, and other complaints. Nor is it the poor alone who make this pilgrimage: a case came more immediately under my notice, where a lady, a person of some fortune, having been for some time a sufferer from a severe attack of paralysis, which prevented her putting her hand in her pocket, took up her quarters at a farm-house near the well, and after visiting it for some weeks daily, returned home perfectly cured. From the cliff the descent to the chapel is by fifty-two steps, which are said never to appear the same number in the ascent; which might very easily be traced to their broken character. The building itself is old, about sixteen feet long by eleven wide, has three doors, and a primitive stone altar, under which the saint is said to be buried. The roof is rudely vaulted, and there is a small belfry, where, as tradition says, there was once a silver bell; and there is a legend attached, that some Danish or French pirates came by night, and having stolen the bell from its place, in carrying it down to their boat, rested it for a moment on a stone, which immediately opened and received it. This stone is still shown, and emits a metallic sound when struck by a stone or other hard substance. One of the doors out of the chapel leads by a flight of six steps to a recess in the rock, open at the top, on one side of which is the Wishing Corner, a fissure in the limestone rock, with indentations believed to resemble the marks which the ribs of a man forced into this nook would make, *if the rock were*

clay. To this crevice many of the country people say our Saviour fled from the persecutions of the Jews. Others deem it more likely that St. Gawen, influenced by religious mortifications, squeezed himself daily into it, as a penance for his transgressions, until at length the print of the ribs became impressed on the rock. Here the pilgrim, standing upon a stone rendered smooth by the operation of the feet, is to turn round nine times and wish according to his fancy. If the saint be propitious, the wish will be duly gratified within a year, a month, and a day. Another marvellous quality of the fissure is, that it will receive the largest man, and be only just of sufficient size to receive the smallest. This may be accounted for by its peculiar shape. Perhaps you may deem the above worthy of insertion in "N. & Q.," and it may interest your correspondent MR. ROBERT RAWLINSON.

ROBERT J. ALLEN.

Bosherston, Pembroke.

SURNAMES ASSUMED.

Surely in a country like this, where such regard is paid to *male* descent, and where the use and advantage of *hereditary* names has been so long understood, the custom of assuming, and leaving posterity with, the name of a family extinct in the male line is a great mistake, and leads to much error and confusion: much greater is that of continuing the name of a family from whom the assumer does not even descend in the female line?

If Burke's *Peerage* is correct, perhaps no greater instance can be pointed out than the name of Wellesley; for though at foot of his account of Mornington he calls this family "the Marquis's maternal family," yet, from the pedigree, it is clear that he does not descend from them.

Now, if I do not misunderstand Burke, and if (as I presume will be the case) Alison's *History of Europe* will be the study of future ages, what will readers believe from the following (chap. xlix. 1.)?

"The Wellesleys were an old Saxon family long settled in Sussex, and the ancestor of the Irish branch had come over with Hen. II. in 1172, &c. . . . . Wellington's elder brother, &c. &c. . . . . So that one family enjoyed the rare felicity of giving birth, &c."

The natural desire of preserving an old name and old arms, might easily be gratified, without flying false colours. Thus, in the case noticed, Richard Colley, instead of assuming "Wesley," could have called himself "Richard Wesley Colley;" and his descendants have become "Wesley Colley." So the Pagets should be "Paget Bayly;" the Pakington's "Pakington Russell." One of my noted instances appears under "Fountaine:" here an heiress marries a Clent, their heiress marries a Price, their heir assumes surname and arms of Fountaine. Now, according to my suggestion (and common sense), the latter, *if desirous of preserving the old name*, should have handed down the name of Fountaine, Clent, Price, or Fountaine Price. In every county, the natives generally believe that such families are of the old *male* blood.

I am not aware whether the Americans ever adopt this false system (probably not); but they some years since passed an admirable law that no firm should trade with the name of extinct partners. Different families having taken the same *title*, is much *less* confusing; though many readers probably imagine every Earl of Northumberland to have been a Percy, and would be surprised to hear that the present Duke is *not* a male Percy.

A. C.

Minor Notes.

Chronogram at Winchester Cathedral (Vol. v., p. 585.). — Your correspondent W. A. J. may be gratified by becoming acquainted with another chronogram existing in Winchester Cathedral, being an adaptation of a well-known and beautiful passage of Scripture, recording the date and circumstances of the construction of the roof on which it is inscribed, viz. that which conceals the old lantern tower from the choir. It is to this effect: —

"PIL REGES NVTRITI REGINÆ NVTRICES PIÆ
S NT DOMVS HVIVS."

And gives the date 1635 thus:

M	=	1000
D	=	500
C	=	100
VVVVV	=	25
IIIIIIIIII	=	10
		1635

G. H.

Cardinals in England. — "Master Hugh Latimer" observes in his second sermon before King Edward VI., in reference to Cardinal Beaufort, "These Romish hats never brought good into England."

W. H. L.

Robin Hood.—In Latimer's sixth sermon before Edward VI., Latimer tells a story about wishing to preach at a country church, when he found the door locked, and the people gone abroad to gather for Robin Hood. He then adds, "Under the pretence of gathering for Robin Hood, a *traitor* and a *thief*, to put out a preacher." This may corroborate Mr. Hunter's view of that renowned personage.

W. H. L.

Queries.

A RIDDLE.

Having on a former occasion received in your pages a satisfactory solution of a Query I forwarded to you, I am induced to send you the following:

I have in my library a folio copy of the *Historie of the Church*, by "the famous and worthy Preacher of God's word, Master Patrick Symson, late Minister of Stirling in Scotland, 1634." This book has formerly been possessed by two individuals who have read it with great care, as is evident from the numerous annotations with which the margin and blank pages are filled. The writers of these notes seem, from the character of the handwriting, to have lived, the former about 1650, the other a hundred years later. The notes themselves, though generally short, display a very competent knowledge of classical learning; quotations from Virgil, Horace, Juvenal, &c. being frequent: but they are chiefly remarkable for their anti-papistical and anti-prelatical spirit, which would satisfy the most devoted adherent of Exeter Hall theology. But among all this abuse of Popes and Bishops there occurs, singularly enough, the following "Riddle," copied, as I conceive, from some well-known work then in vogue. The Riddle bears the date "Sept. ye 30. 1744:"

"Before creating Nature will'd
That attoms into form should jar,
The boundless space by me was fill'd,
On me was built ye first made star.
For me a Saint will break his word,
By ye proud Atheist I am rever'd,
At me the Coward draws his sword,
And by the Hero I am fear'd.
Than Wisdom's sacred self I'm wiser,
And yet by every blockhead known,
I'm freely given by ye Miser,
Kept by ye Prodigal alone.
Scorn'd by ye meek and humble mind,
But often by ye vain possest,
Heard by ye deaf, seen by ye blind,
And to the troubled Conscience rest.
The King, God bless him, as 'tis said,
Is seldom with me in a passion,
Tho' him I often can persuade
To act against his inclination.
Deform'd as vice, as virtue fair,
The Courtier's loss, the Patriot's gains,
The Poet's purse, the Coxcomb's care,
Read, you'll have me for your pains."

The answer, which is plain enough, is then given in Greek thus, ουδὲν. My Query is, who is the author of the foregoing? I am strongly impressed that I have seen the riddle before, for its language seems familiar to my mind, but I cannot recall where. Perhaps some of your correspondents will kindly inform me. R. Bn.

Ashington Rectory, Sussex.

WAS DANTE EVER AT OXFORD?

Giovanni di Serravalle, prince and bishop of Fermo says, in his Latin version of the *Divina Commedia*, that Dante went also to Oxford, to pursue his studies in that celebrated school. A MS. copy of this version (which has never been printed), with a commentary, is in the Vatican Library. As Serravalle lived in the century in which Dante died, he might have heard from some contemporary that Dante had been at Oxford; and in fact, Tiraboschi says it was at the request of Cardinal Amadeo di Saluzzo, and two English bishops, Nicholas Bubwich, bishop of Bath, and Robert Halm, bishop of Salisbury, who were at the Council of Constance with Serravalle, that he undertook the translation, and afterwards wrote a commentary upon Dante. It is not improbable that these English bishops knew that Dante had studied at Oxford, and communicated the fact to their fellow-bishop at the Council. Boccaccio, in the Latin poem which he sent to Petrarch, when he presented that poet with a copy of the *Divina Commedia*, states that Dante visited Britain. Tiraboschi mentions the statement of Serravalle, as deserving of being recorded, but seems to doubt the sufficiency of his evidence. Dante certainly studied at Paris; and to a mind so eager in the pursuit of all the divine and human knowledge of his time, it seems natural that he should have been desirous of visiting the great rival of Paris, the University of Oxford, then so renowned through the fame of Roger Bacon and Duns Scotus, not to mention a host of other names, of lesser but enduring celebrity. J. M.

COACHES.

At what period was a regular system of travelling by public vehicles first established between London and the provinces? when did such vehicles first obtain the popular denomination of *stage-coach?* and when did the practice of placing the luggage on the roof, instead of in a basket fastened behind, commence? The inconvenience and delay of the latter system gave rise to a well-known saying: "If the coach starts at six, when starts the basket?"

Beckman's *History of Inventions*, vol. i. p. 81., edition 1846, gives a detailed history of hackney carriages, fiacres, berlins, and cabriolets; but his work has no particulars relative to the establishment of public vehicles between the metropolis and the country.

The term *coach* appears to be of modern date. In the *Hereford Journal* of January, 1775, I find two advertisements from which it appears that stages were then known as *machines*, which did not *ply*, but *fly* on their journeys. If we consider the state of the roads, the size of the vehicles, and the pace at which they travelled, the word flying (*lucus a non lucendo*) seems singularly inappropriate. When travelling by coaches had reached a state of perfection, proprietors modestly announced their vehicles to *run*.

1775, Jan. 12:

"HEREFORD MACHINE,

In a day and half, twice a week, continues flying from the Swan and Falcon in Hereford, Monday and Thursday mornings, and from the Bolt in Tun, Monday and Thursday evenings. — Fare 19 shillings: outsides, half."

1775, Jan. 5:

"For the conveniency of sending presents at this season of the year, and for the quick conveyance of Passengers to and from London,

PRUEN'S MACHINE

will begin flying as follows:

HEREFORD MACHINE,

In a day and half, twice a week, sets out from the Redstreak-tree Inn in Hereford, Tuesday and Thursday mornings at 7 o'clock; and from the Swan with Two Necks, Lad Lane, London, every Monday and Wednesday evenings. Insides, £1; outsides, half price."

In 1778 a similar vehicle is styled the *diligence:*

"HEREFORD DILIGENCE

3 times a week,

Leaves at 7 in the morning; reaches London next day to dinner time.

Fares: £1 12*s.*, with 10 lbs. of luggage."

W. H. C.

Minor Queries.

Rev. Thomas Watson, of St. Stephen's, Walbrook, London. — The advertisement to the edition of the *Body of Divinity* of this divine (London, printed for Thomas Parkhurst, at the Bible and Three Crowns, Cheapside, near Mercers' Chapel, 1692), occurs the following passage:

"There are many single sermons on a variety of occasions, as at fasts, thanksgivings, sacrament discourses, besides several subjects handled in many sermons on each text of Scripture, left under Mr. Thomas Watson's own handwriting: if these find acceptance, in due time (after their being perused by some learned divine) they may be published."

Can any of the readers of "N. & Q." inform me if these MSS. be still in existence? and, if so, where are they? or if any of them have been printed? Also, where can copies be seen, if not purchased, of the treatises by this divine enumerated among the "Books Wanted" of No. 143. NORTHMAN.

Was West the first pre-Raphaelite? — Can any of your contributors inform me whether there is any truth in the story, that Benjamin West plucked up a pre-Raphaelitish spirit, and determined to paint one of his historical pictures (I have heard, the Death of Wolfe) with the figures in their proper costume, and not as ancient Romans, and that he was the first heretic in this direction of the English painters? C. G. SMALT.

Dictionary of Proper Names. — I should much desire to obtain through your columns some information as to whether or not there are any dictionaries exclusively of *proper names.* R. C. B.

Inscription on a Bell.—Will any of your readers give me the literal reading of the following inscription, which I copied from an old bell some years ago?

"Henrick*TER*Horst*Me*Fecit*Daveatice*1654."

D. H. E.

Benjamin Lincoln of Massachusetts. — Possibly some of the American correspondents of "N. & Q." can inform me if Benjamin Lincoln, of Massachusetts, who was appointed a Major-General in the American army in 1777, was descended from a family named Lincoln, which was resident in North Lincolnshire as early as 1461, and as late as 1651.

EDWARD PEACOCK, Jun.

Bottesford Moors, Kirton in Lindsey.

Gregorian Chants.—Can any of your correspondents give a real satisfactory answer to the question, What is a Gregorian chant? Now-a-days we are pepetually hearing them talked off, played, chanted, but no one seems to know what they are, or whence they come. The most definite idea any one seems to have is, that they formed portions of the liturgy of Gregory the Great: but did he compose them? or did he only arrange them? Is there any ground for thinking they were known to the Jews, and that they are amongst the good things we have inherited from them? or is "the glorious and heavenly beauty" of their harmonies "the gift of God" to the *Christian* Church?

What were the seven tones which are said to be original number?

If I am asking too many questions, or such as would require too long an answer for your pages, and there exists any book which would *satisfy* me, I should be glad to hear of it; for what I want is to know all there is known about them, their origin, their history, their laws. †.

Papworth St. Agnes.

Dress of the Clergy.—Pray, what was the usual dress of our clergy (before the Reformation), when they preached, and in their ordinary occupations? From Erasmus we learn that Dr. Colet wore black gowns, though clergy of his rank generally wore *purpura*, which probably means scarlet; and in Rome the preachers always wear black, which evidently did not come from Geneva.

J. BEATELEY.

Arrangement of Shakspeare's Plays. — Is there any reason why the plays of Shakspeare are arranged as they appear to have been, ever since the publication of the first folio? The division then adopted, into comedies, historics, and tra-

gedies, is well to be understood; but it is the order in which the several plays are arranged under those heads which I cannot understand. For instance, the comedies *begin* with the *Tempest*, which was the last play written by him, namely in 1612; while among the tragedies nearly the last is *Titus Andronicus*, his first, 1588 (if his at all). I have examined all the five first folios (including the two-thirds), and find the order in each the same, except that the first does not contain *Troilus and Cressida*, which in the second comes in between *Henry the Eighth* and *Coriolanus*.

E. N. W.

Southwark.

"*Sic transit gloria mundi.*"—Can any one tell me from whence this phrase is derived? R. H.

"*Jack.*"—It has probably occurred to many of your readers that the nickname of *Jack*, as applied to John, is peculiarly inappropriate; the term of course is an abbreviation of the French *Jaques*. Can any one inform me *at what period, and for what reasons*, the name of Jack was transferred from *James* to *John?* ORILLENNIS.

Celebrated Trees.—

"Henry VIII. went out with his hounds, and breakfasted under a great tree in Epping Forest the very day his once-loved wife (Anne Boleyn) was to perish in the Tower."—Fisher's *Companion to History of England.*

Is this tree known to exist at the present time?

F. B. RELTON.

Wickliffe MSS.—Dugdale says that Francis, fourth Earl of Bedford, bequeathed to the "Lord Burleigh, high treasurer of England, all his ancient MSS. of Wickliffe's works." Are these MSS. in existence? W. A.

Moroni's Portrait of Mary Queen of Scots.—Can any of your correspondents inform me what is become of the beautiful full-length portrait of Mary Queen of Scots, painted by Moroni just previous to her marriage with the Dauphin? As Moroni was a friend of Titian's, and as that great artist was in the habit of sending his supernumerary sitters to him, it is probably a very superior work of art. About thirty years since I believe it was in Paris, and was said to have been stolen, during the Revolution, from the Trianon. ÆGROTUS.

Hugh Lupus, Earl of Chester, 1070—1101.—This earl is called nephew of William I. (by whom he was created earl), and his sister *Maude de Abrincis*, who married Ralf de Mischines, was mother to Ranulph, afterwards Earl of Chester, 1119—28. I wish to ascertain who Ralf de Meschines was, and also through what sister Hugh and Maud were nephew and niece to the Conqueror. The exact relationship is not given in any work I have had access to; and the only sister recorded is *Adeliza*, married to Odo, Earl of Champagne (who was created Earl of Albemarle by his brother-in-law-uterine, and died 1096), and she, with her brothers, Robert, Earl of Mortaigne, and Odo, the celebrated Bishop of Bayeux, I have always considered the sole issue of the Conqueror's mother, Arlotta of Falaise, by her husband Odo de Conteville, a Norman knight. William I. was only child, and that illegitimate, of Duke Robert of Normandy, consequently this other sister, with her descendants, Earls of Chester, has always puzzled me, and as unfortunately I have not Dugdale, or similar works to refer to here, I now throw myself on your mercy, and trust that some of your antiquarian subscribers may enlighten my ignorance. A. S. A.

Wazzeerabad.

English Bishops deprived by Queen Elizabeth, in June, 1559.—Can any of your ecclesiastica readers furnish me with the date and place of death, also age if known, and any other brief notices, of the following prelates, who were deprived of their sees for refusing to take the "oath of supremacy" to Queen Elizabeth: viz. *John White*, Bishop of Winchester; *Owen Oglethorpe*, Bishop of Carlisle; *Cuthbert Scott*, Bishop of Chester; *James Turberville*, Bishop of Exeter; *Thomas Reynolds*, Bishop *elect* of Hereford; *Ralph Bayne*, Bishop of Lichfield and Coventry; *Francis Mallet*, Bishop *elect* of Salisbury; *Thomas Goldwell*, Bishop of St. Asaph; *Henry Morgan*, Bishop of St. Davids; and *Richard Pate*, Bishop of Worcester?

Of the following I possess some scanty notitiæ, but should like to obtain further information as to their place of death, age, and exact date (of month even): of Archbishop *Heath* of York, and Bishops *Bourne* of Bath and Wells, *Pole* of Peterborough, and *Watson* of Lincoln. Regarding the last, I have both 1582 and 1584 as date of death, the place Wisbech Castle, Cambridgeshire, and he is called "the *last* of the diocesan Catholic bishops in England;" yet I find Bishop *Thomas Goldwell* of St. Asaph mentioned in 1584 as being then alive at Rome, and "Suffragan to Cardinal Savelli, Vicegerent of Rome," under Pope Gregory XIII. Perhaps both these bishops, *Watson* and *Goldwell*, died in the same year, 1584. The latter is also mentioned as having been present at the Council of Trent, among the "Bishops of Pope Paul IV.;" and in the records of that council he is styled, "Th. Goduellus : anglus : episc : Asaphen," being the only English prelate present there, with the exception of Cardinal Reginald Pole. A. S. A.

Wazzeerabad.

English Bishops deprived, Feb. 1. 1691.—Similar information regarding Bishops *Ken* of Bath and Wells, *Turner* of Ely, *Frampton* of Gloucester, *Lloyd* of Norwich, and *White* of Peterborough?

This is doubtless information easily procurable; but I fear that respecting the *Marian Bishops*, my Queries will not be all answered fully, if indeed at all. A. S. A.

Wazzeerabad.

William Stafford. — Perhaps some of your genealogical readers may be able to supply information respecting William Stafford, Esq., who married Elizabeth, daughter of Sir Richard Guldeford, K. G., of Kent, and widow of Thomas Isley, Esq., of the same county. The third husband of this lady was Sir Richard Shirley, of Sussex. Thomas Isley died 8th February, 1518, but when Stafford and Shirley, I am unable to say.

There was a William Stafford, Esq., who on the 25th September, 1 Henry VII. 1485, was appointed by patent keeper of the exchange within the Tower of London, keeper of the coinage of gold and silver within the said Tower, and elsewhere within the realm of England. (Vide *Harl. MS.* 698. f. 70.)

Agnes, daughter of the above Thomas and Elizabeth Isley, married to her second husband Sir Francis Sydney, Lieutenant of the Tower, and a younger son of Nicholas Sydney, Esq., ancestor of the Sydneys of Penshurst. Can any one inform me when he died? G. STEINMAN STEINMAN.

Sinking Fund.—

"Hence the sinking fund has been a costly, as well as a most delusive, piece of quackery. The loss it entailed on the country during the war has been estimated, apparently on reasonable grounds, at above 600,000*l.*"—M'Culloch, *Brit. Empire*, ii. 427.

"In 1813 it was producing more than half the interest of the debt, and, if it had been let alone, would have extinguished the whole debt existing at the end of the war, before the year 1840."—Alison's *History of Europe*, chap. xxxvi. 93.

[Will some correspondent inform me which of these stated *facts* is true? A. C.

Minor Queries Answered.

"*The Boil'd Pig.*"—Was the poem called "The Boil'd Pig" ever printed, and who was the author of it? It used to be recited as a speech at Harrow School, half a century ago. JACK.

[This poem, we believe, was privately printed about thirty years ago, by Thomas Jonathan Wooler, the editor of the *Black Dwarf*, in a small collection of poems for distribution among his friends.]

Stone Coffins.—Where can I obtain information as to the history of stone coffins? Is there any work on the subject? J. LARCOMBE.

[Consult Gough's *Sepulchral Monuments in Great Britain*, Part I.; also the Indices to the *Archæologia*, for various papers on this subject.]

"*Conspicit urbem.*" — Can any of your correspondents inform me who is the author of the following quotation?

"Conspicit urbem,
Divitiis, opibus, et festa pace revirens;
Vixque tenet lacrymas, quia nil lacrymabile videt."

I give it as it was very happily quoted in a colonial legislature, by a well read man *, who was, however, ignorant where it came from. It cannot be quite correct, as the prosody is faulty. S. N.

[The passage occurs in Ovid, *Metamorph.*, lib. ii. v. 794.:

"Conspicit arcem,
Ingeniis, opibusque, et festa pace virentem:
Vixque tenet lacrymas: quia nil lacrymabile cernit."]

Old English Names of Flowers.—Is there any book on natural history from which I could make myself acquainted with the old familiar English names of plants and wild flowers? C. G. S.

[The names will be found in any of the old Herbals: but, perhaps, the best to consult is, *The Herbal of William Turner, in Three Parts, lately gathered, and now set oute with the names of the Herbes, in Greek, Latin, English, Dutch, French, and in the Apothecaries and Herbaries Latin, with the Properties, Degrees, and habitual Places of the same.* Collen, 1568. fol.]

Meaning of Slype. — I shall be glad if any of your correspondents can inform me of the meaning of the term *slype*, applied to a passage pierced through the buttress at the S. W. corner of the south aisle of Winchester Cathedral; and also of the real purport of an inscription on one of the walls of the "slype" to this effect:

CESSIT COMMVNI PROPRIVM JAM PERGITE
QVA FAS. 1632.

ACR S ILL CH
S A IT A ORO
ERV F IST F

The popular account refers it to a time antecedent to the piercing of the buttress, when the road to the market-place lay through the nave of the cathedral. The difficulty consists in its application to such a state of things. Could it be referred to the same date as the cutting of the "slype," it would be more intelligible. G. H.

[Britton, in his *Architectural Dictionary*, says, "A *Slyp* is a passage between two walls." Milner states, that "in 1632, when Curle was bishop of Winchester, it being judged indecent that the church should be left open as a common thoroughfare into the close and the southern suburbs of the city, the passage called the Slype was opened, where certain houses had stood, and

* Sir H. E. F. Young, now Governor of South Australia.

also under the south wall of the cathedral, not, however, without perforating the great buttress on that side." This event is commemorated by the anagram quoted above, and in "N. & Q.," Vol. v., p. 150. — See Milner's *Survey of Winchester*, vol. ii. p. 89.]

Hunchback styled "My Lord."—Why is a hunchback called "My Lord." J. BEATELEY.

[Grose states that "in the *British Apollo* it is said, that the title of 'Lord' was first given to deformed persons in the reign of Richard III., from several persons labouring under that misfortune being created peers by him; but it is more probably derived from the Greek word λορδος, *crooked*." — *Classical Dictionary of the Vulgar Tongue.*]

Boscovich.—What is the title of the work in which this philosopher impugned the doctrine of matter and substituted that of forces, or points of repulsion? This is not meant for a correct account of his philosophy, but merely an inquiry after the book. A. N.

[*Philosophiæ Naturalis Theoria*, 4to, 1759. For an account of the system developed in this work, see the article "Physics" in the *Encyclopædia Britannica.*]

Replies.

BALLAD OF "THE THREE SISTERS."

(Vol. v., pp. 316. 591.)

The following *Lancashire* ballad, although quite different in its termination and story from those given by your correspondents, has not only similar circumstances, but begins in very nearly the same words. I suspect it to be the oldest of the several versions. It is supposed to be sung by the second sister:

There was a King of the north countree,
Bow down, bow down, bow down!
There was a King of the north countree,
And he had daughters one, two, three.
I'll be true to my love, and my love 'll be true to me!
To the eldest he gave a beavor hat,
Bow down, &c.
To the eldest, &c.
And the youngest she thought much of that.
I'll be true, &c.
To the youngest he gave a gay gold chain,
Bow down, &c.
To the youngest, &c.
And the eldest she thought much of the same.
I'll be true, &c.
These sisters were walking on the bryn [shore],
Bow down, &c.
These sisters, &c.
And the elder pushed the younger in.
I'll be true, &c.
Oh, sister! oh, sister! oh, lend me your hand!
Bow down, &c.
Oh, sister! &c.
And I will give you both houses and land.
I'll be true, &c.
I'll neither give you my hand nor glove,
Bow down, &c.
I'll neither, &c.
Unless you give me your true love.
I'll be true, &c.
Away she sank, away she swam,
Bow down, &c.
Away, &c.
Until she came to a miller's dam.
I'll be true, &c.
The miller and daughter stood at the door,
Bow down, &c.
The miller, &c.
And watched her floating down the shore.
I'll be true, &c.
Oh, father! oh, father! I see a white swan,
Bow down, &c.
Oh, father! &c.
Or else it is a fair wo-man.
I'll be true, &c.
The miller he took up his long crook,
Bow down, &c.
The miller, &c.
And the maiden up from the stream he took.
I'll be true, &c.
I'll give to thee this gay gold chain,
Bow down, &c.
I'll give to thee, &c.
If you'll take me back to my father again.
I'll be true, &c.
The miller he took the gay gold chain,
Bow down, &c.
The miller he took, &c.
And he pushed her into the water again.
I'll be true, &c.
The miller was hanged on his high gate,
Bow down, &c.
The miller was hanged, &c.
For drowning our poor sister Kate.
I'll be true, &c.
The cat's behind the buttery shelf,
Bow down, &c.
The cat's behind the buttery shelf;
If you want any more, you may sing it yourself!
I'll be true to my love, and my love 'll be true to me!

It will be remembered that MR. HALLIWELL gives a nursery rhyme,—

"John Cook had a little grey mare," &c.

Which ends,—

"The bridle and saddle were laid on the shelf,
He, haw, hum.
If you want any more, you may sing it yourself,
He, haw, hum."

SELEUCUS.

LAMBERT THE "ARCH-REBELL."

(Vol. iv., p. 339.)

Myles Halhead, as member of the Society of Friends, being at Plymouth in the year 1673, conceived that it was his duty to pay a visit to Lambert, who was then a prisoner on the island of St. Nicholas in Plymouth Sound. Myles' own account of this visit and of his conversation with Lambert may interest the readers of "N. & Q.," not only inasmuch as it illustrates the valuable Note made by MR. RICHARD JOHN KING, but also because it places the character of the unfortunate old general in a favorable light. The account runs thus:

"So I went to a Friend to desire him to procure a vessel that I might pass over to a little island near the King's great fort in Plymouth, that I might speak to John Lambert, who was a prisoner in that island, and a vessel we procured and passed to the island the same day, and there we found a strong guard of soldiers. A lieutenant asked me, What was my business to the island? I said I desire to speak to John Lambert: and then he asked me, If I was ever a captain under his command? And I said, No. The soldiers were very quiet and moderate: I desired the lieutenant to bring me to John Lambert; and so he did; and when I came before him I said, Friend, is thy name John Lambert? And he said, Yea: then said I unto him, Friend, I pray thee hear what the servant of the Lord hath to say to thee.

"Friend, the Lord God made use of thee and others for the deliverance of His people; and when you cryed to Him He delivered you in your distresses, as at Dunbar and other places, and gave you an opportunity into your hands to do good, and you promised what great things you would do for the Lord's people; but truly John Lambert you soon forget your promises you made to the Lord in that day and time of your great distress, and turned the edge of your sword against the Lord's servants and hand-maids whom He sent forth to declare His eternal truth; and made laws, and consented to laws, and suffered and permitted laws to be made against the Lord's people.

"Then John Lambert answered and said, Friend, I would have you to know, that *some of us never made nor consented to laws to persecute you nor none of your friends, for persecution we ever were against.*

"I answered and said, John Lambert, it may be so; but the Scripture of truth is fulfilled by the best of you; for although that thee and some others have not given your consent to make laws against the Lord's people, yet ye suffered and permitted it to be made and done by others; and when power and authority was in your hands, you might but have spoken the word and the servants and hand-maids of the Lord might have been delivered out of the devourer's hands; but *none was found amongst you that would be seen to plead the cause of the innocent;* so the Lord God of life was grieved with you, because you sleighted the Lord and His servants, and began to set up your self-interest, and lay field to field, and house to house, and make your names great in the earth; then the Lord took away your power and authority, your manhood and your boldness, and caused you to flee before your enemies, and your hearts fainted for fear, and some ended their days in grief and sorrow, and some lie in holes and caves to this day; so the Lord God of Heaven and Earth will give a just reward to every one according to his works: so my dear Friend, prize the great love of God to thee, who hath not given thy life into the hands of the devourers, but hath given thee thy life for a prey, and time to prepare thyself, that thou mayst end thy days in peace . . . . . .

Glory and honour, and living eternal praises be given and returned to the Lord God and the Lamb for ever.

"So when I had cleared myself, he desired me to sit down, and so I did; and he called for beer, and gave me to drink; and when he had done, he said to me, Friend, I do believe thou speakest to me in love, and so I take it. Then he asked me, If I was at Dunbar fight? I answered, No. Then he said to me, How do you know what great danger we were in at that time? I answered, A little time after the fight I came that way and laid me down on the side of the mountain for the space of two hours, and viewed the town of Dunbar and the ground about it, where the English army lay; how the great ocean sea was on the one hand of them, and the hills and mountains on the other hand, and the great Scotch army before and behind them: then I took it into a serious consideration the great danger the English were in, and thought within myself, how greatly Englishmen were engaged to the great Lord of life for their deliverance, to serve Him in truth and uprightness of heart all the days of their appointed time. Truly, John, I never saw thy face before that I knew thee, although I have been brought before many of our English commanders in the time of Oliver Cromwell.

"Then John said, I pray you what commanders did you know? I knew Fleetwood, and have been before him when he was deputy in Ireland, and I knew General Disborrow, and have often been before him; and I knew Collonel Phenick, and hath been before him when he was governour of Edenbrough and the town of Leeth, in Scotland, and many more.

"John Lambert said, I knew the most of these men to be very moderate, and ever were against persecution.

"And I said, Indeed they were very moderate, and would not be much seen to persecute or be severe with the Lord's people: but truly John, they could suffer and permit others to do it, and took little notice of the suffering of the people of God; so *none were found to plead our cause,* but the Lord God of life and love. Glory be given and returned to His name for evermore.

"Then Lambert answered and said, Altho' you and your friends suffered persecution, and some hardship in that time, your cause therein is never the worse for that. I answered and said, That was very true, but let me tell thee John, in the plainness of my heart, that's no thank to you, but glory to the Lord for ever.

"So he, and his wife, and two of his daughters, and myself, and a Friend of Plimouth, discoursed two hours or more in love and plainness of heart; for my heart was full of love to him, his wife, and children; and when I was free, I took my leave of them, and parted

with them in love." — *Sufferings and Passages of Myles Halhead*, 1690.

It is not easy to understand Myles' assertion that "none was found amongst you that would be seen to plead the cause of the innocent:" for it must be acknowledged to the credit of the parliamentarians, that several of their leading men did sometimes interfere openly and successfully to restrain the persecution which the early "Friends" continually drew upon themselves by their bold and frequent denunciations of a hireling clergy, sometimes uttered in the market-place, sometimes in the very parish church.

William Penn gratefully records —

"the tender and singular indulgence of Judge Bradshaw and Judge Fell . . . . . especially Judge Fell, who was not only a check to their [the clergy's] rage in the course of legal proceedings, but otherwise upon occasion, and finally countenanced this people; for his wife receiving the truth with the first, it had that influence upon his spirit, *being a just and wise man*, and seeing in his own wife and family a full confutation to all the popular clamours against the way of truth, that he covered them what he could, and freely opened his doors and gave up his house to his wife and her Friends."

George Fox also mentions that —

"the said Judge Fell was very serviceable in his day and time, to stop the rage of the priests, justices, and rude multitude."

And he relates further that, upon one occasion in the year 1652, when —

"Many priests appeared against me and Friends; Judge Fell, and Justice West, stood up nobly for us and the truth; and our adversaries were confounded; so that he was as a wall for God's people against them. And afterwards he came to see beyond the priests, and at his latter end seldom went to hear them in that [Ulverston] parish."

Moreover the Protector himself, on being informed in the year 1656 that George Fox, and others, were ill-used in Cornwall, sent down an order to the governour of Pendennis Castle to examine the matter; and Fox says:

"This was of great service in the country: for afterwards Friends might have spoken in any market-place or steeple-house thereabouts, and none would meddle with them."

To this may be added, that after the deaths of the lord president Bradshaw, Judge Fell, and Oliver Cromwell, the soldiers being rude and troublesome at Friends' meetings, General Monk gave forth an order, dated 9th March, 1659, requiring

"All officers and soldiers to forbear to disturb the peaceable meetings of the Quakers, they doing nothing prejudicial to the parliament or commonwealth."

J. Lewelyn Curtis.

EARLY MANUSCRIPT EMENDATIONS OF THE TEXT OF SHAKSPEARE.

(Vol. vi., p. 59.)

In my turn I am rather surprised at the surprise expressed by your Leeds correspondent, A. E. B., that I have not yet answered "Mr. Lettsom's question," addressed "directly" to me in the *Athenæum* of the 17th April last. I find no question addressed "directly" to me there, but merely a speculative inquiry in this form: "If Mr. Collier's copy reads *guiled*, the different copies of the second folio vary among themselves; if it reads *guilded*, not merely Mr. Halliwell's argument falls to the ground, but we have an additional reason," &c. Owing to an accident, I did not see Mr. Lettsom's paper on Mr. Walker's emendations until some time after it was published, and I certainly did not understand him to put any direct question to me, whether my copy of the folio 1632 read *guiled* or *guilded*, in the place referred to in *The Merchant of Venice*, more especially as I had said in my letter in the *Athenæum*, on the passage regarding "an Indian beauty," that in the folio 1623 the word was *guiled*, and in the folio 1632 *guilded*. Moreover, I said that in my folio, 1632, *guilded* was altered to *guiling*, a circumstance that by no means satisfies me (as I stated) that Shakspeare's word was not *guiled*, as we find it in the folio 1623. At the same time, *guiling*, in the sense of *beguiling*, appears to me preferable in some points of view to *guiled*, and it might seem so, particularly to more modern ears than those our great dramatist addressed.

Your correspondent A. E. B. will see, therefore, that I gave no hint that my copy of the folio, 1632, read, unlike others, *guiled* instead of *guilded*, and all the copies of that edition I have ever seen have uniformly *guilded* and not *guiled*. If I have been guilty of any want of courtesy in not taking Mr. Lettsom's language to mean a direct question, I assure him and A. E. B. that I never meant it. In my copy of the folio 1632, *guilded* is altered in manuscript to *guiling*, by striking out the three last letters and inserting three others in the margin. Whether this change make for or against the supposition that other emendations in my folio 1632 are conjectural, I do not pretend to decide; I dare say there are many such: some that I could readily point out, and that will be found pointed out in my forthcoming volume, bear that aspect; others confirm in a remarkable manner the speculative proposals of Theobald, Pope, &c., but the great majority are not only entirely new, but, as I think, self-evident. It is astonishing that during the last century and a half (to go no farther back) these plays should have passed through so many hands, not a few of them the most acute critics of any age, and yet the strangest blunders remain undetected. If the corrections in the copy

of the folio 1632, now lying before me, be the result of mere guess-work, the person who made them has displayed a degree of sagacity superior to that of all the commentators put together.

Although I am so far anticipating my book, I cannot refrain from taking an instance from a page of my folio, 1632, that happens to lie open. The play is *Coriolanus*, and in Act I. Sc. 4. the hero thus addresses the cowardly Romans who had been beaten back to their trenches; I quote from the Variorum edition, from which my own does not differ, excepting in a letter and a point:

"All the contagion of the south light on you,
You shames of Rome! you herd of —— boils and plagues
Plaster you o'er; that you may be abhorr'd
Farther than seen, and one infect another
Against the wind a mile."

Here the difficulty has arisen out of the words,

"You herd of —— boils and plagues
Plaster you o'er;"

And it is to be observed that in the first and second folios the spelling is "You Heard of Byles and Plagues," without any line between "of" and "byles," which line was introduced by Malone, in order to show that the sentence was broken and interrupted by the impetuosity of the speaker. "This passage (says Malone), like almost every other abrupt sentence in these plays, was rendered unintelligible in the old copy by inaccurate punctuation." Thence he proceeds to attempt to establish that the poet applies the word "herd" to the soldiery; in fact, from the first this passage has been a stumbling-block, although Rowe represented "herd" as applying to "boils and plagues," printing it, however, in the plural. Now, see how easily and naturally the old corrector of my folio 1632 makes the passage run, by remedying a comparatively small misprint:

"All the contagion of the south light on you,
You shames of Rome! *unheard* of boils and plagues
Plaster you o'er," &c.

This must be right: how the egregious error of the press came to be committed, or in what way the corrector arrived at the knowledge of it, whether by guess or otherwise, we are without information, and must remain so, being content that the strange blunder has been detected, and that the text of Shakspeare will not hereafter be thus disfigured. As we are not yet able to authenticate the new readings in any other way than by the evidence they themselves carry about them, it seems to me that the setting right of such comparatively small, but still highly important, errors, as that above pointed out, warrants us in giving considerable credence to more extensive changes and additions which are elsewhere contained in my volume.

I have an inquiry to make respecting real or supposed variations between different copies of the folio 1632, because I have discovered that mine, in two not unimportant passages, is unlike others that I have seen. This inquiry I will reserve until next week. Everybody is aware that copies of the folio 1623 in particular places vary materially, and it may be the same with copies of the folio 1632. J. PAYNE COLLIER.

July 25. 1852.

ETYMOLOGY OF THE WORD "DEVIL."

(Vol. v., pp. 508. 595.; Vol. vi., p. 59.)

As you have allowed MR. LITTLEDALE to expatiate so largely on his most absurd (as I think it) speculation on this point, and as you have also allowed him to say that *I* had been so disrespectful to you and your readers, as to have attempted "to answer what I had not so much as read," I trust you will allow me to state my share of this question.

MR. LITTLEDALE chose to assert that the "usual etymology of *Devil*, from Διάβολος, could not be accurate; *because* the Hebrew word translated Διάβολος, meant *adversarius*, an adversary:" to which I replied that "I thought the Hebrew words representing both Διάβολος and *adversarius*, was rather a confirmation of the old derivation. Had MR. LITTLEDALE forgotten that 'the adversary' is often technically used for 'the Devil.'"

To this remark MR. LITTLEDALE makes no other answer, than that "*I had not read* his arguments;" and he does not, in the three columns of his rejoinders, make the slightest allusion to his original thesis — that is, his original blunder — about "the adversary." It appears then that I had not only *read* his argument, but *demolished* it; for he has dropped it altogether, and galloped off in another direction; discharging upon us, as a Parthian shaft, a repetition of the question "what is the etymology of the word *Devil?*" to which I shall only reply by the old phrase, "Aut Diabolus, aut —;" leaving MR. LITTLEDALE, when he gets back to his books, to make a better guess at filling the blank than such "fancy etymology" as he is now puzzling himself with. C.

The Devil and Mr. Littledale. — Perhaps your correspondent may not have met with the following speculations on a subject to which he appears to have devoted no ordinary research?

"*Appel, abel, afel,* is common to the Saxon, Danish, and other northern languages, and by universal consent hath been appropriated to particularise the forbidden fruit. *Abel,* or as the Hebrews soften it, *avel,* signifies sorrow, mourning, and woe; and it is exactly agreeable to the figurativeness of that language to transfer the word to the fruit. Our English-Saxon word *evil* seems to spring from the same source, and a *doer of evil* is contracted into devil. *Malum,* to signify an

apple, may possibly have been received into the Latin tongue from the like cause."—Nicholson and Burn's *Westmoreland*, quoted in Southey's *Commonplace Book*, vol. ii.

This appears an uncommonly original view of the apple; I trust Mr. Littledale will endeavour to swallow and digest it! A. A. D.

NUMEROUS FAMILIES.

(Vol. v., pp. 357. 548. &c.)

In the *Gentleman's Magazine* for December, 1837, is a letter from Dr. Bathurst, Bishop of Norwich, in which he says:

"My father was the youngest brother of the first Lord Bathurst: he had thirty-six children, of whom I was the twenty-fifth."

C. de D.

I latterly made a Note of the following paragraph:

"At the back of the cellar of Lincoln Cathedral lies the body of Michael Honeywood, one of 367 persons, whom Mary, wife of the late Robert Honeywood of Kent, ancestor of the late M. P. for the county, lived to see lawfully descended from her, viz.: 16 of her own body, 114 grandchildren, 228 great-grandchildren. In all, 367 persons; 313 of whom followed her to the grave."

Can any of your correspondents supply any information respecting this statement, for, singularly enough, a similar case is mentioned in a late Paris paper (*Siècle* of May 11. 1852), wherein the numbers mentioned are exactly the same as those above alluded to; indeed, they are more correct, for, "according to Cocker," the three numbers 16, 114, and 228 do not make up the total of 367; it requires the nine great-great-grandchildren to complete it. The French paragraph runs thus:

"L'extrait suivant d'une épitaphe que l'on peut lire dans le cimetière de C—— constate un fait assez rare pour devenir l'objet d'un souvenir particulier:

"Ci-gît Dame, &c.
(Suivent les noms & qualités.)
Elle avait à sa mort,
Trois cent soixante-sept enfans,
Provenant de son légitime mariage
Avec Monsieur X——, &c.

Elle était mère de	16	enfans.
Grandmère de	114	„
Bisaïeule de	228	„
Trisaïeule de	9	„
Lignée égale	367	enfans."

Unfortunately, the names of the place and of the persons themselves are not here given.

Philip S. King.

SURNAMES.

(Vol. v., *passim.*)

Many observations have been made about surnames in "N. & Q." lately, but I have not seen any doubt expressed as to *which* of a man's names the word applies to. Contrary, however, to the use of the word which prevails elsewhere, I find Bishop Nicholson, in his *Exposition of the Catechism*, takes it to be the same as the Christian name. He says (p. 8., Angl. Cath. edit.):—

"Every Christian bearing two names; the one of nature, which is the name of his house, family, or kindred, and this he brings into the world with him; the other of grace, of favour, being his sirname, that is over and above added unto him."

On this the editor has a note, in which he quotes Skinner as saying,

"Surname, *q. d.* supernomen, *i. e.* nomen addititium, scilicet respectu nominis baptismo inditi."

But this agrees with common usage; so also, in the folio Johnson's *Dictionary*, "surname" is defined to be—

"The name of the family; the name which one has over and above the Christian name."

I shall be obliged to any of your correspondents who will explain Nicholson's peculiar use of the word. F. A.

Every one is aware of the whimsical causes of many surnames. They frequently were due to some striking circumstance in the lives of the first bearers of them, but still much more often to personal or habitual peculiarities; and this was at no period so common as between the age of Charlemagne and the Crusades. In the history of France we find, "Charlemagne avait donné l'Aquitaine, avec le titre de roi, à son fils Louis, sous la tutelle de Guillaume au *Court Nez*, duc de Voulcuse." Now, who knows but that the great French family of the Courtenays, the Greek emperors of that name, and the illustrious Courtenays of Devonshire, may owe their name to this deficiency of nose in William of Toulouse? Though he does not pretend to get at the root, Gibbon only traces the family to 1020, when it was established at Courtenay: but the sobriquet was given about 790, and might have conferred a name upon the castle William inhabited, and from that the country round it. Shortnose.

ON A PASSAGE IN "THE MERCHANT OF VENICE," ACT III. SC. 2.

(Vol. v., p. 605.)

There are two points in Mr. Singer's remarks on the above-named passage that call for some notice, and to which, with your permission, I will briefly refer. First, I should like to ask him if, on consideration, he thinks that "gilded shore"

gives any meaning whatever? In asking this question, I know that he will not plead the bold sweep of the master's hand, or the magician's wand, to make sense of nonsense, or to justify bad logic. He thinks with me that Shakspeare "needs no defence," and therefore I appeal to him with confidence. "Gilded" then is not an epithet in any way applicable to "shore:" the sense clearly required is *deceitful;* "in a word, the *seeming* truth which *cunning* times put on to *entrap* the wisest;" all showing that *guile* was meant, whether expressed or not. Observe, too, that this passage is but an illustration; and an illustration must be true in itself, or you can draw no just comparison. The gilding of the casket might deceive Bassanio; a gilded shore was not likely to deceive any one: and admitting the expression to be allowable, the illustration would be weaker than the subject illustrated.

In the second place, I should ask MR. SINGER with some confidence if, supposing the word in place of "beauty" to be correctly "gipsy," and the word in doubt had been the epithet, he would have adopted the suggestion of *Indian* as one at all appropriate, adding *force* to the subject (in which case only would an epithet be allowable), or at all likely to have been used by Shakspeare. The term *gipsy* is not applied depreciatingly to Cleopatra. *Indian*, on the other hand, was much less susceptible of association with beauty than now. Indeed I think A. E. B.'s remarks are so just that they must go far to decide the question in favour of the oldest reading; "beauty," as he so clearly points out, implying *sex*, and the expression meaning simply, "a woman who would be considered a beauty among Indians."

I quite agree with MR. SINGER in the substitution of "stale" for "pale;" and I will take the occasion to remark that as, in his opinion, there are in Shakspeare at least two instances of this particular error, I think it strengthens the case in favour of the unintelligible word "prenzie" being also a misprint for a word beginning with the letter "s."

SAMUEL HICKSON.

Replies to Minor Queries.

Experto crede Roberto (Vol. iii., p. 353.).—Dr. John Prideaux, Rector of Exeter College (1612—1642), appears during these years to have lost three sons. On the gravestone of the second, in the chapel of the college, was inscribed the following epitaph:

"Quam subito, quam certo, experto crede, ROBERTO PRIDEAUX, fratri Matthiæ minori, qui veneno infeliciter comesto, intra decem horas misere expiravit, Sept. 14. 1627."

Is it possible that the words *experto crede Roberto* (especially when connected with the unhappy death of the poor boy above-mentioned) became a familiar phrase with the Oxford men of that generation, and has thus been transmitted to the present day?

When Dr. Prideaux, afterwards Regius Professor of Divinity, and Bishop of Worcester, was a very young man, he was a candidate, being of humble origin, for the place of parish clerk of the church of Ugborow, near Hereford; but which he lost, as he says, to "his very great grief and trouble." The reflection which he afterwards made, "If I could have been clerk of Ugborow, I had never been Bishop of Worcester," may be no useless lesson to those who are disposed to repine under early disappointments.

J. H. M.

Phelps's Gloucestershire Collections (Vol. v., p. 346.).—The Gloucestershire Collections of the late John Delafield Phelps, Esq., which form the subject of DELTA's inquiry, I believe descended to his nephew, William Phelps, Esq., of Dursley, and remain in his possession. The catalogue is entitled *Collectanea Glocestriensia, by John Delafield Phelps, Esq.:* London, privately printed by Wm. Nicol, 1842, royal 8vo., pp. 284. It is in the library of the Athenæum Club; but, from some inadvertency in the Club Catalogue, Mr. Phelps's name has been wholly omitted, and it simply appears under the name of Delafield. It is to be regretted that no other than the most succinct biography of this gentleman (which was given in the *Gentleman's Magazine* for February 1843, p. 219.) is to be found. He was of a very old Gloucestershire family, was lord of the manor of Dursley, and his father was also lord of the manor of Rangeworthy; and the property of the old family of the Fields of Pagan Hill, near Stroudwater, had descended to them. His contribution to the Roxburghe Club was a reprint in 1817 of *The Glutton's Feaver*, by Thomas Bancroft. Mr. Phelps died at Chavenage House, Tetbury, on Dec. 19, 1842, aged seventy-eight years. Mr. Phelps was a barrister, but having a good private fortune, I believe he did not practise latterly; he was a man of much charity and amiable disposition.

A SUBSCRIBER.

Andrew Marvel (Vol. v., p. 597.).—Jos. A. KIDD only half corrects the mistake often made when he says that Andrew Marvel was not born in Hull; he should have proceeded to state, as the fact is, that he was born at Winestead in Holderness, where the Rev. Andrew Marvel, his father, resided, prior to coming to reside at Hull: his baptismal register exists there in the parish books. There are several families in the neighbourhood of Hull still, which are descended from the Rev. Andrew Marvel, viz. the present generation of Peases of Hesslewood, through their mother; the Haworths of Hull Bank; the Popples of Wetton, and my own family; also the Blaydes, late of Paul.

T. THOMPSON.

Hull.

Mexican Grammar (Vol. v., p. 585.). — The only person likely to have grammars of South American languages for sale is the well-known bookseller Asher (Berlin, under den Linden). Should, however, the prices at which Asher generally offers such very scarce books appear to W. B. D. too exorbitant, he will get any of those Mexican &c. grammars, which in Jülg's edition of Vater's *Grammatiken*, *&c.*, are marked with an asterisk, cheaply transcribed for him from the original copies in the royal public library of Berlin. Otherwise W. B. D. must take the chance to wait till the great work on the American languages, begun many years ago by the late W. Von Humboldt, and long since completed by Prof. Buschmann, will at last come out. R. R.

Canterbury.

Burial without Service (Vol. v., p. 613.). — This, whether legal or not, is with respect to Roman Catholics *continually practised*, at least in Lancashire, where the common sense of both parties easily gets over the difficulty. The priest knows he cannot celebrate *his* service in the church, and therefore performs it ere the body leaves the house. The clergyman knows the English service would not be acceptable, and does not offer to perform it. The bell tolls as usual, and the coffin being taken straight to the grave, is buried by the sexton and his attendants. If (as is often the case with the Roman Catholic gentry) the family vault is inside the church, the organist sometimes plays solemn music during the interment. If the Protestant clergyman desires to show respect to the character or station of the deceased, he either joins the procession, or awaits it (without surplice) in the church. There is no secret made of the matter, and until the last ten or fifteen years it was usual to ring a merry peal on the bells as the mourners were leaving the churchyard. P. P.

The True Maiden-hair Fern (Vol. vi., p. 30.). — Allow me to add to EIRIONNACH's list of the localities of the lovely Adiantum (*Capillus Veneris*), that of Ilfracombe, Devon, in England, where, though rare, it exhibits the greatest luxuriance of growth; but I have never seen its beauty so conspicuous as in Italy. It flourishes at Massa and at Carrara; but the extremity of the Grotto of Egeria, near the Eternal City, is adorned with a curtain of its beautiful fronds, which will not be easily forgotten by those who have even but once visited the haunts of the fair inspirer of Numa.

W. J. BERNHARD SMITH.

Temple.

Royal Arms in Churches (Vol. v., p. 559.). — In the accounts of the churchwardens of Mellis, printed in the *Proceedings of the Bury and West Suffolk Archæological Institute*, there is a charge in 1617 for painting the King's arms, and for making a frame for them, upon which the Rev. Mr. Creed, the contributor of the paper to the Institute, remarks that it does not clearly appear that the setting up of the king's arms in churches was done by any express law or injunction, and submits that it was probably ordered by episcopal or archidiaconal authority. He mentions, however, one or two instances prior to the Reformation, of the arms of the sovereign being placed in churches. In reference to this subject, Mr. King, York Herald, in his interesting remarks on a series of the royal arms existing in Yarmouth Church (vide vol. ii. of *Norfolk Archæology*, published by the Norfolk and Norwich Archæological Society), states that the practice of placing the arms of the sovereign and his family in churches, appears in the Middle Ages to have been in a great measure uniform in architectural and other decorations, and suggests that the modern exhibition of the arms of the sovereign had its origin in that practice. Both suggestions are entitled to respect, and as the custom may have originated from a combination of both causes, I have placed them in juxtaposition, trusting, through your justly increasing and unassuming periodical, to elicit something more decisive upon these points. Z. Z. Z.

I have seen the royal arms, *carved*, affixed in some conspicuous place in several churches—commonly, I think, over the western door: but I have also seen large *hatchments* of the royal arms in country churches; for instance, those of George I. and II.; but I have always suspected that they were only given to churches near royal residences, or where there was some royal property. The Lord Chamberlain's office (the records of which are I believe very curious) might explain this point. C.

Governor of St. Christopher in 1662 (Vol. v., p. 510.).—At the period referred to the Island of St. Christopher was formed into two divisions, one of which belonged to the English, the other to the French. This partition took place in 1627, and continued till the Peace of Utrecht in 1713. The governors of the principal islands in 1662 were as follows:—

Jamaica - -	Lord Windsor.
Barbadoes - -	Lord Willoughby.
Grenada - -	Count de Cerillac.
St. Christopher -	The Chevalier de Sales.
St. Lucia - -	M. Bonnard.
Tobago - -	M. Hubert de Beveren.
Guadaloupe - -	M. Houel.
Martinique - -	M. de Vaudroque.

Dominica and St. Vincent were then in the possession of the Caribs; while the islands of St. Bartholomew, St. Croix, and St. Martin were under the proprietary rule of the Knights of Malta. I have not been able to ascertain the name of the English governor of St. Christopher

in 1662, nor of the governor of St. Martin's, who is alleged to have "reduced to slavery the crew and passengers of an English ship." From the character of the inhabitants of the latter island (at that period little better than a handful of free-booters), and their avowed hostility to the British, such a circumstance is barely possible; but no account of it occurs in any history of these islands that I have had an opportunity of consulting.

HENRY H. BREEN.

St. Lucia.

Reverence to the Altar (Vol. vi., p. 33.). — The country folks in this part of Pembrokeshire bow to the clergyman as they go to their seats from the aisle, in the same way as those in Huntingdonshire. R. J. A.

Docking Horses' Tails (Vol. vi., p. 43.). — The practice of docking the tails of horses is of an earlier date than F. B—w supposes, as the following extract from Markham's *Masterpiece*, tenth edition, 1668, will show:

"*Of the making of Curtals, or cutting off of the Tails of Horses.*

"The curtailing of horses is used in no nation whatsoever, so much as in this kingdom of ours, by reason of much carriage, and heavy burthens which our horses continually are exercised and imployed withall; and the rather, sith, we are strongly opinionated, that the taking away of those joynts doth make the horses chine or back a great deal stronger, and more able to support a burthen, as in truth it doth; and we daily find it by continual experience."—P. 539.

EDWARD PEACOCK, Jun.

Bottesford Moors, Messingham,
Kirton Lindsey.

Apple-pie Order (Vol. iii., pp. 330. 468. 485.).— There is a children's story beginning, "A was an apple-pie; B bit it; C cut it; D divided it; F fought for it; G got it; H had it," &c., to the end of the alphabet. Some years since I met with the assertion that this was the origin of the expression "apple-pie order," reference being had to the regular order in which the letters follow each other. UNEDA.

Philadelphia, Pa., June 15. 1852.

Seth's Pillars (Vol. v., p. 609.). — In reply to the Query of ANON., I beg to inform him that this is a well-known oriental tradition, noticed by many writers. I may, in the first instance, refer him to Josephus's *Jewish Antiq.*, bk. i. ch. ii. 3.

Mention is also made of these pillars in some of the extracts from oriental writers contained in the appendix to the second volume of Colonel Vyse's valuable work on the *Pyramids of Egypt.*

In two ancient MSS. in the British Museum (Lansd. 98. No. 48., and Harl. 1942.), purporting to be a history of *The Beginning and Foundation of the worthy Craft of Masonry*, an account of the legend connected with these pillars will be found.

I possess a copy of the latter of these documents, written in a hand of the last century, but refrain from trespassing upon your valuable space with any lengthy extracts. It may be sufficient to state that the erection of the pillars (which Josephus attributes to the *children* of Seth) is here ascribed to the four children of Lamech, viz. Jabal, Jubal, Tubal-Cain, and Naamah. It then proceeds:

"These children knew well that God would take vengeance for sin, either by fire or water; wherefore they wrote their sciences that they had found out on two pillars, that they might be found after Noah's flood.

"One of the pillars was marble, which will not burn with any fire, and the other pillar or stone was called *Laternes* [in the other MS. *Latres*], which will not drown in any water."

The discovery of one of the pillars by Hermes Trismegistus after the Deluge is then narrated, together with an account of his supposed inventions.

Your correspondent will also find the contents of this MS. noticed in the preface to Mr. Halliwell's curious work on *The Early History of Freemasonry in England.*

Allow me to conclude with a Query.—What is the meaning and derivation of the word *latres* or *laternes*, of which material one of the pillars is said to have been formed? LEICESTRIENSIS.

Paget Family (Vol. iv., p. 133.; Vol. v. pp. 66. 280. 327. 381.).—The following extract from Harl. MSS., 1476, p. 178., may be interesting to your correspondents CRANMORE and EDWARD FOSS:—

"Godfrye Maydwell = Anne, d. of James Paget, one of the Barons of the Excheq.
of Londo., 3 son, liuing a° 1634.

Katherine. Anne Mary."

The above is "Under the hand of W^m. Camden, Clar. King of Armes." TEE BEE.

Dictionnaire Bibliographique (Vol. vi., p. 35.).— The authorship of the *Dictionnaire Bibliographique, ou Nouveau Manuel du Libraire et de l'Amateur de Livres, par M. P*****.*, printed at Paris in 1824, is assigned by Brunet (in his *Manuel du Libraire*, tom. v. p. 686., Paris, 1844) to M. Psaume. TYRO.

Dublin.

Blindman's Holiday (Vol. v., p. 587.). — Has not Dr. Pegge made a mountain of a molehill? At "the hour when one can no longer see" every one is *pro temp.* a blind man, and keeps holiday accordingly. A. A. D

"*De Laudibus Sanctæ Crucis*" (Vol. vi., pp. 9. 61.).—P. B. is correct in his answer to HUGO concerning this work, but seems not to be acquainted

with the last reprint of it. Rhabanus Maurus was archbishop of Mayence in 847. The editions of his work *De Laudibus Sanctæ Crucis* of 1503 and 1606 are mentioned by P. B.: a third edition of the archbishop's poem may be found in his complete works, in folio, published at Cologne, A.D. 1626, vol. i. pp. 273—337. The latest edition of the poem is one that has just issued from the press of Pönicke and Son, of Leipsic, under the editorship of Adolphus Henze. It is now on sale by Franz Thimm, New Bond Street.

The work consists of a series of anagrams, acrostics, and other literary puzzles of most intricate character, forming the shape of the cross in every possible variety of pattern, wrought, without injury to the sense, into the framework of a number of poems. The work is a curiosity of literary ingenuity and typographical excellence; so much so, that no one can appreciate the difficulty of the task without an examination of the work.

CEYREP.

The Woodruff (Vol. v., p. 469.). — The "small Woodruff" here alluded to, and called *Asperula cynanchica*, must be the *sweet* Woodruff, *Asperula odorata*. The former has no particular smell, and the flowers and leaves are both so very diminutive, that it would be of no use in adorning churches. The English name is not Woodruff, but "Quinsy-wort." E. J. M.

Hydrophobia (Vol. v., p. 10.). — Your correspondent INDAGATOR is not the only boy who has been horrified at the accounts related of the smothering of hydrophobic patients. Is there such a disease clearly deducible from the bite of a dog? We know that lock-jaw following wounds in the tendons is not uncommon, and I think it probable that may have been mistaken for it. Be it as it may, I spent 1810—12 at Guy's Hospital, and never heard the disease of hydrophobia mentioned. Drs. Babington and James Curry never alluded to it in their lectures; nor was there even a report during that period of the admission of any patient so suffering. I have been since forty years in practice; I have never seen nor heard of a case, nor, in spite of persevering inquiry, have I found any person who could adduce an instance of it. I have long looked at it as a fabulous tale. In the convulsions consequent upon *traumatic tetanus* it is possible that, in the restraint to which patients may have been subjected, smothering has occurred. I have met with no case of deliberate suffocation in my medical reading. JAMES CORNISH.

Battle of Alfred the Great with the Danes (Vol. vi., p. 10.). — If your correspondent J. S. will refer to Lingard (*History of England*, vol. i. p. 249.), he will find that this battle did not take place in Hampshire, but at Iceglea ("grata salicis planities juxta silvam," *St. Neot's Life*, p. 335.), supposed to be Leigh, not far from Westbury, Wilts, or, as the position was afterwards changed, on the eminence of Ethandune, supposed to be Bratton Hill, near Eddingdon, in the same county.

R. J. A.

Bosherston, Pembroke.

Mummies of Ecclesiastics (Vol. vi., p. 53.). — These mummies are to be seen in the church at Kreutzberg, about a mile and a half from Bonn, on the Rhine. The church was formerly attached to a convent of Servites. VIATOR.

There are some forty or fifty dry bodies, such as A. A. refers to, under the church of St. Michael at Bordeaux. (See Murray's *Handbook for France*.)

B. R. I.

Can a Man baptize himself? (Vol. vi., p. 36.). — Surely the obvious reply to this question is, that he cannot do so. Not being in Christian fellowship before baptism, he would not be in a condition to administer a Christian sacrament.

The habit of altering the words when the minister receives the bread and wine at the sacrament of the Lord's Supper from his own hands, is not universal, nor practised, perhaps, by those of the clergy whose example would be most looked to. There would not seem to be any *authority* for such alteration. ALFRED GATTY.

Eton Montem (Vol. vi., p. 63.). — I agree with DR. RIMBAULT, that the Eton Montem may have been derived from the ceremony of the Boy-Bishop; but we possess no certain data as to their identity. Perhaps some of your readers may be able to throw more light on the subject; and I would suggest the expediency of a reference to the indices of Cole's MSS. in the British Museum, and Cambridge University libraries, it being highly probable that from his long connexion with Eton and King's Colleges, he may have recorded some particulars as to the origin of these celebrities. Meanwhile, I am enabled to fix the exact date of the alteration of the time for holding the Montem from the winter to the summer season. The change took place on Whit Tuesday, 1758; and is pointedly alluded to in a copy of Latin verses preserved in the *Musæ Etonenses*, vol. i. p. 60., edition 1795, and written by Benjamin Heath, afterwards Fellow of the College. As captain of the school, he was entitled to the proceeds of the Montem, or *the salt*, as it was called; he was also expected to produce an exercise, the subject of which has always been "Pro More et Monte." The following lines will be sufficient to prove my assertion, but the whole poem is well worth perusal.

"Ut mihi *more novo* Montis celebrare triumphum,
Fas sit, et optato figere signa jugo,
Te supplex te rite colo, quo præside nostra,
Lætior *æstivo tempore* pompa nitet."

BRAYBROOKE.

Haberdasher (Vol. vi., p. 17.). — Minshew derives it from *Habt ihr das*, Teut. Possibly the real derivation is *berdash*, an old English neck-dress, whence a seller of this article was called a *berdasher* or *haberdasher*. R. J. A.

Burials in Woollen (Vol. v., pp. 414. 542., Vol. vi., p. 58.). — H. W.'s quotation of Pope's distich,—

> "Odious! *in woollen!* 'twould a saint provoke,
> Were the last words which poor Narcissa spoke,"

seems to require the addition of the date. Narcissa (Mrs. Oldfield the actress), died in 1731, and Pope's *Essay* was published in 1734. Mrs. Oldfield escaped the "woollen," and was really "buried in Westminster Abbey in a Brussels lace head-dress; a Holland shift with tucker, and double ruffles of the same lace; and a pair of new kid gloves."—*Gent. Mag.*, March, 1731. C.

In reference to this subject, the parish register of Bretforton, Worcestershire, has the following entry:

> "Here begins the register book of all and every person that have been buried in the parish of Bretforton, according to act of parliament entitled 'An Act for burying in woollen only since the 1st of August, 1678.'"

I have seen many of the parochial registers in this county, but none of them contain the affidavits alluded to. J. NOAKE.

Worcester.

Slums (Vol. iii., pp. 224. 284.). — Your correspondent D. Q. is certainly in error in supposing that *slums* is an Americanism. I never heard the word used in this country, either in the Atlantic or the Western States. Not one American in ten thousand could form any idea what *back slums* meant, were he to hear it in conversation. We occasionally meet with the expression in English books, but know not what it means. UNEDA.

Philadelphia, Pa., June 15. 1852.

Fairfax Family Mansion (Vol. v., p. 490.). — There is probably no family reason for the disuse of the strait old-fashioned entrance. I have seen the same practice in twenty other places. When the strait avenue went out of fashion, a winding, and, as it was thought, more natural and park-like line of approach was adopted. Sometimes the old gates were removed altogether; sometimes they remained, but were never opened. I think this style of strait avenues and iron gates is rather coming in again, with the terraces and parterres. C.

Gospel Trees (Vol. v., pp. 157. 209. 306. 444. 570.).—I have a venerable silver fir-tree (west coast of Argyleshire), which, although not called a "Gospel tree," was, before the existence of the parish church, hallowed by having its large bole used as a pulpit for the minister, and its extensive shade, as a canopy under which the people listened to the preaching of the Gospel. There is nothing apocryphal about this: it was done in my father's time. On wet Sundays the people assembled in the mansion house.

I may mention that tradition assigns a less holy ancient (possibly apocryphal) history to this tree, whose shape, by the way, is exquisitely adapted to the alleged purpose. The lairds, so it is said, were wont to suspend their refractory vassals on the branches. Hence it is affectionately called "the Lairds' tree." You are no doubt aware, that, in the glorious feudal times, the lairds exercised the power of life and death over their own people, as well as over all others under their ban, and within their reach: a noble privilege which, alas! has long ago yielded to the baying of the many-mouthed *novarum rerum cupidi*. W. C.

Maturin Laurent (Vol. vi., p. 11.).—The anonymous but too well-known author of the *Compère Mathieu*, and several other publications of the same loose class, was Henry Joseph, Abbé *du Laurens* — of whom, and of his works, the less said the better. C.

Flemish Clothiers in Wales (Vol. v., p. 36.). — Your correspondent may wish to learn, that the Flemish Clothiers, or such traces as are left, are to be found in Pembrokeshire: — a colony of Flemings landed there in the reign of Henry I., and brought over their woollen manufactures; — that the Castle of Haverford West is said to have been inhabited by them; there is also a road called the "Flemish Way," yet existing; — that here as well as in the neighbourhood of Milford Haven, and throughout a great part of this county (Pembroke), traces of the manners and appearances yet remain: both sexes wore a short cloak called by them a "Gawr Wittle," similar to that worn by the early Flemings; — that the customs of some of these Welsh to the Flemish, is also noticed in a work entitled Barber's *Tour through South Wales*, 8vo. 1803. C. G.

Paddington.

Curious Mistranslation (Vol. vi., p. 51.).—P. T. misses the point of Mr. Dickens's humour. The Frenchman is designedly made to mistranslate "sabots." QUIZ.

Seal of Mary Queen of Scots (Vol. vi., p. 36.).— E. A. S. is mistaken in supposing his seal "the original," I have one answering his description in a box with a printed label, "Queen Mary's Signet Ring, from the Collection of the late Earl of Buchan." Device, quarterly, the arms of England, France, Ireland, and Scotland; the shield surmounted by a crown, and between the initials M. R. Surely the original (judging from arms and initials) belonged to Mary of Modena, wife of James II. METAOUO.

Transmutation of Species (Vol. vi., p. 7.). — On ground where sheep have been folded in Australia, a shrubby plant, unknown elsewhere in the country, as far as my observation and inquiries have extended, springs up luxuriantly. I have also remarked that in a gum-tree (*Eucalyptus*) forest, after a severe bush fire, *mimosas* appear in abundance where there were none before. On a Scotch moor, too, after a fire sufficiently strong to destroy the roots of the heather, clover invariably appears.

Transmutation of species, if it be a fact as recorded by MANSFIELD INGLEBY in "N. & Q.," or some analogous principle, might account for these changes.

I wish to know if it would be possible to place seeds in the earth sufficiently near the surface to be acted upon by manure in the way I have alluded to, so that they shall neither germinate nor die. W. C.

Trochilus and Crocodile (Vol. vi., p. 75.) — In reply to the Query of S. L. P., I beg to quote the following extract from a very interesting little work, the *Book of Zoology*, by James H. Fennell (1839):

"The tongue of the crocodile is not sufficiently moveable to allow of its removing anything which may stick against the roof of its mouth; and its front legs are too stiff, and much too short, to be used for that purpose. At St. Domingo, and in Egypt, the crocodile is greatly annoyed by swarms of muskitoes, or gnats, which enter its mouth in such numbers that the roof of it, which is of a bright yellow throughout, is covered with them, arranged side by side. All these sucking insects thrust their trunks into the orifices of the numerous glands in its mouth, and torment it so much that it would die in consequence, if God had not ordained that another creature should assist it. The crocodile opens its immense mouth, and a little bird of the *plover* kind, very common by the water side, hops fearlessly into it, and devours the insects sticking to its roof. The crocodile is grateful for the services of the bird, and is careful to do it no harm. Herodotus, more than two thousand years ago, and Pliny, about seventeen hundred years ago, mentioned this singular fact, which in modern times has been observed by Hasselquist and Descourtils."

STEPHEN BEAUCHAMP.

Harefield.

"*Salt as Fire*" (Vol. vi., p. 53.). — Probably from the Roman custom of throwing meal and salt (the *mola*) into the fire at sacrifices:

"Cum farre pio et saliente micâ."

HORACE.

Dutch Chronicle of the World (Vol. v., p. 58.). — I possess the work referred to by MR. JOHN FENTON, which is not Dutch, but German. The engravings are very spirited. The engraved title is, *Joh. Lud. Gottfridi Historische Chronica der Vier Monarchien von Erschaffung der Welt biss uff unsere Zeiten, mitt Kupfferstücker gezieret durch Matthæum Merianum.* It is printed at Frankfort, 1632. W. G.

Aldress (Vol. v., p. 582.). — In Hedon Church, Yorkshire, is an inscription announcing that a particular seat is set apart for the *alderwomen*. W. G.

Oh! go from the Window (Vol. vi., p. 75.). — If your correspondent, a septuagenarian, will refer to Dyce's edition of *Beaumont and Fletcher*, vol. ii. p. 193., "The Knight of the Burning Pestle," Act III. Scene 5., he will probably learn as much on the subject of his inquiry, as from any other source, though the information will perhaps be deemed very unsatisfactory. F. B-w.

Heywood Arms (Vol. vi., p. 75.). — R. W. C. inquires what authority there is for attributing to the family of Heywood the following coat: *a chevron between three martlets.* He should have given the blazoning, which would have admitted of a more positive answer; as it is, however, I can inform him that, of the numerous coats belonging to that name, not one bears the remotest resemblance to that given above; but *az. a chevron engrailed between three martlets or* belongs to the name of Holywood. H. C. K.

Curfew (Vol. vi., p. 53.). — In your last, MR. SANSOM quotes from my *Worcester in Olden Times*, a passage to the effect that the institution of the curfew did not originate with the Conqueror; and thereupon inquires: "What historical notices are there of a curfew prior to the Conquest;" and "At what places on the continent, besides Vienna, has the custom been ascertained to prevail?"

There is no evidence to show that the custom originated with the Conqueror; but that it was not a badge of infamy is clear from the fact that the law was of equal obligation upon the foreign nobles of the court as upon the Saxon serfs. Henry, in his *History of Britain*, says there is sufficient evidence that the custom prevailed in most of the countries of Europe at the time of the Conquest, the intent being merely to prevent the great number of fires which were constantly occurring when the houses were built of wood. (See also Bohn's edition of Brand, vol. ii., p. 220.) J. NOAKE.

Worcester.

Burial on the North Side of Churches (Vol. iv., *passim*). — Should not the alleged custom of avoiding burial on the north side of a church be rather attributed to the dislike to lie alone in death; to the wish to sleep near the accustomed path to church; to rest where the eyes of those who have been loved in life shall fall upon our tombs as they move to their accustomed seats in the house of prayer?

In small churches, where there is but one entrance, we usually, though by no means invariably, find the door in the south side; and thus the

north becomes the "back of the church," a portion of the sacred ground which is rarely visited, and which is therefore shunned. In the church of Oystermouth, in Gower, the entrance is in the north side, and on that side the graves lie thickly gathered. A very few besprinkle the ground to the east and west, and on the south there is not one. In the chapel-of-ease of Taliaris, in the parish of Llandilo Vawr, in Carmarthenshire, the entrance is in the west side of the church. The greater number of the graves are on the west side and north sides, a few lie to the south, but not one is on the eastern side. I could name similar cases, but prefer not speaking from memory where I cannot be certain that there are *not any* graves on the side without an entrance.

In town churches we very usually find several entrances, and I cannot think that the tombs found on every side of such churches are to be *entirely* attributed to the greater demand for room.

SELEUCUS.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Rev. T. K. Arnold has added another to the many excellent educational works for which he has earned the gratitude both of teachers and learners. The *Anticleptic Gradus, founded on Quicherat's Thesaurus Poeticus Linguæ Latinæ*, has for its main object the giving the pupil all the help, and more than the help, that the old Gradus afforded him; but to supply this help in the form of materials to be worked up by himself, not in the concrete state of ready made lines and portions of lines, but in the shape of various expressions and phrases from the best authors; which, requiring the student to exercise his taste and add to his stock of poetical ideas, oblige him at the same time to use his own powers more or less upon the matter presented to him. It is in this that the *anticleptic* (or *anti-pilfering*) character of this new Gradus consists. The old one is a regular *crib*, to use a well-known term. We may add, that while the careful selection which has been made by the editor, not only of words, which though not really synonymous, are so nearly related in meaning that one may occasionally be used for the other, but also of epithets, the judicious use of which is so great a feature in Latin poetry, makes the *Anticleptic Gradus* one of peculiar value, the separate notice which is given in it of each meaning of the word treated, makes the work a sufficient Latin Dictionary for the best Latin poets.

The Artificial Production of Fish, by Piscarius, narrates in twenty-four pages the remarkable success which has attended the endeavours of two humble fishermen, named Gehin and Remy, of an obscure village called La Bresse, in the Department of the Vosges in France, in stocking the rivers of that country with *millions* of trouts. When we remember how many of our own rivers have been thinned of fish, and see how simple are the means necessary to refill them, and so supply abundance of wholesome food, we cannot too strongly recommend this little tract to general attention.

The Gold Colonies of Australia, comprising their History, Territorial Divisions, Produce, and Capabilities; also ample Notices of the Gold Mines, and how to get to them, with every Advice to Emigrants, by G. Butler Earp. *With a Map.* What wonder it is that with the present excitement on the subject of the Gold Fields, the publisher of this useful little volume is enabled to announce the fact of sixteen thousand copies having been sold within ten days of publication

Amis et Amiles und Jourdains de Blaivies, Zeoei altfranzösische Heldengedichte des Kerkingischen Sagenkreises. Nach der Pariser Handschrift zum ersten Male herausgegeben von Dr. Conrad Hofmann. Such of our readers as are interested in the History of Fiction, or of the Literature of the Middle Ages, will thank us for calling their attention to this very ably edited work. The story of Amis and Amiles is one of the most popular of its class, and exists in almost all the languages of Europe. The English version is preserved in Weber, and the entire French text is here presented to us for the first time. The Chanson of *Jourdains de Blaivies*, which Dr. Hofmann regards as a work of higher poetical character, is printed by him from the same MS.

We have received from Messrs. Williams and Norgate a prospectus of the long looked for work of the late M. Langlois on the *Danses des Morts*. The work, which was left unfinished by this accomplished artist and antiquary, has been completed by the labours of MM. André Pottier and A. Baudry, and is rendered still more valuable by a letter upon the subject from M. C. Leber, and another by Depping.

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ECKHEL'S DOCTRINA NUMORUM. Vol. VIII.
THE NEW UNIVERSAL MAGAZINE. Vol. VI. 1784. London: Printed for Hodges, by Crowder and Woodgate.
THE LITERARY MISCELLANY. Vols. VI. VII. VIII. IX. XIII. XIV. and XV. Stourport, 1812.
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Honorary Member of the Royal Irish Academy, and of the Royal Society of Literature, &c.

THE ILLUSTRATIONS BY AND UNDER THE DIRECTION OF
F. W. FAIRHOLT, ESQ., F.S.A.,

The preparation of this work has occupied my earnest attention for nearly twelve years; my object being to bring together, from the stores of Elizabethan literature, art, or science, whatever really tends to illustrate the pages of the great poet of the world, in the full conviction there yet remains room for one comprehensive edition which shall answer the requirements of the student and zealous inquirer. Granting that the general spirit of Shakespeare may be appreciated without the assistance of lengthened commentary, it cannot be denied there is much which is obscure to the modern reader,—numerous allusions to the literature, manners, and phraseology of the times which require explanation and careful discussion.

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We now proceed to speak of the mode of circulation; and in anxiously considering this subject, have been careful to bear in mind the obligations due to the original subscribers of so expensive a work, as well as the necessity of the large expenditure being reimbursed, to say nothing of an adequate return for the literary labour,—the attainment of which is more than problematical, as it would be incompatible with any arrangement which secured the permanency of a high price. Now, it is a well-known fact that no literary or artistic work maintains its original value unless the impression is strictly limited; and it is proposed to adopt this course on the present occasion. The Editor, therefore, pledges himself to limit the number of copies to "one hundred and fifty," under the following conditions:—

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The Editor has been anxious thus to state at some length the considerations which have urged him to limit the impression of the work so strictly; for however willing, on many accounts, to seek a more extensive circulation, he could not bring himself personally to ask for support without taking every means to ensure, in their fullest extent, the interests of those who are inclined to encourage an arduous undertaking of this kind. The risk, moreover, was too great to venture the publication in the ordinary way; and he was, therefore, compelled either to abandon the hope of printing his materials, or to appeal to the select few likely to understand the merits of the design.

To those few, the Editor hopes he may, without arrogance, avow the design of offering the most copious edition of Shakespeare ever printed, and one of the most important series of volumes that could be placed in an English library.

It is due to the curators and possessors of the chief Shakesperian collections to acknowledge, with gratitude, the readiness with which they have given or promised every facility for the purposes of this undertaking; and, in addition to the sources accessible to my predecessors, the literary treasures of a bibliographical friend, who possesses the finest private collection of early quarto Shakespeares in the world, will be available for the first time in the preparation of the present edition. The completeness, however, of my own library, in the department of *Shakesperiana*, renders me to some extent independent of other repositories, having purchased, for several years, every work on the subject which has occurred for sale, which was not procurable in public libraries. The expense incurred would appear unreasonable to those who were not conversant with the prices realized for dramatic rarities; two tracts alone having cost me upwards of 100*l.*, and several others averaging very large prices; a circumstance only alluded to for the purpose of remarking that no exertions have been spared in the collection of my materials.

In conclusion, I am sanguine this long-cherished design should not, will not, fail for want of appreciation. The works of Shakespeare, the greatest of all uninspired authors, should surely be accorded, in one edition at least, by the reading of the student and the pencil of the archæological draughtsman. In one edition, let every source of useful illustration be explored and rendered accessible to the student and the future editor; and even if there be something redundant, much will remain suggestive of familiar explanations of obscurities and more popular uses.

It must be observed that if the demand for this edition should exceed the narrow limits assigned to the impression, as the Editor has every reason to consider will be the case from the somewhat unexpected number of applications already received from the single advertisement in this Journal, he must reserve a right of selection, especially with regard to all libraries of a permanent character. As the undertaking will be carried on, as it has been conceived, without any commercial views, no inducement shall be permitted to influence an alteration in the limit above mentioned.

All communications or suggestions respecting this work should be addressed to Mr. Halliwell, Avenue Lodge, Brixton Hill, Surrey.

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FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

VOL. VI.—No. 145.] SATURDAY, AUGUST 7. 1852. { Price Fourpence. Stamped Edition, 5*d*.

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Notes.

COLERIDGE: LETTERS TO LAMB, AND NOTES ON SAMUEL DANIEL'S POEMS.

[We are indebted to the kindness of Mr. William Hazlitt for the loan of a copy of *The Poetical Works of Mr. Samuel Daniel, Author of the English History* (2 vols. 12mo. 1718), which had formerly belonged to Charles Lamb: and from the second volume of which we transcribe the following characteristic Letters from Coleridge to Lamb; and his admirable and interesting notes upon a poet who is not nearly so well known as he deserves to be.]

The first is written on the first fly-leaf of vol. ii.:

"Tuesday, Feb. 10th, 1808 (10th or 9th).

"Dear Charles,

"I think more highly, far more, of the 'Civil Wars' than You seemed to do on Monday night, Feb. 9th, 1808. The verse does not tease me; and all the while I am reading it, I cannot but fancy a plain England-loving English Country Gentleman, with only some dozen books in his whole library, and at a time when a 'Mercury' or 'Intelligencer' was seen by him once in a month or two, making this his newspaper and political Bible at the same time, and reading it so often as to store his memory with its aphorisms. Conceive a good man of that kind, diffident and passive, yet *rather* inclined to Jacobitism; seeing the reasons of the Revolutionary Party, yet by disposition and old principles leaning, in quiet nods and sighs, at his own parlour fire, to the hereditary right—(and of these characters there must have been many)—and then read this poem, assuming in your heart his character—conceive how grave he would look, and what pleasure there would be, what unconscious, harmless, humble self-conceit, self-compliment in his gravity: how wise he would feel himself, and yet after all how forbearing. How much calmed by that most calming reflection (when it is really the mind's own reflection). Ay, it was just so in Henry VI.'s time, always the same passions at work, &c. Have I improved thy Book—or wilt thou like it the better therefore? But I have done as I would gladly be done by—thee at least.

"S. T. COLERIDGE."

On second fly-leaf Coleridge has noted, "Vol. v. p. 217., a fine stanza."

The following is the stanza referred to:

"Whilst Talbot (whose fresh Ardor having got
A marvellous Advantage of his Years),
Carries his unfelt Age as if forgot,
Whirling about where any Need appears.
His Hand, his Eye, his Wits all present, wrought
The Function of the Glorious Part he bears:
Now urging here, now cheering there, he flies:
Unlocks the thickest Troops, where most
Force lies."

And to it Coleridge has appended the following note:—

"What is there in description superior even in Shakspeare? Only that Shakspeare would have given one of his *Glows* to the first line, and flattered the mountain Top with his surer Eye—instead of that poor—

"A marvellous advantage of his years."

But this, however, is Daniel—and he must not be read piecemeal. Even by leaving off, and looking at a stanza by itself, I find the loss.

"S. T. Coleridge."

"O Charles! I am *very*, very ill. Vixi."

"Second Letter—five hours after the first.

"Dear Charles,

"You must read over these 'Civil Wars' again. We both know what a *mood* is. And the genial mood will, it shall, come for my sober-minded Daniel. He was a Tutor and a sort of Steward in a noble Family in which Form was religiously observed, and Religion formally; and yet there was such warm blood and mighty muscle of substance within, that the moulding Irons did not dispel, tho' they stiffened the vital man within. Daniel caught and recommunicated the Spirit of the great Countess of Pembroke, the glory of the North; he formed her mind, and her mind inspirited him. Gravely sober in all ordinary affairs, and not easily excited by any—yet there is one, on which his Blood boils—whenever he speaks of English valour exerted against a foreign Enemy. Do read over—but some evening when we are quite comfortable at your fire-side—and oh! where shall I ever be, if I am not so there—that is the last Altar on the horns of which my old Feelings hang, but alas! listen and tremble. Nonsense!—well! I will read it to You and Mary. The 205, 206, and 207th page; and above all, that 93rd stanza; and in a different style the 98th stanza, p. 208.; and what an image in 107, p. 211. Thousands even of educated men would become more sensible, fitter to be members of Parliament or ministers, by reading Daniel—and even those few who, *quoad intellectum*, only gain refreshment of notions already their own, must become better Englishmen. O, if it be not too late, write a kind note about him. S. T. Coleridge."

On the fourth fly-leaf he has written,—

"Is it from any hobby-horsical love of our old writers (and of such a passion respecting Chaucer, Spenser, and Ben Jonson, I have occasionally seen glaring proofs in one the string of whose shoe I am not worthy to unloose), or is it a real Beauty, the interspersion I mean (in stanza poems) of rhymes from polysyllables—such as Eminence, Obedience, Reverence. To my ear they convey not only a relief from variety, but a sweetness as of repose—and the Understanding they gratify by reconciling Verse with the whole wide extent of good Sense. Without being distinctly conscious of such a notion, having it rather than reflecting it, (for one may think in the same way as one may see and hear), I seem to be made to know that I need have no fear; that there is nothing excellent in itself which the Poet cannot express accurately and naturally, nay no good word."

SHROPSHIRE BALLAD.

In no collection of ballads to which I have access does the following appear. It exists in my memory only in a mutilated state. I forward it with the hope that some one among your numerous readers may be able to supply the missing part, which is evidently the commencement of it.

The hero is supposed to have been a journey: on his return the following scene occurs:

"I went into the stable,
To see what I could see;
I saw three gentlemen's horses,
By one, by two, by three;
I called to my loving wife,
'Coming, sir,' says she.
'What meaneth these three horses here,
Without the leave of me?'
'You old fool! you blind fool!
Can't you—won't you see?
They are three milking-cows, that
My mother sent to me.'
'Odds bobs! here's fun!
Milking-cows with saddles on!
The likes I never see:
I cannot go a mile from home,
But a cuckold I must be!'

"I went into the parlour,
To see what I could see;
I saw there three gentlemen,
By one, by two, by three;
I called to my loving wife,
'Coming, sir,' said she.
'What bringeth these three gentlemen here,
Without the leave of me?'
'You old fool! you blind fool!
Can't you—won't you see?

They are three milking-maids, that
My mother sent to me.'
'Odds bobs! here's fun!
Milking-maids with breeches on!
The likes I never see.
I cannot go a mile from home,
But a cuckold I must be!'"

The unhappy husband next wanders into the pantry, and discovers "three pairs of hunting-boots," which his spouse declares are

"'Milking-churns, which
My mother sent to me.'
'Odds bobs! here's fun!
Milking-churns with spurs on!
The likes I never see.
I cannot go a mile from home,
But a cuckold I must be!'"

The gentlemen's coats, discovered in the kitchen, are next disposed of; but here my memory fails me. I have a dim recollection of a winding-up verse, in which the "Milking-cows with saddles on," the "Milking-maids with breeches on," and all the other bones of contention mentioned in the ballad, are figured. I should feel obliged by a reference to where this ancient ballad may be found. Has any collection of Shropshire songs and ballads ever been printed? Many are the curious "tales of warlike deeds" shrined in verse, with which the long nights are whiled away in this county. A rich harvest yet remains to be gathered, particularly on Folk Lore. I may, perhaps, send you shortly extracts from my "Note Book" upon this subject. R. C. Warde.

Kidderminster.

COWLEY AND GRAY, NO. IV.

(Vol. iv., pp. 204. 252. 465.)

The three former communications received from me on the subject of "Gray and Cowley" were written in complete unconsciousness of the amount of learned labour and research ably and judiciously expended upon Gray's *Poems* by Mr. Mitford. I therefore most gladly withdraw any remarks I may have made as to the necessity of another edition, with parallel passages; for I do not think we have a better and more satisfactorily executed volume in our language than Mr. Pickering's Aldine edition of Gray. And I must also thank your correspondent K. S. for reminding me of the Eton edition, which I will get as speedily as possible. However, as the few unconnected remarks I have already made, or am now about to make, do not appear to have been anticipated, I will still ramble on in my own incoherent way, and not hold myself responsible for anything that the learning and diligence of others may have collected. Indeed, I set out with the intention of comparing *Gray* with *Cowley*, in some few passages, and with Cowley alone; for I never could have entered upon the wide field of Gray's similarities to other poets in *general*, within the narrow and otherwise well-occupied columns of the "N. & Q."

Disraeli, in his *Curiosities of Literature*, "Poetical Imitations and Similarities," vol. ii., London, 1824, seems to think the connexion between the sublime and the ridiculous to be so close, that Gray borrowed his description of the *hair* and *beard* of his bard from the memorable description of Hudibras:

"This *hairy meteor* did denounce
The fall of sceptres and of crowns," &c.
Part i. cant. i. 247.

Butler used the same comparison again in the Cobler and Vicar of Bray, to which the learned notes of Dr. Zachary Grey's edition refer me:

"A grisly *meteor* on his face," &c.

I do not know whether any one has ever suggested Thomas Tickell's "Imitation of the Prophecy of Nereus," from Horace, as something not quite unknown to Gray:

"On Perth's bleak hills he chanc'd to spy
An aged wizard six foot high,
With *bristled hair and visage blighted*,
Wall-eyed, bare-haunched, and *second-sighted*.
The grisly sage, in thought profound,
Beheld the chief with back so round,
Then roll'd his eye-balls to and fro
O'er his paternal hills of snow,
And into these tremendous speeches
Broke forth the prophet without breeches," &c.

However, I feel quite justified in my former assertion, that Gray was alluding to *hair*, and not to a *standard*, and in having given a reference or two which any one who doubted the fact of such an allusion being common might investigate for himself. The occurrence of the word *loose* in the couplet of Gray, and also in that of Cowley, seems at least singular, if Gray knew nothing of Cowley's description.

The same idea is found in a passage of Nonnus (*Dionysiacks*, lib. ii. p. 43., Antverpiæ, 1569), but it is too long to give at full length; and we must not forget the seventh book of Tasso's *Jerusalem Delivered*, even as translated by Hoole, line 581:

"As shaking terrors from his blazing *hair*,
A sanguine *comet* gleams through dusky air
To ruin states and dire diseases spread,
And baleful light on purple tyrants shed.
So flam'd the chief in arms, and sparkling ire
He roll'd his eyes, suffus'd with blood and fire."

I will now only add the Poet-Bishop to a list which might be indefinitely multiplied, by referring from one book to another:

(sic)
"The stars shall be rent into threds of light,
And scatter'd like the *beards of comets*."
J. Taylor, Sermon i., *Christ's Advent to Judgment*.

"The first regular production of Gray's muse" was a Sapphic ode addressed to Mr. West. The Sapphics were followed in the same letter by some Latin prose and an Alcaic stanza.

We will pass over the Sapphics, for they bear a faint resemblance to some passages already referred to, and extract part of the prose from Mason's edition, vol. i. 134:

"Quicquid enim nugarum ἐπὶ σχολῆς inter ambulandum in palimpsesto scriptitavi, hisce te maxume impertiri visum est, quippe quem probare, quod meum est, aut certe ignoscere solitum probe novi."

A very natural idea, which Cowley had very naturally expressed:

"To him my muse made haste with every strain,
Whilst it was new, and warm yet from the brain.
He lov'd my worthless rhymes, and, like a friend,
Would find out something to commend."
On the Death of Mr. W. Hervey.

Indeed, any one who will read our Cowley's lines on Crashaw and Harvey, will unite with me in the firm conviction that Gray reproduced them both, either in his poems to Mr. West or upon him.

The Alcaic stanza contains the words "Fons lacrymarum," which reminds us of "the sacred source of sympathetic tears" in *The Progress of Poesy*, and which Mr. Wakefield adduces from some imaginary πηγὴ δακρύων in *Æschylus*. Mr. Mitford more correctly refers to Sophocles, *Antiq.* 803.; but at Jeremiah ix. 1. we have, in the Greek, Latin, and English respectively, "πηγὴ δακρύων," "Fons lacrymarum," and "Fountains of tears." Æschylus uses "κλαυμάτων πηγαί," *Agam.* 861.; and Nonnus, "πίδακα δακρυόεσσαν," *Dionysiacks*, lib. xlvi. ad finem. The idea is common in English poetry. Gray also speaks of "The *soft springs* of pity" in his *Agrippina*.

Let us now wander in another direction; and in quoting from Cowley's *Latin Poems* I use Bishop Sprat's edition, London, 1688, 8vo., mentioning the pages, as the lines are not marked:

"The bloom of young desire, and *purple light of love.*"
The Progress of Poesy.

Mr. Mitford has adduced some really beautiful parallels. I shall only venture upon one or two:

"Per me *purpurei* formosum *lumen* honoris
Et niveam illustrat gratia viva cutem."
Cowley, p. 10.

Again:

"Dat vegetum membris habitum, *floremque venustat*
Purpureum majestatis, dat dulcia cordi
Lumina lætitiæ."—*Id.*, p. 300.

Human passions.—Gray, *Ode on the Installation.*
Humana mollitie.—Cowley, *Plantarum*, p. 42.
Humanos mores.—Ditto, p. 48.
Humanæ pietatis.—Ditto, p. 216.
Humani laboris.—Ditto, p. 337.

"Felices animæ gens jam defuncta periclis
Humanis."—Vida's *Christiad.* lib. vi. 270.

"The laughing flowers that round them blow
Drink life and fragrance as they flow."
Ode on the Progress of Poesy.

It seems almost a pity to dissect these marvellously beautiful lines. "Laughing flowers;" "Quid faciat *lætas* segetes."—Virg. *Georgic*, i. 1. "The valleys shall stand so thick with corn that they shall *laugh* and sing."—*Psalm* lxv. 14. "Astrum, quo segetes *gauderunt* frugibus."—Virg. *Ecl.* ix. 48.

"Auram nectaream undequaque fundens,
Nullam præposuisse fertur olim,
Ridenti mihi dulce, dulce olenti."
Cowley, *Plantarum*, p. 178.

"*Drink* life and fragrance as they flow."
"Quæ Fontes Fluviosque *bibunt.*"
Cowley, p. 1.

"Dulcia Flumina *libo.*"—*Id.* p. 12.

"Perpetuumque *bibunt* folia insatiata liquorem."
Id. p. 31.

"Deque venenato flumine *vita bibit.*"—*Id.* p. 34.

"In quibus ipse animus *vitam animamque bibit.*"
Id. p. 46.

Also in the very bold figure:

"O ver! O pulchræ ductor pulcherrime gentis!
O Florum Xerxes innumerabilium?
Quos ego (nam gens est non aversata liquores)
Epotare etiam Flumina posse reor."
Id. 152.

"So does a thirsty land *drink* all the dew of heaven that wets its face."—Bp. J. Taylor, Sermon vi., *The Return of Prayers*, Part. III.

"The earth which *drinketh* in the rain that cometh oft upon it."—*Hebr.* vi. 7.

I cannot refrain from quoting Anacreon:

"Ἡ γῆ μέλαινα πίνει,
Πίνει δὲ δένδρε' αὐτην,
Πίνει δὲ θάλασσα δ' αὔρας,
Ὁ δ' ἥλιος θάλασσαν,
Τὸν δ' ἥλιον σελήνη."—*Ode* xix.

Which is thus translated by Buchanan:

"Et terra sicca *potat*,
Terrasque silva, et aura
Sylvas, et æquor auras,
Et sol *repotat* æquor,
Et luna solem."
Epigramm., lib. i. ad calcem.

Barnes, in his *Life of Anacreon*, adduces the following from Maximilianus Virentius, *Epigr.* lib. iv.:

"Terra parens venis sitientibus *imbibit* imbres;
Tellurem atque imbres arbor alumna *bibit*;
Oceanus salso sparsos *bibit* æquore ventos;
Sol avido oceanum flammeus ore *bibit*.
Solis inardentis radios *bibit* ebria luna;
Rursus et hanc euri, terra, salumque *bibunt*:
Cuncta *bibunt* sursum spirantia, sive deorsum;
Dis Styga, Dii pleno nectar ab ore *bibunt*."

Prefixed to Barnes' edit. of *Anac.* p. lx.: Lond. 1734.

Nonnus too, in his *Dionysiacks*, has a passage quite to our purpose:

"Ἤδη γὰρ ζεφύροιο προάγγελος ἔγγυος ὥρη
σχιζομένων καλύκων δροσεροὺς ἐμέθυσεν ἀήτας·
καὶ λιγυρὴ μερόπεσσι συνέστιος εἴαρι κήρυξ
ὄρθριον ὕπνον ἄμερσε λάλος τρύζουσα χελιδὼν,
ἀρτιφανὴς καὶ γυμνὸν ἀπ' εὐόδμοιο καλύπτρης
εἰαρίναις ἐγέλασσε λελούμενον ἄνθος ἐέρσαις
ζωογόνοις."—Lib. iii. 10.

Let us now come to Gray's "Ode on the Spring," which will abundantly occupy our time for the present:

"Lo! where the rosy bosom'd Hours,
Fair Venus' train, appear,
Disclose the long-expecting flowers,
And wake the purple year!
The Attick warbler pours her throat,
Responsive to the cuckoo's note,
The untaught harmony of spring;
While, whisp'ring pleasure as they fly,
Cool zephyrs through the clear blue sky
Their gather'd fragrance fling."

A hymn by Orpheus thus describes the *Hours*:

"Ὧραι θυγάτερες Θέμιδος καὶ Ζηνὸς ἄνακτος,
Εὐνομίη τε, Δίκη τε, καὶ Εἰρήνη πολύολβε,
Εἰαριναὶ, λειμωνιάδες, πολυάνθεμοι, ἁγναί,
Παντόχροοι, πολύοδμοι, ἐν ἀνθεμοείδεσι πνοιαῖς
Ὧραι ἀεθαλέες, περικυκλάδες, ἡδυπρόσωποι·
Πέπλους ἐννύμεναι δροσεροὺς ἄνθων πολυθρέπτων."

In representing the Hours as "Venus' train," Gray had, most probably, the "Homeric Hymn to Aphrodite" in mind (Hymn E.). It was they who had received Venus as she issued from the foam of the sea, and had introduced her to the immortal gods. Indeed, these graceful beings were her constant attendants; and Theocritus represents them as bringing Adonis also to her. (See *Id.* xv. 102.; and the notes in Ringwood's charming edition: Dublin, 1846.)

In the same passage Theocritus also calls them "μαλακαίποδες ὧραι," and describes them in a manner which will exactly illustrate the "long expecting" flowers of Gray:

"Βάρδισται μακάρων, Ὧραι φίλαι, ἀλλὰ ποθειναὶ
Ἔρχονται, πάντεσσι βροτοῖς αἰεί τι φέροισαι."

Where Mr. Ringwood gives us this comfortable note:

"The impatience of expectation explains the epithet 'Βάρδισται' in the text, as the 'nox longa,' 'dies lenta,' and 'piger annus' of Hor. I. epist. 1. 20, 21."

So in *Romeo and Juliet*, Act III. Sc. 2.;

"So tedious is this day,
As is the night before some festival
To an impatient child, that hath new robes,
And may not wear them."

Compare, too, "tardis . . . . . mensibus," Virg. *Georg.*, i. 32. It cannot be wrong also to compare with this first part of Gray's "Ode" some verses in the most beautiful of all pastorals, the "Song of Solomon:"

"Lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land," &c.—Chap. ii. v. 11.

And again:

"Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out."—Chap. iv. v. 16.

Nonnus calls the *Hours* ῥοδώπιδες ὧραι, lib. xi. p. 210.: Antverpiæ, 1569. But I suppose Gray's epithet is borrowed from Milton. (See Mr. Mitford's note.) Anacreon asks,—

"Τί δ' ἄνευ ῥόδου γένοιτ' ἄν;
Ῥοδοδάκτυλος μὲν Ἠὼς,
Ῥοδοπήχεές τε Νύμφαι,
Ῥοδόχρους τε κ' Ἀφροδίτη
Παρὰ τῶν σοφῶν καλεῖται."

Ode 53. In Rosam.

Cowley is still closer to the point:

"Quicquid hoc mundo superoque pulchrum est
Optat et gaudet *Roseum* vocari,
Hæc puellarum prope summa laus est,
Summa dearum.
Me colit princeps orientis alti
Memnonis mater, similesque nobis
Vel sibi tantum digitos habere
Ducit honori.
Cum dies portu bipatente cœli,
Prodit aurato nitidus triumpho,
Cærulam *nimbis Roseis* plateam
Molliter *Horæ*
Divites spargunt."—*Cowley*, p. 185-6.

"Avertens *Rosea* cervice refulsit."
Æneid, i. 406.

Cum tu, Lydia, Telephi
Cervicem *Roseam*," &c.
Hor. *Carm.* lib. i. 13.

"Now morn her *Rosy* steps in the eastern clime
Advancing, sowed the earth with orient pearl."
Par. Lost, iv. 1.

"To whom the angel with a smile that glow'd
Celestial Rosy red love's proper hue."
Id. viii. 618.

"Crinibus et *Roseis* tenebras aurora fugarat."
Virgil, *Culex*, 43.

"Pulchræ Cypridi sacra *Rosa*."
Milton's *Elegy on Bishop Andrews*, l. 20.

"*Roseam* posthabitam Cypron."
Milton's *Eleg.* i. 84.

"As those smiling things,
Those *Rosal* blushes which her portal strew."
Beaumont's *Psyche*, cant. viii. 154.

We might accumulate similar references *ad infinitum.*

In Buchanan's *Majæ Calendæ*, which may very well be compared with Gray's "Ode on the Spring," we find,—

"Hunc jocus, hunc tenera mensem cum matre Cupido
Vendicat: hunc risus, et sine felle sales:
Hunc hilaris genius, genii et germana voluptas,
Et *pellucentes* gratia picta *sinus.*" — *Eleg.*, lib. i.

Wakefield has some very appropriate remarks and parallels in support of Gray's conformity to ancient mythology in employing Venus, the source of creation and beauty, at the commencement of the spring. I need only refer to his volume, and also to a noble *fragment* attributed to Sophocles, which is quite too long to transcribe in full, but may be found in the editions of his collected works. Cowley also has many of the same thoughts in his grand exordium to the second book of the *Davideis.*

The expression "Attick warbler" has been traced to its source by Mr. Mitford, for so is "Attica aedon" exactly translated. Milton similarly calls the nightingale "chauntress;" and Nonnus "Ἀττθὶς ἀηδών."—*Dionysiacks*, lib. xlvii. ad init.

"Pours her throat" belongs to Pope's "Essay on Man." As Disraeli and Mr. Mitford observe, the word "throat," for the song of a bird, is quite common.

"And heedless, while they strain
Their tuneful *throats.*"
Philips's *Cider*, lib. ii.

The nightingale and cuckoo are likewise connected together in Milton's beautiful "Sonnet to the Nightingale," which Wakefield gives in part; and yet, strange to say, while he eulogises the *fifth* verse in particular as "exquisitely beautiful," he *omits* said verse altogether, and jumps from the fourth to the sixth. It is this:

"Thy liquid notes that close the eye of day."

The word "untaught" belongs to Cowley, as I before remarked in my first letter:

"You curious chanters of the wood,
That warble forth *Dame Nature's* lays."
Sir H. Wotton *On the Queen of Bohemia.*

"While, whisp'ring pleasure as they fly," &c.

Wakefield quotes Milton's glorious description:

"Now *gentle gales,*
Fanning their *odoriferous wings, dispense*
Native perfumes," &c.
Par. Lost, iv. 156., &c.

but does not point out that Milton was indebted to the opening of the *Homeric Hymn to Ceres.* Indeed,—

"Cheered with the grateful smell old Ocean smiles,"

is not far removed from—

"Κηώδει δ' ὀδμὴ πᾶς τ' οὐρανος εὐρὺς ὕπερθεν
Γαῖά τε πᾶσ' ἐγέλασσε καὶ ἁλμυρὸν οἶδμα θαλάσσης."

"What, though the *spicy breezes*
Blow soft o'er Ceylon's isle?"
Bp. Heber.

I must particularly refer to Milton's "Elegy on the Death of Bishop Andrewes," line 40, and to a famous collection of illustrations given in Warton's Notes. We must also remember the old fable of the "Loves of Zephyrus and Flora or Chloris," to which Milton so often alludes. And Cowley:

"Nupsit *odorato Chloris* formosa marito,
Nupsit, et ex illo tempore facta Dea est.
Tunc et Terra ferax, et Cœlum, et Pontus, et Aër,
Publica *lætitiæ* signa dedere suæ.
Nulla erat in toto nubes circumvaga cœlo,
Vel si forsan erat, *picta* decenter erat.
Nullus composito spirabat in aëre ventus,
Aut *hilares* flatu solicitabat aquas.
Vel si forsan erat, *dulces spirabat odores,*
Mulcebatque hilares officiosus aquas."
Plantarum, lib. iii. pp. 137–8.

The passage with which I conclude rather reminds me of the first and third verses of this delightful "Ode to Spring:"

"So have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from their inclosures, and melt with joy, and run in useful channels; and the *flies* do rise again from their little graves in walls, and *dance awhile in the air*, to tell that there is joy within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer."
—Bp. J. Taylor, Sermon xxv., *The Duties of the Tongue.*

Rt.

Warmington.

QUAINT LINES BY ALAIN CHARTIER.

Some years ago the *Athenæum* printed, if I remember correctly, the following French doggerel:

"Quand un cordier cordant
Veut corder une corde,
Trois cordons accordant
A sa corde il accorde;
Si l'un des trois cordons
De la corde décorde,
Le cordon décordant
Fait décorder la corde."

In reading, a few weeks ago, the works of Alain Chartier, I found out the same curious *jeu d'esprit*

with two or three minor differences. Here you have it:

"Quant ung cordant
Veult corder une corde,
En cordant trois cordons
En une corde accorde.
Et si lung des cordons
De la corde descorde,
Le cordon qui descorde
Fait descorder la corde."

The reader who would refer to Alain Chartier's compositions, will find the above lines in the edition of Galliot du Tré, 1529, small 8vo., fo. 340. *versò*. GUSTAVE MASSON.

PARALLEL PASSAGES.

I.

"And many an ante-natal tomb
Where butterflies dream of the life to come."
Shelley's *Sensitive Plant.*

"The sense of flying in our sleep might, he thought, probably be the anticipation or forefeeling of an unevolved power, like an Aurelia's dream of butterfly motion."—Southey, *The Doctor*, vi. 158.

II.

"E'en from out thy slime
The monsters of the deep are form'd."
Byron (to the Ocean), *Childe Harold.*

"Yet monsters from thy large increase we find,
Engender'd in the slime thou leav'st behind."
Dryden, *The Medal.*

III.

"Her lips are like roses, and her mouth much the same,
Like a dish of fresh strawberries smother'd in cream."
"The Boys of Kilkenny," *Songs of Ireland.*
Duffy, 1846.

"Sylla's a mulberry covered with meal."
Quoted (as far as the quoter could recollect)
from Mrs. H. Gray's *Etruria.*

IV.

Things not to be trusted:

"A bright sky,
A smiling master,
The cry of a dog,
A harlot's sorrow."
Howitt's *Literature and Romance of Northern Europe.*

"Grant I may never be so fond
To trust man in his oath or bond,
Or a harlot for her weeping,
Or a dog that seems a-sleeping."
Apemantus' *Grace.* *Timon of Athens.*

The collocation of dogs and harlots in both passages is remarkable.

V.

"Thou must either soar or stoop,
Fall or triumph, stand or droop;
Thou must either serve or govern,
Must be slave or must be sovereign;
Must, in fine, be block or wedge,
Must be anvil or be sledge."
Extracted from a Magazine (Fraser's?) before 1838.

"In this world a man must be either anvil or hammer."
Longfellow's *Hyperion*, b. iv. c. vi.

HARRY LEROY TEMPLE.

FOLK LORE.

Hertfordshire Folk Lore.—Hertfordshire, notwithstanding its proximity to the metropolis, still contains some localities where as yet the schoolmaster is known by tradition only. Consequently, whilst there may be much ignorance to deplore, there is also in those sequestered nooks as trusting a belief in many harmless scientific heresies as Primate Cullen himself could well desire.

For instance; from as true an example of unsophisticated humanity as one might hope to meet with in this prosaic age, a good-natured, garrulous old Benedick, I gathered a fact not perhaps known to every gardener. I was admiring what seemed to me to be a very fine specimen of a herb, with which I was cockney enough not to be very familiar. "That be rosemary, sir," said the worthy cottager; "and they do say that it only grows where the missis is master, and it do grow here like wildfire."

Strolling in the garden of another villager, I saw a mouse, not one of the little devouring animals so abhorred by clean and careful housewives, but a pretty taper-snouted out-door resident, quite as destructive in his habits, lying dead upon one of the paths. No marks of violence were visible upon it, and I was earnestly assured that these mice, whenever they attempt to cross a footpath, always die in the effort. Putting a credulous face upon this piece of information, I was met by the reply, "Ah! you Lunnuners doant know everything; why I've found 'em dead upon the paths scores o' times, and I know they can't get across alive."

During a short visit on Easter Sunday in last year at the house of an aged relative, a widow farmer, close upon her eightieth year, the rain fell copiously for some hours; remarking upon which, the old dame exclaimed, "They do say in these parts

"'A good deal of rain on Easter-day
Gives a crop of good grass, but little good hay;'

and I'm much afear'd it'll be so *to-year*."

Parallels to the above may have a place in the recollection of some of your correspondents in other parts of England. HENRY CAMPKIN.

Reform Club.

Minor Notes.

Curious Epitaph.—Of the many absurd epitaphs that a person curious in such matters may meet with, the following is not among the least:

"To the Memory of JAMES BARKER,
Who died January the 22nd, 1781,
Aged 30 Years:

"O, cruel Death, how cou'd you be so unkind,
To take him before, and leave me behind;
You should have taken both of us if either,
Which would have been more pleasing to the survivor."

St. Philip's churchyard, Birmingham, is the happy place that boasts the possession of this gem of an inscription. T. H. KERSLEY, B.A.

Verses written on the first Leaf of Lady Meath's Bible by Sir Compton Domville:—

"My Lady's too wise to study this Libel,
Or lose all the day in reading the Bible,
But dull hours to pass, when my lord drinks his fill,
She Comedys reads, or plays at Quadrille;
And, if censur'd by us, she may lawfully say,
She is taught to live thus by the Vicar of Bray." *

J. F. F.

Dublin.

"*Blue Bells of Scotland.*"—It is not generally known that this beautiful melody was *composed* by Mrs. Jordan. I have now before me an original printed copy with the following title:

"The Blue Bell of Scotland, a Favorite Ballad as composed and sung by Mrs. Jordan, at the Theatre Royal, Drury Lane. Printed for Rd. Birchall, at his Musical Circulating Library, 140. New Bond Street."

It has no date, but from other sources I find that it may be correctly assigned to the year 1801. The words, which are very nonsensical, relate to the Marquis of Huntly's departure for Holland with the British forces under the command of the gallant Sir Ralph Abercrombie in 1799. In *The New Whim of the Night, or the Town and Country Songster for* 1801, London, C. Sheppard, occurs, p. 74., "Blue Bell of Scotland, sung by Mrs. Jordan," and p. 75., a parody upon it called "Blue Bell of Tothill Fields," whose hero is a convict "gone to Botany Bay." Ritson, in his *North-Country Chorister*, 1803, p. 12., prints a version entitled "The New Highland Lad," with this note:

"This song has been lately introduced upon the stage by Mrs. Jordan, who knew neither the *words* nor the *tune!*"

What can we now think of Ritson's criticism?

EDWARD F. RIMBAULT.

Ancient Mark of Emphasis.—The following note, extracted from *The English Churchman* of Sept. 19, 1851, may not inappropriately be transferred to the "N. & Q.":

"In a toll case, tried at Bedford, Mr. Devon, who was brought from the Record Office to produce some translations from *Domesday Book*, stated in his evidence the singular fact, that in many old manuscripts, when particular emphasis was given to a word, it was customary, instead of underlining it as at the present day, to run the pen completely across the word, in the same manner as we now erase them."

X. P. M.

A Suggestion to Publishers.—I beg to suggest to those who publish reprints of books, that it would add very much to their use if the pagination of the standard editions were retained in the margins of the reprints. If a reader meets with a reference to the volume and page of a work originally published in several volumes, it costs sometimes much time and trouble to hunt out the same in a one-volumed edition. E. STEANE JACKSON.

Queries.

DR. COSIN AND FULLER.

A letter was originally published in the Appendix of Dr. Peter Heylin's *Examen Historicum*, wherein Dr. Cosin defends himself from certain charges brought against him by Fuller in his *Church History*.

In this letter (dated "Paris, April 6, 1658") Cosin thanks his friends in England for their intention to "vindicate him from the injury done," by Mr. Fuller, "no less to truth than to himself," by the passage in his *History:*

"Which," Cosin adds, "I believe he inserted there, as he doth many things besides, upon the false reports and informations of other men; . . . . whereof he is so sensible already himself, that by his own letter directed to me (more than a year since) he offered to make me amends in the next book he writes; but he hath not done it yet. Having never been acquainted with him more than by his books, which have many petulant, light, and indiscreet passages in them, I know not how to trust him; and therefore, if the authors of the intended *Animadversions*, which you mention, will be pleased to do me right, you may assure them there is nothing but truth in this ensuing relation," &c.

Heylin, in his preface to Cosin's letter, takes notice of a rumour, to the effect that the Church historian had a review of his work in hand, "*in which he was resolved to make some fair amends to truth, to correct the errors of his pen, and to make reparation to the injured clergy;*" but he adds, that these reports were "*thought at last to have somewhat in them of design or artifice, to stave off the business*" of the *Animadversions*.

It seems not only due to Cosin, but also desirable for Fuller's credit, that it should be better known than I suppose it to be, that in a subsequent book

* Mr. John Bushe, 1730.

(though not, as Heylin had been led to expect, in a revised edition of the *Church History*), Fuller did actually retract what he had so injuriously said of Dr. Cosin.

In his *Worthies of England* (ed. Lond. 1652, p. 265.) Fuller writes of Cosin, then Bishop of Durham, as follows:

"I must not pass over his constancy in his religion, which rendereth him amiable in the eyes, not of good men only, but with that God with whom there is no variableness nor shadow of changing. It must be confessed that a sort of fond people surmised as if he had once been declining to the Popish persuasion. Thus the dim-sighted complain of the darkness of the room, when, alas! the fault is in their own eyes; and the lame of the unevenness of the floor, when indeed it lieth in their unsound legs. Such were the silly folk (their understandings, the eyes of their mind, being darkened, and their affections, the feet of their soul, made lame by prejudice), who have thus falsely conceited of this worthy Doctor. *However, if anything that I delivered in my* Church History (relating therein a charge drawn up against him for urging of some ceremonies, without inserting his purgation, which he effectually made, clearing himself from the least imputation of any fault), *hath any way augmented this opinion, I humbly crave pardon of him for the same.* Sure I am, were his enemies now his judges (had they the least spark of ingenuity), they must acquit him, if proceeding according to the evidence of his writing, living, disputing."

Fuller then goes on to say how Cosin, while he remained in France, was the "Atlas" of the Church of England, "supporting her doctrines" with his piety and learning, confirming the wavering therein, yea, daily adding proselytes (not of the meanest rank) thereunto, &c.

Has this retractation of Fuller's been noticed in any recent edition of the *Church History?*

J. Sansom.

[This retractation has been noticed in an edition of Fuller's *Church History*, published in 1837, and edited by Mr. James Nichols, author of *Arminianism and Calvinism Compared;* who has also subjoined Fuller's retractation to Bishop Cosin's letter in the new edition of *The Appeal of Injured Innocence;* at the end of which Mr. Nichols adds, "One might have expected a more ample apology than this from such a candid and upright mind as Fuller's: but when it is recollected that his *History of the Worthies of England* was a posthumous work, and that his death was somewhat sudden, we shall cease to blame the worthy old historian."—Ed.]

ENGLISH CATHOLIC VICARS APOSTOLIC, 1625—1689.

Any information as to age, family, or education, with dates, if known, of consecration and death; also names of consecrators and place of consecration, with place of death or burial, of the following: *Richard Smith*, Bishop of Chalcis; *John Leyburn*, *V. S. D.*, Bishop of Adrumetum; *Bonaventure Giffard*, Bishop of Madaura; *James Smith*, Bishop of Callipolis; and *Fr. Philip Ellis*, *V. S. B.*, Bishop of Aureliopolis. The names of what *districts* in England the three latter, Bishops Giffard, Smith, and Ellis, presided over, also solicited. I may mention that my *notitia* contain the following scanty data:—"*R. Smith*, appointed Bishop of Chalcis, and V. A. of England, by brief of Feb. 4, 1625, banished the realm 1629, and died 1658 in France, where he had taken refuge (probably at Douay College). Bishop *Leyburn*, nominated V. A. for all the kingdom of England, and consecrated 1685, subsequently appointed to *London District*, 1688, and sent to Newgate in December of that year. Bishop *Giffard*, nominated V. A. 30th January, 1688, installed President of Magdalen College, Oxford, on death of Bishop Samuel Parker, also sent to Newgate at Revolution, but afterwards liberated, and survived till beginning of 1734, when he died, upwards of ninety years of age, at Hammersmith, and his heart was, according to his directions, sent to Douay College, where he had received his education: he was a *Doctor of the Sorbonne*, and consecrated in the banqueting-house at Whitehall, probably by Bishop Leyburn." "Father *Ellis*, Monk of the Holy Order of St. Benedict, and of the English Congregation, was also consecrated, as well as Bishop *J. Smith* (of whom, however, I have no particulars), in the year 1688, and sent to Newgate with Bishop Leyburn in December, 1688; he was brother to Welbore Ellis, who died Bishop of Meath in Ireland, 1733 (having been previously Bishop of Kildare, 1705—1731), and also to Sir William Ellis, Knt., who went to Ireland as secretary to Richard, Earl of Tyrconnel, Lord-Lieutenant, in 1686, having been previously a puisne judge of the Court of Common Pleas in 1672, afterwards removed, but re-appointed 1679. The family of Ellis had been seated for centuries at Kiddall in Yorkshire." I believe Philip Ellis is mentioned in Wood's *Athen. Oxon.*, but I have not that work to refer to.

What vicars apostolic were nominated after the above four mentioned, or till the year 1750? since when a list of them is given in the "General Clerical Obituary," published in the *Catholic Annual Register*, for the year ended June 30, 1850, of Dolman, London.

A. S. A.

Wuzzeerabad.

MORELL'S BOOK-PLATE.

(Vol. v., p. 604.)

Your correspondent Mr. Hooper gives an interesting account of his acquisition of a copy of *Æschylus*, once the property of Dr. Thomas Morell, and having his book-plate and autograph.

Allow me, as a fellow book-collector, to convey

to him my hearty congratulations as well on his *prize* as on the *price* at which he secured it:

"Non equidem invideo, miror magis."

It is not my purpose to observe on the important *critica supellex* furnished by the annotated margins of the copy which Mr. H. possesses; but, taking humbler ground, to call attention to the *book-plate*. I myself possess an impression of the plate, and have been struck with the great superiority of its execution over similar works of ordinary engravers. Now, I have somewhere seen or heard it stated that Hogarth, in one instance, condescended to engrave a book-plate for a friend; and the impression on my mind has been, ever since I saw that of Dr. Morell, that he might be that favoured friend, and his the single book-plate. Will Mr. H. so far oblige your readers in general, and myself in particular, as to examine, or submit to the examintion of those competent judges, with whom his residence in the metropolis must place him in communication, that impression of the plate contained in his *Æschylus*, in order to ascertain whether it shall be pronounced worthy of the burin of our great national artist?

I have no doubt that Mr. H. will feel, if it should prove to be the case, that his acquisition, already so precious, has been invested with some additional value, if it shall be determined that it contains an impression — necessarily extremely rare — of an engraving by Hogarth. Certain it is that Hogarth did engrave the portrait of Morell prefixed to the first edition of his *Thesaurus*, and that his armorial bearings are given in the upper corner of the print. Balliolensis.

CONUNDRUMS.

I shall be much obliged to any reader of "N. & Q." who will tell me how to designate a species of conundrum, or play on words, which consists in dividing a word in some manner contrary to its composition, or syllabic formation, or in adding or subtracting certain letters. I subjoin a specimen of the former description which may illustrate my Query:

"Let's look more closely at it—'tis a very ugly word;
One that should make men shudder whenever it is heard.
It mayn't be always wicked, but it must be always bad,
And tell of sin and suffering enough to make one sad.
Let's see if we can't mend it—'tis possible we may,
If only we divide it in some new-fashioned way.
Folks tell us it's a compound word, and that is very true;
And then they decompound it, which of course they're free to do.
But why, of its twelve letters, should they take the first three,
And leave the nine remaining as bad as they can be?
(For while they seem to make it less, in fact they make it more,
And bring the brute creation in, who were shut out before).
You'd think 'twould make no difference — at least none very great —
Suppose, instead of three and nine, they made it four and eight.
Yet only see the consequence — that's all that need be done
To change this mass of sadness to unmitigated fun.
It clears off swords and pistols, prescriptions, bowie knives,
And all the horrid implements by which men lose their lives.
The spell has waken'd Nature's voice, and cheerily 'tis heard,
The native tongue of merriment compressed into that word.
Yes, 4 and 8's the way, my friend — may that be yours and mine,
Though tigers, turks, and termagants rejoice in 3 and 9." Rufus.

PAGAN OBSERVANCE ON THE WEST COAST OF IRELAND.

About nineteen years ago I spent some time with a connexion by marriage at a lodge which he had built at Lahinch, a small village at the bottom of the Bay of Liscannor, and while there, on two separate occasions, I was witness to the following most extraordinary proceeding. I must premise that the house was situated on the very verge of sea, within reach of the spray at high tides, and that, in accordance with the primitive manners of the *natives*, the bathing-place for all females was under the windows, while the men's bathing-place was not ten yards distant. And now to my tale:—About the time of high water, one fine hot day, I was sitting in the window, when I heard a considerable bustle, and the sound of many voices talking loudly in the vernacular approaching. On looking out I saw a crowd of men and boys coming along towards the sea, not directly from the village, which lay behind my friend's house, but down the road which ran along the bay. At their head walked two middle-aged men, holding each by one of his hands a lad of about nineteen years of age, *perfectly naked*; while immediately behind him walked an elderly man (either his father or uncle, as I afterwards found out), holding a hatchet and a saw. They walked along, attended by the crowd,

by the row of villas that fronted the bay, and, I heard afterwards, had come about a mile along the road that runs round the southern angle of the bay. On reaching the usual bathing-place, a circle was formed, and the principal performers were enclosed in it. After a time the young man was led out by another, who had undressed himself, and bathed in the sea; after which they were again received into the circle, and in a few moments a loud shout proclaimed that the "mystery" was proceeding successfully; and as soon as the man who had bathed the boy was dressed, the crowd set forward into the village with loud shouts, the two men leading the naked youth as before, and the man with the saw and hatchet following. I endeavoured to find out what was the meaning of such an extraordinary exhibition, but in vain: all that I could discover was, that it was in some way connected with the worship of Priapus, while I was strictly cautioned not to ask questions about it. A sort of horror seemed to hang over everything until the bathing ceremony was completed; and every one, particularly the women, appeared anxious to keep out of the line of procession, till the shouts announced that all was well, when all the "rabble rout," both male and female, of the village seemed flocking about them, and for some time the shouts of the mob could be heard as they passed up the village street. About two years afterwards I witnessed a precisely similar performance; and when I anxiously inquired into the meaning of it, was refused all information, and cautioned most earnestly not to inquire. When the boy was received into the circle, after his bath, some ceremony was gone through, in which the hatchet and saw were used; but this was strictly guarded from the observation of the "profane." Have any of your readers witnessed a similar occurrence, and can any one give more information about it? Geraint mab Erbin.

Minor Queries.

"Nobilis antiquo veniens," &c. — Who is the author of —

"Nobilis antiquo veniens de germine patrum,
Sed magis in Christo nobilior merito?"

I think it is part of an epitaph. K. P. D. E.

Volume of French Poetry.—Many years since I saw, in the possession of a distinguished miniature painter, a duodecimo volume of French poetry, in which were vignettes. One of them represented the "Infant Academy," attributed to Sir Joshua Reynolds. As the date of the book was long anterior to the exhibition of that picture, I should be obliged to any of your correspondents to inform me of the title and date of the book; and if there are any variations in the composition. Ægrotus.

St. Mary Overy's painted Windows. — Can any of your readers inform me what has become of the three painted windows which were at the east end of St. Mary Overy's church, or St. Saviour's, before the restoration of it? A Subscriber.

The Host. — Having no access to an anonymous work entitled *Histoire des Hosties Miraculeuses*, I should feel favoured by information as to the *earliest* instance alleged of a consecrated wafer shedding blood. My question includes the earliest date at which it is stated to have so happened, and also the earliest date of *an author* so stating it.

A. N.

Epigram on the Monastic Orders. — Who is the author of the following distich:

"O garachi, vestri stomachi sunt amphora Bacchi;
Vos estis, Deus est testis, teterrima pestis"?

It is of the species called "Leonine," of which some samples have already appeared in "N. & Q."

Henry H. Breen.

St. Lucia.

Greville's Ode to Indifference. — The readers of "N. & Q." are familiar with the lines in Mrs. Greville's *Ode to Indifference:*

"Nor peace nor ease that heart can know
Which, like the needle true,
Turns at the touch of joy or woe,
But turning trembles too."

Archbishop Leighton, in his Twelfth Sermon, *The Believer a Hero*, when speaking of our "rejoicing with trembling," adds:

"The heart, touched by the Spirit of God, as the needle touched with the loadstone, looks straight and speedily to God, yet still with trembling, being filled with holy fear."

The poetess is, probably, not to be accused of plagiarism, as in this case the remark in the *Critic* may be applicable, that "two people have happened to hit on the same thought:" Leighton may have made use of it first. Some of your correspondents can tell me whether any earlier writer than the archbishop may not also have employed this beautiful simile? J. H. M.

Clock Motto. — In the market-town of Tetbury, about forty years ago, there was a very ancient market-house, in front of which there was a clock with a very curious and elaborately carved oaken dial plate, with this motto:

"PRÆSTANT ÆTERNA CADUCIS."

I shall be very much obliged to any reader of the "N. & Q." who can inform me in what author I can find the sentence. I expected to have found it in Prudentius, but have not succeeded. Φ.

Does the Furze Bush grow in Scandinavia? — This Query is submitted from the fact that "whins" and "furze bushes" are repeatedly mentioned in

Mr. Hamilton's entertaining narrative of *A Visit to the Danish Isles;* while one cannot but recollect the anecdote which attributes to Linnæus the enthusiastic act of falling on his face and thanking God, who had permitted him to see so glorious a sight as a plot of "yellow-blossomed" furze in England. The question is this, Does the Scandinavian Flora present such a difference on the soil on either side of the Sound, that the *Ulex Europæus* abounds in Denmark, while it is unknown in Sweden, the native country of the celebrated botanist above named? D.

Duke of Orleans (Vol. vi., p. 57.). — Like King John, the Duke of Orleans appears to have been confined in several places. In addition to those named in Nicolas' *Agincourt*, Pontefract is named by Henry V. (*History of England and France*, "House of Lancaster," 1852.) Nicolas has, "It is said that Sir R. Waller took him prisoner;" but whence comes the statement in Lower's *Curiosities of Heraldry*, p. 173., of the twenty-nine years' captivity at Groombridge, arms at Speldhurst, &c.? A. C.

Ferdinando Conde D'Adda. — Señ. D'Adda, as he was generally styled, was accredited to the Court of England as Papal Nuncio, and publicly received as such by King James II. at Windsor, July 3, 1687, and had been consecrated Archbishop of Amasia, *in partibus*, in May preceding, in the chapel at St. James's Palace, by Bishop Leyburn, assisted by two Irish prelates. Query, Who were they? Count Adda made his escape from England on the breaking out of the revolution in December of the following year, in the train of the Duke of Savoy's ambassador, and I possess no further information about him. I wish therefore to ascertain the period and place of his decease, with any particulars of his previous and subsequent history. A. S. A.

Wuzzeerabad.

Constables of France. — Who succeeded in this office *Annas de Montmorency*, killed in the battle of St. Denis, 1567; or was the dignity then abolished? I am aware that Henri, Duc d'Anjou, was appointed lieutenant-general of the kingdom of France, after Montmorency's death, but I have somewhere met with a Lèsdiguières, Governor of Dauphiné, called Constable, temp. Henry IV. A. S. A.

Wuzzeerabad.

Lady Mary Grey and Thomas Keyes, 1568—1571. — Who was the *first wife* of Thomas Keyes, who by his second marriage became allied to the blood-royal of England? On his death in September 1571, his widow, Mary Keyes, or the Lady Mary Grey, asked for Queen Elizabeth's permission "to keep and bring up his children," of whom it appears that Mr. Keyes had several by his former wife. Is it known what became of them afterwards, or of what family Keyes himself was? Burgon's *Life and Times of Sir T. Gresham* has shown that his name was Thomas, and not *Martin*, as all previous writers had stated. A. S. A.

Wuzzeerabad.

Frances, Duchess of Suffolk, and Adrian Stokes. — Another obscure marriage of a royally descended lady requires elucidation. Who was Stokes, when and where did this *mésalliance* occur, and is the period of his death recorded, or indeed any particulars of him or his origin, family, &c.? A. S. A.

Wuzzeerabad.

Queen Marie de Conci, Widow of Alexander II. King of Scots. — This lady is stated to have married secondly *John of Acre*, son of the King of Jerusalem. Is the date of this marriage recorded, or what became subsequently of her and her husband, and whether they had any family? Was this John, son of John de Brienne, King of Jerusalem, 1210, and Emperor of Constantinople, 1228, till his death, 1237? For if so, why did not he, and not his sister Violante, inherit the claims to the titular dignity of Jerusalem? John of Acre must have been alive long after that crown was assumed by the Emperor Frederic II. in right of his wife Queen Violante. A. S. A.

Wuzzeerabad.

Milan. — The German name for this town is "Mailand," which means "Land of May." This is probably a corruption of Mediolanum, the Roman name; or possibly the ancient Germans had given "Mailand" or some name of the sort to this town previously to the possession of it by the Romans, and they, on coming into possession of it, Latinised the native name into Mediolanum in much the same way as the native name of the place now called London, which was Lundyn, was Latinised by its conquerors into Londinium. My Query is, What is the derivation of the English and Italian names for the town, viz., Milan and Milano? Is it a corruption of the Roman, or the still more ancient name, if any existed? It does not appear to me to bear much similarity to the name Mediolanum. ARTHUR C. WILSON.

Author of the Gradus.—I have very often heard it asked, and wished myself to know, who was the mysterious Jesuit who wrote that well-known school book, the *Gradus ad Parnassum.* The authorship of this book is, as all know who have availed themselves of its aid, ascribed on the title-page thus: "Ab uno e Societate Jesu." Perhaps "N. & Q." can throw some light on the subject; for it is only by reminding some of its learned correspondents of these subjects that we (I mean those who, like myself, do not know how to set about the solution) can hope to be enlightened. ARTHUR C. WILSON.

Mutability of the Substance of the Human Body. —In Cowley's *Poems* are the following ingenious lines, part of a short piece entitled "Inconstancy:"

"Five years ago (says Story) I lov'd you,
For which you call me most Inconstant now;
Pardon me, Madam! you mistake the man,
For I am not the same that I was then;
No flesh is now the same 'twas then in me," &c.
Vol. ii. p. 14. edit. 3 vols. 12mo. London, 1806.

On turning to a little volume entitled *Electrical-Psychology*, by Dr. Darling, the electro-biological lecturer, I find the following statements:

"Our bodies are continually wasting away, and by food and drink are continually repaired. We lose the fleshly particles of our bodies about once a year, and the bones in about seven years. Hence, in seven years we have possessed seven bodies of flesh and blood, and one frame of bones. We have not now, in all probability, a particle of flesh and bones we had seven years ago."—P. 60. edit. 1851.

Where is this interesting question best discussed: and what term of years is *most generally* believed to be the period in which a total change of bodily substance takes place? Any information upon this subject will be very acceptable.

W. Sparrow Simpson, B.A.

Beech Tree never struck by Lightning.—I have heard it frequently and confidently asserted that a beech tree is never struck by lightning; and therefore, if a beech tree be at hand, I may securely take refuge under it, if unexpectedly overtaken by a thunderstorm. But I wish, first of all, to ascertain the truth of the assertion. If indeed it be true, how is the fact to be accounted for?

Tityrus.

Derivation of Knightsbridge.—I should be greatly obliged by a correct derivation of this name. I do not know the chronicler from whom Mr. Walcott's note, as to its origin, is derived; but from its composition, I think dates are against him. In a charter of the twelfth century, it is called Knyghtsbrygg. I am aware of the traditional account, and its truth or not is worth testing now "N. & Q." is in existence.

An allusion to a place called "Spring Gardens" appears in No. 134. Will the owner of the MS. mentioned explain that Note? Spring Gardens stood on the site of the present William Street.

Can any reader of "N. & Q." give me a copy of a song, relating to and sung by the Knightsbridge Volunteers? The burden of the chorus was:

"Then with Major Ayres we'll go, my boys,
Then with Major Ayres we'll go."

The Major was their commander; and from their allusions to the leading men in the regiment, they are interesting to Knightsbridgites. H. G. D.

Minor Queries Answered.

Henrie Smith.—I have in my possession the following sermons by one Henrie Smith. Can you or any of your correspondents inform me who he was, or refer me to any work containing a biographical notice of him and his writings?

The Benefite of Contentation, by H. Smith, taken by Characterie, and examined after. (Black letter.) London, 1590.

The Examination of Usury, in two Sermons. London, 1591.

The Affinitie of the Faithfull; being a verie Godlie and Fruitful Sermon, made upon part of the Eighth Chapter of the Gospel of St. Luke, by Henrie Smith, 1591.

The Christian Sacrifice. Seene and allowed. 1591.

A Fruitfull Sermon, upon part of the 5th chapter of the 1st Epist. of Paul to the Thessalonians, by Henrie Smith, 1591.

Three Prayers, a Godly Letter to a Sicke Freend, &c., by Henrie Smith, 1591.

A Treatise of the Lord's Supper, in Two Sermons, 1591.

Seven Godly and Learned Sermons upon Seven divers Texts of Scripture, perused by the author before his death, by Henrie Smith, 1591.

The Wedding Garment, by Henrie Smith, 1591.

G. R. Vine.

Portsmouth.

[Henry Smith was one of the most popular preachers of his age. He was born at Withcock, in Leicestershire, and, after pursuing his studies at Oxford, became lecturer at the church of St. Clement Danes, Strand. Wood (*Athenæ Oxon.*, vol. i. p. 603., Bliss) says, that he was "in great renown among men in 1593," in which year he thinks he died. Smith's *Sermons, together with other his learned Treatises*, were published in 1675 in 4to., to which Fuller prefixed a Life of the Author. That Wood has dated the death of Henry Smith somewhat after its occurrence is proved by the following *Encomium Henrici Smithi*, by Thomas Nash, which is not only curious on account of the source whence it is derived, but as referring to metrical compositions nowhere to be found. Speaking of the superiority of those preachers whose minds are imbued with poetical feeling "over those dulheaded divines who deem it no more cunning to write an exquisite poem, than to preach pure Calvin, or distil the juice of a commentary into a quarto sermon," Nash exclaims, "Silver-tongu'd Smith, whose well tun'd stile hath made thy death the generall teares of the Muses, queintlie couldst thou deuise heauenly ditties to Apolloe's lute, and teach stately verse to trip it as smoothly, as if Ovid and thou had but one soule. Hence along did it proceede, that thou wert such a plausible pulpitman; before thou entredst into the wonderfull waies of theologie, thou refinedst, preparedst, and purifiedst thy wings with sweete poetrie. If a simple man's censure may be admitted to speake in such an open theater of opinions, I neuer saw aboundant reading better

mixt with delight, or sentences which no man can challenge of prophane affectation sounding more melodious to the eare, or piercing more deep to the heart." *Piers Penilesse: his Supplication to the Diuell*, from whence this extract is taken, was entered in the Stationers' registers for Richard Jones, on the 8th of Aug. 1592, being licensed by the archbishop. For a list of Smith's Sermons and Treatises, see Watt's *Bibliotheca Britannica.*]

Thomas Stanley, Bishop of Man, 1510. — There seems to be great uncertainty respecting those who filled this insular diocese during the first half of the sixteenth century. Bishop Stanley is said to have been "deprived by Queen Mary," but afterwards restored on accession of Queen Elizabeth, and died in 1570. While *R. Farrer* is made Bishop of Man, 1548, and translated the same year to St. David's, and *H. Man* is called Bishop of Man, 1546, till death in 1556, how can these dates be reconciled? And also Bishop Stanley's death as taking place at the unusually long period of *sixty* years from his first appointment to the episcopacy, which would make him upwards of ninety years of age, at the lowest estimation of the canonical age of thirty years for a bishop on consecration? I offer these Queries to you for elucidation, if such is possible at this day. A. S. A.

Wuzzeerabad, in the Punjaub.

[We suspect our correspondent has been misled by Le Neve, who, though generally correct, in this instance contradicts himself. From a MS. of Bishop Hildesley's in the British Museum, Sloane Collection, No. 4828, we learn that "Thomas Stanley, 1542, in his time, by statute Henry VIII., the new erected See of Chester and Bishopric of Man were dissevered from Canterbury's jurisdiction, and annexed to York. But Bishop Stanley, not complying with Henry VIII.'s measures, was deprived anno 1545, and was succeeded by R. Farrer, translated to St. David's. Henry Man appointed 1546: upon his death Stanley, who had been deprived by Henry VIII., was restored by Queen Mary, 1556; he died 1568." Or, to give a tabular view of these statements, it appears that

	A. D.
In the reign of Henry VIII., —	
Stanley was Bishop of Man - - -	1542
——— was deprived by Henry - -	1545
Bishop Farrer translated the same year to St. David's.	
Bishop Man appointed - - -	1546
Henry VIII. died - - -	1547
Edward VI. died - - -	1553
Mary did not deprive.	
Bishop Man, who died in possession, when Stanley was restored - - -	1556
Mary died - - - -	1558
Elizabeth did not deprive.	
Bishop Stanley died in possession - - -	1568]

Thomas Watson, Bishop of St. David's, 1687—1699. — Why was he deprived, and by whom was the sentence pronounced; also date and place of his death, with age, family, or any other particulars? It is believed that he is the only instance of deprivation amongst the *English* episcopacy for a century and a half, as Bishop *Joceylin* of Clogher was, in the *Irish* church, for a similar period, or since the year 1700. A. S. A.

Wuzzeerabad.

[Dr. Thomas Watson was born at Kingston-upon Hull, entered St. John's College, Cambridge, in 1655, elected Fellow in 1660, took his degree of D.D. in 1675, and was consecrated Bishop of St. David's on June 26, 1687. He had an estate at Burrow Green in Cambridgeshire, where he resided at the time of the Revolution. Dr. Watson was deprived in 1699 by Archbishop Tenison for simony, whose sentence was afterwards confirmed by the Court of Delegates, and eventually by the House of Lords. See Birch's *Life of Tillotson*, p. 230. edit. 1753; and Wood's *Athenæ Oxon.*, vol. iv. p. 870., Bliss.]

J. M. Turner, Fourth Bishop of Calcutta, 1829—1831. — Place and date of birth, parentage, and university? A. S. A.

Wuzzeerabad.

[Dr. Turner was a native of Oxford, where his father died while he was young, leaving a family but ill provided for. He was entered by his friends as a scholar of Christ Church, and at the examinations in 1804 was placed in the first class. He took his degree of M. A. Dec. 3, 1807; and D.D. by diploma, March 26, 1829, soon after he was appointed Bishop of Calcutta. Immediately after taking his degree of B.A., Dr. Turner became private tutor in the Marquis of Donegal's family, and was afterwards at Eton for many years with Lord Belfast, Lord Chichester, and Lord Castlereagh. In 1823, he was presented to the vicarage of Abingdon, whence he removed in 1824 to the rectory of Wilmslow in Cheshire. On settling there, he married Miss Robertson, sister-in-law to the present Archbishop of Canterbury. In 1829 he was consecrated Bishop of Calcutta, and died at his episcopal residence, Chowringhee, July 7, 1831. An interesting account of this amiable prelate will be found in *The Christian Observer* for 1831 and 1832, and in Archdeacon Corrie's *Funeral Sermon.*]

S. Gobat, Bishop in Jerusalem, 1846. — Any notices of him and his antecedents? A. S. A.

Wuzzeerabad.

[Bishop Gobat is a native of Switzerland, and received his missionary education, first at Bâsle, and subsequently at the Church Missionary Institution at Islington. He was appointed Vice-principal of the Protestant College at Malta, and laboured for some time as missionary in Abyssinia, Syria, and Egypt, under the auspices of the Church Missionary Society. On the death of Bishop Alexander, the King of Prussia nominated M. Gobat as his successor, and he was consecrated at Lambeth on July 5, 1846, as "Bishop of the United Church of England and Ireland at Jerusalem," by his Grace the Primate, assisted by the Bishops of

London, Calcutta, and Lichfield. Many documents relating to this appointment, as well as to the decease of Bishop Alexander, will be found in *The Jewish Intelligence* for 1846, vol. xii.]

Distemper.—Why is the word *distemper* applied to a process of colour-compounding?

Arthur C. Wilson.

[Richardson says, "Distemper, in painting, appears originally to have been applied, when the simple *temperature*, or admixture of colours with water (for limning), or with oil (for oil-painting), was *altered* by the substitution of one or more ingredients; as of size, to render the whole composition more adhesive, of galls for marbling paper," &c.]

Wright's Louthiana.—I have lately purchased a copy of this work, "the Second Edition revised and corrected, with some few additions by the author," 4to., London, 1758, dedicated "to the Right Honourable James, Earl of Clanbrassele;" after which follows "the Preface." On comparing my edition with that of 1748, also 4to., I find that this is dedicated "to the Right Honourable James, Lord Viscount Limerick;" and has, besides the Preface, "a List of Subscribers' Names," occupying two leaves, which my edition wants.

Can any one tell me why the "List" is omitted in my edition, or is it an imperfection in my copy?

R. H.

[We presume that the second edition was not published by subscription: and therefore, although it was perfectly right to insert the List of Subscribers in the first edition, it was obviously unnecessary to repeat it in any subsequent ones.]

Replies.

GOVERNMENT OF ST. CHRISTOPHER'S.

(Vol. vi., p. 87.)

I am much obliged to W. W., La Valette, for his kind communication respecting the government of this island; from which it appears that it belonged to France till 1653; then to the Knights of Malta till 1673, when it was again made over to France. Singular to say, the document in my hands distinctly refers to the King of England as its master in 1662. There can be no doubt of the authenticity of the letter in question. It formed one of a bundle of family papers, consisting of a correspondence between Fairfax and his cousin James Chaloner, letters of Monk, Charlotte Countess of Derby, &c.; and though the writing is in a different hand (apparently that of a secretary), it is evidently no less ancient. The following quotations may, perhaps, enable W. W. to throw some light on the subject:—

"St. Christopher's, Sept. 7th, 1662.

"Sir,—I have receiveed information from severall hands, y^t you surprised a small vessell wth 22 persons, as also others y^t by a storm was forced upon your shore, made prize of by you. And not onely soe, but you designe his sacred Ma^ts of Englands subiects and leidg people to perpetuall servitude . . . . which strikes me into admiration how you dare doe things of this nature soe much ag^st the law of nationes, civility, and humanity. If your commands be from your master ye States-Generall, then I shall acquainte our dread Soveereigne Lord ye King thereof."

The letter goes on to exhort the Governor of St. Martin's to restore those whom he had seized to the messengers sent by the writer.

Surely this must prove that St. Christopher belonged to England, and St. Martin's to the Dutch, during the period in which W. W. attributes them to the Knights of Malta? The Governor of St. Christopher must also have been an Englishman, endorsing his private papers in English, "A coppie of my letter to ye Governor of S^t. Martin's." The families to whom the other letters in the packet belonged, and to whom there is every probability he was allied, were Fairfax, Chaloner, Norton, Cobbe, and Godolphin.

I shall be happy to send a complete copy of the letter to W. W. if he desires it. May I ask, What is the *Chronology of St. Christopher*, to which he refers?

Ursula.

ON THE WORLD LASTING SIX THOUSAND YEARS.

(Vol. vi., p. 37.)

One of your correspondents in Number 141. of the "N. & Q.," who signs himself A. A. D., wishes to know where the opinion that the world was to last for 6000 years originated, and also whether any modern divines have adopted it. The last question I think I may positively answer in the affirmative. At least the opinion has been adopted by the Rev. J. W. Brooks, Vicar of St. Mary's, Nottingham, a prophetical writer, "multi nominis;" by the Rev. E. B. Elliott, the learned author of the *Horæ Apocalypticæ;* by the Rev. T. R. Birks, author of *Elements of Prophecy*, a work highly commended by Archdeacon Browne; and, doubtless, by many more. The last-named writer calls it "an opinion that commends itself to our minds by its simplicity." Mr. Elliott and Mr. Brooks inform us that this opinion was very generally held by the Jews, the primitive fathers, and the reformers. And Mr. E. names two reformers, Osiander and Melancthon, who held it; and they distinctly call it the tradition or opinion of Elias; "dictum Eliæ," says Melancthon. Then with regard to its origin: it originated not with Elijah, the eminent prophet of the Lord, but, as Messrs. Elliott and Brooks inform us, with Elias, an eminent rabbi, who lived before the birth of Christ. And hence it is called "A tradition of the house of Elias."

It may not be amiss also just to add, that Mr. Clinton, in his learned work on chronology, makes

the date of the creation to be about 4138 B.C.; and, consequently, the end of the 6000 years of the world, and opening of the seventh millennium, *by approximation*, about A.D. 1862. For this piece of information, I am also indebted to Mr. Elliott.

WILLIAM DODGE.

Hazelbury Bryan, Blandford.

TROCHILUS AND CROCODILE.

(Vol. vi., p. 75.)

I am pleased to see the Query of your correspondent S. L. P. respecting these animals in a recent Number, as it may possibly have arisen from a remark made by myself in the concluding paragraph of some brief observations on the credibility of the ancient naturalists, which you have done me the favour to admit into your 141st Number.

Although the statement of Herodotus is confirmed by Aristotle and Pliny, and other ancient writers, it has been very generally discredited in modern times. Recent inquiries, however, show that in this, as in most of his relations, the Father of History is justified by the fact.

The term *bdella* has hitherto been translated *leech*, as from βδαλλω, to suck; but, in the opinion of Bähr, Herodotus intended to describe *flies*, or rather *gnats*, which also live by suction, and not leeches. And M. Geoffrey St. Hilaire has adopted the opinion that the word βδελλα corresponds to *culex*, that is, a *gnat*, myriads of which insects swarm on the banks of the Nile, and attack the crocodile when he comes to repose on the sand. His mouth is not so hermetically closed but that they can enter, which they do in such numbers, that the interior of his palate, which is naturally of a bright yellow, appears covered with a darkish brown crust. The insects strike their trunks into the orifices of the glands, which abound in the mouth of the crocodile; and the tongue of the animal being immoveable, it cannot get rid of them. It is then that the trochilus, a kind of plover, closely allied to the *Charadrius minor* of Meyer, or, in the opinion of M. St. Hilaire, *C. Egyptiacus*, but which Pliny, confounding with another bird of the same name, calls "the king of birds," in its pursuit of the gnats, hastens to his relief; the crocodile always taking care, when he is about to shut his mouth, to make certain movements which warn the bird to fly away. Thus the ancient story is not so unreasonable as might be thought. It is matter of every-day observation, that gnats will attack bulls and other large terrestrial animals of the fiercest nature, and that wagtails and other insectivorous birds will peck the insects from the muzzles of the quadrupeds; while in India it is common to see the ox approaching its eye deliberately to the ground, by holding its head on one side, to enable the *Mina*, a species of starling, to take an insect from the hairs of the eyelid. There appears, therefore, no reason why the crocodile should not have recourse to similar aid in similar necessity.

GEORGE MUNFORD.

East Winch.

The only modern traveller, I believe, who has witnessed anything approaching to the story told by Herodotus of the "Trochilus and Crocodile," is Mr. Curzon: he describes it as of the plover species, and as large as a small pigeon. In his *Monasteries of the Levant*, he says he was out crocodile shooting one day, and having espied one asleep on a bank, he approached cautiously to get a shot at him; when he observed that he was attended by a ziczac (the common name for the Trochilus). He goes on to say:

"The bird was walking up and down close to the crocodile's nose. I suppose I moved, for it suddenly saw me, and instead of flying away, as any respectable bird would have done, he jumped up a foot from the ground, screamed Ziczac! ziczac! with all the powers of his voice, and dashed himself against the crocodile's face two or three times. The great beast started up, and immediately spying his danger, made a jump into the air, and, dashing into the water with a splash which covered me with mud, he dived into the river and disappeared."

The above account is to be found in p. 150. chap. xii. of Mr. Curzon's book. P. W.

SAUL'S SEVEN DAYS.

(Vol. vi., p. 75.)

Perhaps the following explanation may render the passage in 1 Sam. xiii. 8. more intelligible to your correspondent BŒOTICUS.

Gilgal was one of those places to which Samuel used to go in circuit to judge Israel; the others being Bethel and Mizpeh, and his dwelling was at Ramah, and at each of them there was an altar unto the Lord. Of these places Gilgal seems to have been chief in importance, for the first altar was erected there after the passage of the Jordan, and the entrance of the Israelites into the promised land, when "the Lord rolled away the reproach of Egypt." Saul went on his errand to the prophet to Ramah, and there Samuel anointed him, and gave him a prophetic charge, chap. x. 8., viz.:

"Thou shalt go down before me to Gilgal, and behold, I will come down unto thee to offer burnt offerings, &c.: seven days shalt thou tarry till I come to thee, and shew thee what thou shalt do."

It appears from other parts of Saul's history that this was no passing injunction for a particular occasion, — that of his proclamation as king, for instance; but that on all occasions of difficulty or danger Saul was to go down to Gilgal, and there wait seven days for Samuel, to learn from him the will of the Lord.

The first time we hear of his going down to

Gilgal was to "renew the kingdom," 1 Sam. xi. 14. The next occasion was after he had "reigned two years over Israel," when the Philistines threatened him, and then he disobeyed the commandment. The last time he was met by Samuel at Gilgal, was after the slaughter of the Amalekites, when he "came to Carmel and set him up a place," *i. e.* pitched his camp preparatory to dividing the spoil; but his heart misgave him, for it was told Samuel, "he is gone about, and passed on, and gone down to Gilgal." He must make some excuse for the booty he had brought away,—it was to be for sacrifice. Samuel then came to him as at other times, but refused to offer sacrifice until Saul besought him; and then it is said he "came no more to see Saul until the day of his death," *i. e.* came no more down to Gilgal to meet him.

It is clear, then, that the charge which was given to Saul, chap. x. 8., was one of great moment; that it informed him of the manner in which he was to worship the Lord and learn His will; and that on his due observance of it the stability of his kingdom was to depend. H. C. K.

—— Rectory, Hereford.

VENICE GLASSES.

(Vol. vi., p. 76.)

The popular error, current in the Middle Ages, that drinking-glasses manufactured at Venice possessed the valuable property of shivering to pieces upon a poisoned liquid being poured into them, may probably have arisen partly from the extreme desirability of some such detective instrument in that "age of poisons," and partly from an exaggerated idea of the excellence of the Venetian manufacture. Sir Thomas Browne discourses upon the fallacy (*Vulgar Errors*, b. vii. c. 17.):

"Though it be said that poison will break a Venice glass, yet have we not met with any of that nature."

And says further:

"Though the best of China dishes, and such as the Emperor doth use, be thought by some of infallible virtue to this effect; yet will they not, I fear, be able to elude the mischief of such intentions."

Lord Byron (*The Two Foscari*, Act V. Sc. 1.) makes the Doge, in alluding to the ascribed property, disclaim his own belief in it:

"*Doge.* 'Tis said that our Venetian crystal has
Such pure antipathy to poisons, as
To burst if aught of venom touches it.
Lor. Well, Sir?
Doge. Then it is false, or you are true;
For my own part, I credit neither: — 'tis
An idle legend."

Mrs. Radcliffe, too, has made use of the same fiction in that fine imaginative work *The Mysteries of Udolpho;* and W. Harrison Ainsworth has done the like in his *Crichton.*

Another property was also ascribed to Venetian glass, that of sustaining violent blows or shocks with impunity. This quality is alluded to in the *Miscellanies*, p. 132., of credulous old Aubrey. A certain Lady Honywood entertained doubts as to her salvation, and her spiritual adviser, Dr. Bolton, was endeavouring to reassure her:

"'I shall as certainly be damned,' said she, holding a Venetian glass in her hand, 'as this glass will be broken,' and at that word threw it hard upon the ground, and the glass remained sound, which did give her great comfort. The glass is yet preserved among the *cimelia* of the family."

Howell, however (*Epistolæ Ho-Elianæ*, p. 310.), entertained a different opinion of its tenacity:

"A good name is like Venice glass, quickly cracked, never to be amended, patched it may be."

We may note from this that the excellence of Venice glass was such that it had become proverbial as an illustration of perfection.

It may not be considered irrelevant to remind your correspondent that similar virtues have been attributed from the earliest ages to the horn of the rhinoceros. This opinion obtained in India when the English made their first voyage thither in 1591, and the horns of this animal were carefully preserved by the native monarchs on account of their reputed efficacy. Calmet, in his *Dictionary of the Bible*, also alludes to this belief, and says that drinking-cups were made of this horn, and used by Oriental monarchs at table because it was believed that "it sweats at the approach of any kind of poison whatever."

According to Thunberg, the same belief prevailed in Africa. He states in his *Journey to Kaffraria*, that

"The horns of the rhinoceros were kept by some people both in town and country, not only as rarities, but also as useful in diseases and for the purpose of detecting poisons. As to the former of these intentions, the fine shavings were supposed to cure convulsions and spasms in children. With respect to the latter, it was generally believed that goblets made of these horns would discover a poisonous draught that was poured into them, by making the liquor ferment till it ran quite out of the goblet. Of these horns goblets are made which are set in gold and silver and presented to kings, persons of distinction, and particular friends, or else sold at a high price, sometimes at the rate of fifty rix-dollars each."

Our traveller made the matter a subject of experiment:

"When I tried these horns," says he, "both wrought and unwrought, both old and young, with several sorts of poisons, weak as well as strong, I observed not the least motion or effervescence; but when a solution of corrosive sublimate or other similar substance was poured into one of these horns, there arose only a few bubbles, produced by the air which had been enclosed

in the pores of the horn, and which were now disengaged."

A writer in *The Menageries* (vol. iii. pp. 19—22.) thinks that the great value set upon the horn of this animal, on account of its imaginary virtues, suggested the image to the Psalmist, "My horn shalt thou exalt like the horn of the unicorn," and that consequently this animal and the rhinoceros are identical.

I hope that my discursive and desultory remarks may afford your correspondent Rt. some part of the information he desires. William Bates.

Birmingham.

These glasses, as their name implies, were manufactured at Venice, or rather at Murano, one of her isles. At the time these glasses were in the greatest repute, Venice was the only European city possessing a glass manufactory. No ornamental glass vessels, which can positively be ascribed to Germany, are known of an earlier date than 1553. The earliest English glass-houses for the manufacture of fine glass, those of the Savoy and Crutched Friars, were not established until the middle of the sixteenth century, and they apparently were for a considerable time much inferior to the Venetian; for in 1635, nearly a hundred years later, Sir Robert Mansel obtained a monopoly for importing fine Venetian drinking-glasses. Probably Venice owes the introduction of her glass manufacture to her share in the conquest of Constantinople in the beginning of the thirteenth century. The glass bowls, salvers, bottles, &c., painted in enamel, and vessels with coloured threads or "canes" enclosed in the stems, for which Venice became so celebrated, were the immediate effects of this participation, which were further stimulated by the immigration of Greek artists into Italy 250 years later, on the breaking up of the Empire of the East. The peculiarity of the Venice workmanship consists in its exceeding lightness, no lead being employed in its material. I was not aware that the superstition of the power of a Venice glass to detect poison had ever obtained in modern times. Sir Thomas Browne, in his work on *Vulgar Errors*, published in 1646, remarks —

"Though it be said that poison will break a Venice glass, yet have we not met any of that nature."

Might not this superstition arise from these glasses being sometimes used in alchemical processes? When made for this purpose they were grotesque in shape, and frequently in the form of the signs of the zodiac. Some amusing information of Murano and her glass manufacture may be obtained from Howell's *Familiar Letters*, Nos. 28 & 29. He was sent to Venice by Sir Robert Mansel to obtain information concerning the art. Your correspondent, if really interested in this beautiful fabric, must have lost much if he did not witness the magnificent collection of Venetian glass brought together and exhibited by the Society of Arts in 1850. Possessing one or two specimens of the art, and having but little knowledge concerning it except what I have stated, I shall be very glad if my Reply and Query elicit any further information on the subject. Emabee.

Replies to Minor Queries.

Styles of Dukes and Marquises (Vol. vi., p. 76.). — The proper style of a duke is *Most Noble*, that of a marquis *Most Honourable*. The style *Most Noble* has of late been constantly misapplied to marquises; most improperly, if there be any utility in *distinctions*, and in being correct. The official notices in the *London Gazette*, from many public departments, are, in respect to the styles of people, frequently wrong; so much so, at times, as to be of no authority, as in the instance referred to by L. T. G.

Burials (Vol. vi., p. 84.). — It is quite possible that I may have spoken too positively, yet I cannot help thinking that his bishop could catch the clergyman whose irregularity is described, if the bishop chose to try. Such conduct is a violation of the rubric of the burial service, and, I should have thought, a breach of the Act of Uniformity. If a clergyman be at liberty to use the rites and ceremonies of the church just as he likes, so long as he keeps outside the consecrated boundary, perhaps the profanation of the Lord's Supper by administering the elements to a monkey was not punishable. I have heard that this was done at the instigation of the notorious Lord Sandwich, when at the head of the Navy, and that the priest, who "made himself vile," was rewarded with a valuable benefice. Alfred Gatty.

If Benbow will look into the Act of Uniformity prefixed to the Book of Common Prayer, he will soon discover that "the whole matter" of burials, about which he writes, does not "resolve itself into a question of good taste and eminent churchmanship," but of heavy pains and penalties, to which every clergyman is liable, if he uses any of the "*open prayers*" otherwise than is "set forth in the said book."

Benbow seems to be a feigned name: if he desired an early answer for the authority of the Rev. Alfred Gatty's position, he might no doubt have easily obtained it, through Her Majesty's Post Office messengers, by addressing his Query direct, and under his own proper signature.

As to burial in unconsecrated ground, if any one prefers some other spot than "God's Acre," or other consecrated ground, where he wishes his remains to be deposited, in that he may certainly have his own choice; but he thereby excommuni-

cates himself from the services of the church and the ministrations of her ministers. H. T. Ellacombe.

Clyst St. George.

Shakspeare Emendations (Vol. v., pp. 410. 436. 554.).—In the passage discussed (but not to my mind satisfactorily settled) by Mr. Singer and A. E. B., there is another difficulty. "I am *put* to know" seems an awkward phrase for "I must needs know," which, as A. E. B. justly says, must be the meaning. Would it not be somewhat clearer if read, "I am *not* to know," *i. e.* "I am not now to learn?" This emendation is so much in the style of those in Mr. Collier's folio, that I think it worth offering.

I wish I could offer anything as plausible instead of "all at once," in the passage in *As You Like It* (discussed Vol. v., p. 554.), which I believe was originally some *single word*, a climax to "insult and excite." *All at once* seems to me not merely surplusage, but almost nonsense; but it has hitherto passed unquestioned, except by a very slight *quere* of Steevens. C.

Bronze Medals (Vol. v., p. 608.).—6. Laura Corsi was the wife of Jean Vincent Salviati, Marquis of Montieri, who died November 26, 1693. She was the mother of several sons; Salviati is one of the oldest Florentine families. It appears in history as far back as A.D. 1200.

4. As to Aragonia, I have no doubt this alludes to the celebrated Mary of Aragon, sister of the no less famous Joan of Aragon, who was the mother of that Marc Antony Colonna whose name is bound up with the battle of Lepanto. They were both daughters of Ferdinand of Aragon, Duke of Montalto, third natural son of Ferdinand King of Naples. Mary became the wife of Alphonso d'Avalos, one of Charles V.'s best generals. Brantome says he met her when she was near sixty, and even then her autumn surpassed all the springs and summers in the room. Thuan (ad ann. 1552) speaks of the island of Ischia as chiefly remarkable for her retreat: "Maxime Mariæ Arragoniæ Avali Vastii viduæ secessu nobilem." Jerome Ruscelli collected together all the pieces of poetry written on her by the wits of the day. It was printed at Venice in 1552, 4to., by Griffins. He calls her the archetype of beauty.

2. Mr. Boase appears to be right in his conjecture about Conestagius. There is another work by the same author, *Historia della Guerre della Germaniæ inferiori di Jeronimo Conestagio Gentilluomo Genovese*, published at Venice, 1614, and at Leyden, 1634. C. K. W.

Baxter (Vol. vi., p. 86.).—If my memory serves me, R. G. will find extracts of Baxter's blasphemies concerning Christ's Long Parliament, and the regicides sitting with Him therein, in Sikes *on Parochial Communion.* I do not remember having read there, that he expunged the passages after the Restoration; but Leslie, in his *Snake in the Grass*, charges the Quakers, Fox and Burrough, with expunging the fierce and warlike language from their books, in the editions printed after 1660, when the sword was taken away from the saints, and using, from thenceforth, a language of peace. The editions printed between 1650 and 1660 are the valuable ones. A. N.

Meaning of "slow" in Goldsmith's "Traveller" (Vol. v., p. 135.).—Mr. Cornish has given a wrong version of the anecdote relative to the above word, putting a piece of nonsense into Johnson's mouth which he never uttered. Johnson thus tells the story himself in Boswell:

"Chamier once asked him what he meant by 'slow,' the last word in the first line of *The Traveller:*

'Remote, unfriended, melancholy, slow:'

Did he mean tardiness of locomotion? Goldsmith, who would say something, without consideration answered, 'Yes.' I was sitting by, and said, 'No, sir; you do not mean tardiness of locomotion: you mean *that sluggishness of mind which comes upon a man in solitude.*' Chamier believed then that I had written the line as much as if he had seen me write it."

This affords a curious illustration of the saying, that poets, like prophets and the utterers of oracles, often do not understand their own words.

A "slow fellow," in school phrase, means a mopish unsocial person; and "slow" is applied to anything stupid or tiresome. Jarltzberg.

Bells on Horses' Necks (Vol. vi., p. 54.).—This custom still exists in parts of Worcestershire and Herefordshire, where the two counties join. Four or five bells of good size are suspended under a frame of wood, which is covered with worsted fringe, and carried by the leader horse.

This practice is of use to denote the approach of a team in any of the numerous winding lanes, which, though adding to the beauty of the landscape by their thick hedges and lofty elms, yet, being narrow and thus shut in, do not allow of two waggons passing at every part. J. D. A.

Bells on horses' necks are seen occasionally in North Lincolnshire. In bygone times they were fastened to the harness of horses, to give notice of their approach, as the roads were at that time without stone, and consequently so bad that the drivers could not turn upon the side with much expedition. K. P. D. E.

The custom of hanging bells on the necks of horses, inquired after by A. C., obtains in most of the counties of England. I have notes of having observed it in Derbyshire, Cheshire, Nottinghamshire, Leicestershire, Yorkshire, Shropshire, Lancashire, Oxfordshire, Staffordshire, Warwickshire, Devonshire, Cornwall, Cambridgeshire, Northamp-

tonshire, and other counties. The form of the bell is much the same in most of the counties enumerated; and it may interest A. C. to know that bells of similar form have been found on Roman sites during the progress of excavations.

L. Jewitt.

Burial in unconsecrated Ground (Vol. v., pp. 320. 404.).—Your numerous correspondents who have written on this subject, seem to have overlooked two notable cases in point, which occurred some time ago in this neighbourhood:—the one that of John Trigg, whose eccentric will is given p. 1325. of Hone's *Every Day Book*, whose coffin is now to be seen placed on the beams of a barn at Stevenage; the other that of Richard Tristram, who was buried in a field in the parish of Ippolitts. The gravestone marking the resting-place of Tristram was, till quite lately, a lion of the neighbourhood; but a sacrilegious farmer, annoyed at the injury done to his hedges by the visitors to the tomb, has either removed the stone, or sunk it below the level of the ground. Local tradition assigns a singular cause to their burial in these spots. It is stated that they were shocked at the unceremonious way in which the sexton in a neighbouring churchyard treated the remains disinterred whilst digging a tomb, and therefore they left the most stringent injunctions that their burial might place them beyond the reach of similar usage.

L. W.

Hitchen.

I beg to add to your list of bodies deposited in unconsecrated places, 1. "The Miller's Tomb," on Highdown Hill, near Worthing, some notice of which may be seen in Hone's *Every Day Book*, vol. iv. p. 1392. 2. The leaden coffin enclosing the body of one Thomas Trigg, a farmer, of Stevenage, Herts, which is deposited (according to his will) on a tie-beam of the roof of a building which was once his barn, but now belongs to a public-house in the above place. It is still exhibited to the curious by the hostler. 3. The coffin with the corpse (unless both are utterly decayed) of another eccentric character (whose name I forget), which lies on a table in a summer house in Northamptonshire, somewhere between Towcester and Green's Norton.

J. R. M., M.A.

Canongate Marriages (Vol. v., p. 370.).—In the first volume of the *Grenville Papers* is a letter from Mr. Jenkinson to Mr. Grenville, which deserves the attention of R. S. F. of Perth. Mr. Jenkinson informs his friend that, love getting the better of duty, Lord George Lennox had set out with Lady Louisa Ker, to be married at Edinburgh. The letter bears date 1759. Your correspondent's Query refers to "about the year 1745."

William Brock.

Foubert Family (Vol. vi., p. 55.).—*A Treatise composed by Thos. Foubert, Author of several curious Performances of Mechanism*, London, 1757. This notice of the works of Foubert is in the centre of a highly embellished frontispiece, at the foot of which are two elegant female figures: one seated with compasses fixed across the globe; the other carries a scroll and pencils, while portraits and books strew the ground. At the head of all this, standing on a plinth, is a foot-soldier in a cocked hat, with musket, and in marching order, sword as well as bayonet. The plinth carries, "Pro Aris et Focis;" the whole surmounted and surrounded by emblematical devices, the arts and sciences, with a great display of drums, guns, flags, and all the "pride, pomp, and circumstance" of war; and a graceful festoon of fiddles and French horns. At the foot of the print we may presume the artist insisted upon the addition of a line in French, thus:

"Traité composé par Th^s. Foubert, Londres, 1757.
A. Walker, delin. et sculp."

J. H. A.

Andrews the Astronomer (Vol. iv., pp. 74. 162.).—For the sake of its preservation, and as an addition to the notices that have already appeared, I send the epitaph inscribed to the memory of Mr. Andrews, from the New Burial Ground, Royston, where he was interred:

"In memory of Mr. Henry Andrews, who, from a limited education, made great progress in the Liberal Sciences, and was justly esteemed one of the best Astronomers of the Age. He departed this life, in full assurance of a better, January 26th, 1820, aged 76 years."

Andrews built a house in the High Street, Royston, in 1805, and in it he spent the remainder of his life. He paid the builders for the work as they progressed in it, they being in poor circumstances. One of their receipts, penned by Andrews, is in my possession.

For the information of the curious in portraits, I may add that Mr. W. H. Andrews of Royston has recently caused a fresh impression of his father's portrait to be struck off.

H. G. D.

Knightsbridge.

Portrait of Cromwell (Vol. vi., p. 55.).—One of your Correspondents lately asked whether "one of the portraits of Cromwell were not missing?" There is a remarkably good half-length, attributed by connoisseurs to Walker, at Newbridge House, co. Dublin, among a collection made by Pilkington. Can this be the one for which he inquires? Is it known how many likenesses of Cromwell were taken by Walker?

Ursula.

Foundation Stones (Vol. v., p. 585.; Vol. vi., p. 20.).—As a Note upon this subject, permit me to send you the inscription which (according to

Blomefield, *Collectanea Cantab.*) was placed upon the foundation stone of the chapel of my own college — the College of SS. Margaret and Bernard, commonly called Queens' College, Cambridge:

"Erit Dominæ nostræ Margarettæ Dominus in Reugium et Lapis iste in Signum."

This stone was laid by Sir John Wenlock, April 15, 1448. The Margaret of the inscription is, of course, Margaret of Anjou, consort of Henry VI. And here let me note, that we claim the title of *Queens'* College, not *Queen's* College: Margaret of Anjou, in 1446, and Elizabeth Widville, consort of Edward IV., in 1465, being our foundresses. W. Sparrow Simpson, B.A.

The Word "Handbook" (Vol. vi., p. 72.).—This word must be much older than "*nineteen* years," and perhaps than Sir Harris Nicolas's whole life.

In "1825" Murray published a *Handbook, or concise Dictionary of Terms used in the Arts and Sciences*, and a most useful book it is. The author, Mr. Hamilton, in the preface uses the word as if then of well-known meaning. H. T. Ellacombe.

Dissertation on a Salt-box (Vol. vi., p. 54.).—The *jeu d'esprit* to which your correspondent J. Wn. alludes may be found in a small volume entitled *Facetiæ Cantabrigienses.* It is there ascribed to the late Professor Porson, and is said to have been written as a satire on the mode of examination pursued at Oxford. John Booker.

Prestwich.

All-fours (Vol. v., p. 441.).—In *Tristram Shandy*, vol. i. c. 12., is the following passage:

"The *mortgager* and *mortgagee* differ the one from the other, not more in length of purse, than the *jester* and *jestee* do in that of memory. But in this the comparison between them runs, as the scholiasts call it, upon *all-fours;* which, by the by, is upon one or two legs more than some of the best of Homer's can pretend to."

It would seem then that this use of the expression "*on all-fours*" is to be found in some of the scholia to the *Iliad* or *Odyssey*. Its origin, I conceive, is not difficult of explanation. As we find among the old commentators on Greek poets, an irregular line described as "*metro claudicante*," so also an imperfect simile might easily be said to *limp* upon three legs, and a perfect one to *run* upon four. But this is merely conjecture. Erica.

Warwick.

Francis Davison and Dr. Donne (Vol. vi., p. 49.). — The editor of *Select Poetry, chiefly Devotional, of the Reign of Queen Elizabeth*, printed a supplementary volume, entitled *Select Poetry, chiefly Sacred, of the Reign of King James I.* (Cambridge, Deighton, 1847). Here, on p. 15., he prints the fine nervous version of the 137th Psalm, *correctly*, as the composition of Dr. Donne. He appears to have forgotten that he had inserted it in his first series as the production of Francis Davison.

I do not see that Dr. Donne's claim to this Psalm ought to be disturbed. I have several *well edited* selections of *sacred poetry* before me, in all of which it is given to that author. Furthermore, it is contained among the "Divine Poems" (p. 345.) in a small volume entitled *Poems by J*[ohn] *D*[onne], *with Elegies on the Author's Death*, London, printed by M. F. for John Marriot, &c., 1635. Edward F. Rimbault.

Cromwell Family (Vol. v., p. 489.).—No answer has as yet been given to J. G. C.; permit me to inform him, that persons of that name were rather numerous in Hammersmith and Kensington in the last century, but I cannot say whether the person mentioned resided there or not. A note to Mr. Faulkner, in whose local histories many notices of the name occur, would doubtless elicit the necessary information. This venerable topographer still lives (I am happy to say) in Smith Street, Chelsea. H. G. D.

Royal "We" (Vol. v., p. 489.).—Bishop Nicolson, in his *English Historical Library*, informs us that —

"The first of our kings that wrote in the plural number was King John; his predecessors writing in the singular. They used *Ego* in their grants; and this king, with those that followed him, *Nos.*"

It is believed that King John was the first European sovereign that adopted this usage; but his example was soon followed by the other princes. Henry H. Breen.

St. Lucia.

Mother Damnable (Vol. v., p. 151.). —

"I have had the curiosity to see *Mother Damnable*, whose rhetoric was honey to the passion with which the Quaker books are stuffed." — See "Defence of the Snake in the Grass" quoted by Southey, *Common-Place Book*, p. 47., about "Quaker Railing."

James Cornish.

Incantations at Cross Roads (Vol. vi., p. 74.).— The sign of the cross has ever been considered in early times as the best preservative against "incantation," witchcraft, and all Satanic influence. The passage from Plato alludes probably to the form of incantation used by the Greeks, and thence derived to the students of the black art even so late as the seventeenth century, as may be seen in Scott, Glanville, and others; where mention is made of "waxen images stuck with pins," or placed before a slow fire; and as the pins were moved in any part of the image, pain was felt in that part by the person represented, or, as the wax melted, the person pined away. As to their being placed "where three roads meet," it must

have been as a counter-charm, being the form of a cross (although how *three* roads could form *a cross* is not easily discovered). Those on tombs might be supposed to have a similar effect, since the church or churchyard were consecrated ground.

The quotation from the "First Gospel of the Infant Jesus" has the same meaning. The possessing spirit urged his victim to deeds of mischief and violence when in the neighbourhood of the cross, represented by the cross-roads. E. G. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

Soon after the publication of the first two volumes of Mr. Kemble's invaluable collection of Anglo-Saxon Charters, Professor Leo, of Halle, who had paid great attention to tracing private life (whether social or family) in Germanic communities as far back as possible, and consequently to the mode of life and stamp of thought of the Anglo-Saxons, as shown in their laws; finding in these charters much elucidation of what was before obscure to him, republished the *Rectitudines Singularum Personarum* from Mr. Thorpe's admirable edition of *Anglo-Saxon Laws and Institutes*, and prefixed to it some most valuable preliminary dissertations. Of these the one dedicated to the names of places among the Anglo-Saxons is of peculiar interest to the English reader, who must therefore be under great obligations to Mr. Benjamin Williams for undertaking, with the concurrence of Professor Leo, to prepare an English translation of it. This has just been issued under the title of a *Treatise on the Local Nomenclature of the Anglo-Saxons, as exhibited in the Codex Diplomaticus Ævi Saxonici, translated from the German of* Professor H. Leo, of Halle, *with additional Examples and Explanatory Notes;* and all who are interested in the local history of their respective neighbourhoods will find much to amuse and instruct them in this unpretending little volume.

Messrs. Rivington have completed their valuable, handsome, and complete edition of *The Works and Correspondence of the Right Honorable Edmund Burke*, by the publication of the seventh and eighth volumes, which contain the articles of charge against Warren Hastings, and Burke's speeches on his impeachment. The last volume has in addition, what is too much neglected in the present day, a very complete index to the collection. The work, as we have before observed, is peculiarly well timed, and we should be glad to see proof in the coming parliament that the writings of this great man have been read and re-read by many Honorable Members.

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W. S. M. *We do not see any immediate prospect of reprinting our* 19th No. *or the* Index to the First Volume. *It must of course depend upon the demand for them.*

H. *Does our Correspondent mean "Schabod" or "Ichabod?" If the latter, the allusion is obvious; if the former, he should furnish the passage in which the word occurs.*

H. N. *will find the Acts regulating the* King's Duty *on Christenings, Marriages, Burials, &c. specified in our* 2nd Vol., p. 60.

W. E. M.'s *Query as to the meaning of* Ploydes *or* Ploids, *in the Lancashire rhyme,*

"Prescot for mugs, Heyton for ploydes,"

was put by S. JOHNS, *in our* 113th No., *but has not been answered.*

W. C. T. *is thanked for his explanation of the* Man in the Almanack: *he will find, however, that his Reply has been anticipated by* MR. SINGER, "N. & Q.," Vol. v., p. 378.

YANEM. *Our Correspondent will find, on reference to our* 1st Vol., p. 446., *that mention has been already made of Father Prout's clever translation of* "Not a drum was heard," *which he passed off in* Bentley's Magazine *as written on the Death of Lally Tollendal, and the original of Wolfe's beautiful Monody.*

A. F., *who inquired in* No. 142., p. 55. *respecting the* FOUBERT FAMILY *is informed that we have a letter for him, which shall be forwarded to him on his telling us where to direct it to him.*

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Errata. — Vol. vi., p. 30. col. 2. l. 56., for *Luo-na-canamh* read *Lus-na-ccnamh;* p. 36. col. 2. l. 2., for Orwood read Cawood; p. 64. col. 3. l. 35., for *Huggens* read *Huygens;* p. 58. col. 1. l. 46., for *two* read *ten;* l. 55., for *pillars* read *pillar;* col. 2. l. 3., for "*inward*" read "*rounded;*" and l. 5., for "*Dam*" read "Lane."

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Notes.

DIFFERENCES BETWEEN COPIES OF THE FOLIO 1632 OF SHAKSPEARE'S PLAYS.

I have examined as many copies of the folio edition of Shakspeare which came out in 1632 as I could conveniently lay my hands upon, and I find that my manuscript-corrected copy, in the printed portion of it, differs from them in two not unimportant passages; it may differ in other places, but I have not yet discovered them; and what I wish to learn is, whether any of your readers possess, or are acquainted with, copies similarly circumstanced to that now lying before me?

The first variation occurs in the Duke's well-remembered speech in *Measure for Measure*, Act III. Sc. 1., beginning "Be absolute for death," &c., where he says:

> "Friend hast thou none,
> For thine own bowels, which do call thee fire,
> The mere effusion of thy proper loins,
> Do curse the gout," &c.

The above is as the passage is given in every other copy of the folio 1632 I have inspected, but that in my hands with early manuscript corrections; there the second of the above lines stands as follows:

> "For thine own bowels, which do call thee *sire*,"

most clearly and unmistakeably printed. Is any other copy known with the same peculiarity? There can be no doubt that "sire" and not *fire* is the true reading; and all editors subsequent to 1685, the date of the last of the four folios, have adopted it.

The other instance of variation is, in some respects, under similar circumstances, as will be seen presently. It is met with in *Richard II.*, Act I. Sc. 3., where, as far as my knowledge extends, according to all copies of the folio 1632, excepting mine, the King, banishing Norfolk, tells him,

> "The sly slow hours shall not determinate
> The dateless limit of thy dear exile."

It has been customary, I believe, to print "sly slow," *fly-slow*, on the example and recommendation of Pope; but Steevens questions the propriety of doing so, and I, hastily perhaps, adopted

his opinion, from an anxiety to adhere to the old impressions in all cases where it was possible to make sense out of the original reading. My folio 1632 did not come into my possession until long afterwards, and there to my surprise I found "sly slow" printed *fly slow*, the old manuscript-corrector having, moreover, placed a hyphen between the two words, so as to make the line read —

"The fly-slow hours shall not determinate."

Here again I beg to ask whether any of your readers and correspondents happen to know of the existence of any other copies of the folio 1632 similarly corrected? It is clear that the two errors (arising in both cases from the ordinary confusion of the *f* and the long *s*) must have been detected as the sheets were passing through the press, and the objectionable letters picked out of what, I believe, printers call the *form*, and others substituted. The folio 1623 has *fire* in one play, and *sly slow* in the other, so that the changes in these words in the folio 1632 must have been made in order to set right two blunders, after many copies containing them had been struck off. Other copies with the corrections must also have been struck off, and I wish to be informed whether any such are known.

As I have said, I have not yet found any other places in which the printed portion of my folio 1632 differs from others, and I doubt if I shall meet with such; but these two are remarkable, especially as I cannot observe that they have been occasioned by any defects in the letters themselves, although the cross-stroke from the *f* to the *l* in "fly-slow" is rather faint. The manuscript-corrector seems to have bestowed his pains upon a copy that was peculiar, however ill it happens to have been since used, and however shabby its present condition. J. PAYNE COLLIER.

CANT OR SLANG LANGUAGE.

Will you kindly allow me to make a few hasty remarks on cant, or slang language; for though the parties amongst whom it is chiefly in use are those of the lowest and most abandoned, yet the investigation of its origin and principles opens a curious field of inquiry, replete with considerable interest to the philologist and the philosopher? It affords a remarkable instance of lingual contrivance, which, without the introduction of any arbitrary matter, has developed a system of communicating ideas, having all the advantages of a foreign language, and which has all been accomplished simply by the employment of metaphor and allegory grafted on the older forms of the vernacular, or its cognate dialects; and what foreign expressions may occur have arisen mostly from the mutual intercourse of native and foreign mendicants and wanderers.

Harman, in his *Caveat* (1566), states that the cant language was the invention of an individual in the early part of the sixteenth century:

"As far as I can learn or understand by the examination of a number of them, their language, which they term Pedler's-French, or canting, began but within these thirty years, or little above that: the first inventor thereof was hanged *all save the head*."

Will any reader of "N. & Q." be kind enough to explain, if possible, the last words? Rowlands, in his *Martin Mark-All*, states that this language was introduced in the time of a certain king of the beggars, called Cock Lorrell, and that it is an *omnium gatherum*. But from the fact of the French having their *Argot*, a vocabulary of which appeared in the middle of the sixteenth century; the Spanish their *Germania*, of which a vocabulary was published in 1609; the Germans their *Rothwälsch*, or Red Italian; the Italians their *Gergo*; and even the Hottentots their *Cuze-cat*, a question will very naturally arise with us which was the original? They mostly agree in principle — metaphor mixed with obsolete expression; and Burrow, in his *Gypsies in Spain*, inclines to Italy as being the originator: I do not now stop to inquire farther into this point. Confining ourselves to the English slang, we find it is composed to a great extent of common household words, converted into slang by the use of metaphor, allegory, or burlesque antithesis, of much Anglo-Saxon, of many words obtained from the rommany, or gypsy tongue (which is not slang, but a proper language, closely allied to the Sanskrit and other eastern dialects, though it is frequently confounded with the thieves' jargon), of corrupted forms of Latin, of some Hebrew words derived from the connexion of the Jewish receivers of stolen property with the thieves, &c., and of several German, Dutch, French, and Italian words, derived probably from an intercourse with foreign itinerants.

The following are a few familiar words taken promiscuously from a cant or slang vocabulary, etymological and comparative, on which I have been engaged for some time past: —

Having a lark (A.-S. lac, sport, play).

Gammon (A.-S. gamen, game, sport, scoff).

Just the cheese (A.-S. ceoran, to choose), hence = just my choice.

Dodge and dodger (A.-S. deogian, to colour, conceal).

Nix my Dolly (A.-S. dæl, part, dole).

Stir, a prison (A.-S. styn, correction, punishment).

Blunt (money), from Fr. *blond*, *blund*, or *blunt*, and applied to money from its colour; compare the word *Browns* which = copper money.

Patter, to talk (Lat., from the mumbling and hurried way of saying the pater-noster before the Reformation).

Toggery, clothing (Lat. *toga*).

He likes his whack ("his whack" corrupted form of his "sweg" or "swack," Scotch = quantity).

Tanner, sixpence (from Gypsy *tawno*, little; or Lat. *tener*).

That's the ticket (corruption of "that is etiquette," or what is proper and required).

Cheat, cozen, though not now considered as slang words, were so originally. ("Cheat," metaphor from the legal term "chetes," from escheat; and "cozen" metaphor for cousin, as the gamblers of the sixteenth century called all the uninitiated "cousins," and treated them as of their kin, in order to fleece them.) See *Use of Dice Play*, pp. 17. 26.

In conclusion, the phrase "going the whole hog" is by some said to be taken from the Irish shilling. I should like to know why it was so called: did it ever bear the impress of a swinish animal? and hence derived, like "pecunia" from *pecu*, or the slang term "dragons" for sovereigns.

Thomas Lawrence.

Ashby-de-la-Zouch.

INEDITED LETTERS OF NELSON.

A friend of mine has the following letter framed and hanging by the side of a portrait of the great sailor. With his permission I have sent it to "N. & Q." for preservation. H. G. D.

"Vang^d at Sea, Aug. 28th 1798.

"Sir,

"I have just received, thro' the hands of my agent, a letter of yours of ——, respecting a Genoese vessel, which I am required to bring before the Judge of the Court of Admiralty, &c. As I have never been informed that the Judge of the High Court of Admiralty had any authority over my political conduct as an officer, of course I did not consider it my duty to inform him of it. If the Judge has that right, I shall, of course, be ready to answer any question he may put to me; in the meantime I believe it is sufficient to say, that my conduct respecting Genoa, and the seizing of their vessels, has received the approbation of the King, through Lord Grenville, and my Lords Commissioners of the Admiralty, to whom only I have hitherto felt myself bound to render an account of my conduct.

"I am, Sir,
"Your most obedient servant,
"Horatio Nelson."

Perceiving by your "Notices to Correspondents" that inedited letters of Nelson are acceptable to you, I send you one that I transcribed from the Additional MSS. (No. 17,024.) in the British Museum, some months since, and which I cannot find anywhere published. It seems to have been purchased by the Trustees in 1847, on the 27th of July, of W. G. Davis, Esq. Allow me to add that I have several more inedited letters transcribed for you, if you like to have them: one of them is from Finch the antiquary, and contains some interesting remarks on some coins which had been submitted to him. One of these epistles is very amusing, as letters from "hard up" gentlemen usually are. It is written by James Moleer. But I must not occupy more space.

Kenneth R. H. Mackenzie.

"Decr. 8. 1800, London.

"Sir,

"I have received your letter of the 5th, conveying the great honour intended me by the city of New Sarum. I beg, Sir, that you will assure the Mayor and Corporation how sensible I am of their kindness towards me, and that I shall have great pleasure in receiving the freedom in the Council Chamber, or wheresoever else they may please to appoint.

"I am, Sir, with
"Great respect,
"Your most obedient servant,
"Nelson.

"John Hodding, Esq.

"The time of my going thro' Salisbury is very uncertain, no time being yet absolutely fixd [*sic*], but of which I will take care you shall be apprized."

PASSAGE IN LYCIDAS.

On lately renewing my acquaintance with the First Eclogue of *Sannazarius*, I came upon a passage which seemed rather a good illustration of Milton's meaning in a part of *Lycidas* which Thomas Warton has confused:

"At tu sive altum felix colis æthera, seu jam
Elysios inter manes, cœtusque verendos
Lethæos sequeris per stagna liquentia pisces,
Seu legis æternos formoso pollice flores,
Narcissumque, crocumque, et vivaceis amaranthos,
Et violis teneras misces pallentibus algas:
Adspice nos, mitisque veni: tu numen aquarum
Semper eris, semper lætum piscantibus omen."

Opp. p. 56. Amstelædami, 1728, 8vo.

The line in Milton is this:

"Look homeward, angel, now, and melt with ruth."
Lycidas, 163.

For my part I feel quite convinced that Thomas Warton is wrong in supposing that "angel" meant "the great vision of the guarded mount," the archangel Michael, and not Lycidas himself, translated by death to a higher state of purity and blessedness in another world. Milton had been preparing a "laureat verse" for his *Lycidas* in some lines of deep beauty, which remind one strongly of Vida:

"Huc volucres pueri, cœlique affusa juventus
Ferte pedem. æterni largum date veris honorem:
Pallentem violam calathis diffundite plenis,
Narcissique comas ac mœrentes hyacinthos,
Et florum nimbo divinum involuite corpus."
Christiados, lib. vi. 72.

All this, however, was but "dallying with false surmise," for the remains of Edward King had not been discovered. The poet therefore implores him, wheresoever his body might happen to be, to grant it to the prayers of his afflicted friends;—though now an angel himself, to "look homeward" upon the scenes of his human life, and to "melt into ruth," as far as such sympathy could exist in an angelic mind to sympathise with his sorrowing companions. The beautiful fiction of Arion, and the amiable habits ascribed to Dolphins by Pliny, Appian, Theophrastus, and Aulus Gellius (*Noctes Atticæ*, lib. vii. cap. 8.), will sufficiently account for the pious office assigned by Milton to them:

"And, O ye Dolphins, waft the hapless youth."

Milton is supposed to have borrowed the name *Lycidas* from some of the Idylls of Theocritus. So is named one of the characters in the Eclogue of *Sannazarius*, which I have already alluded to, but it was Phyllis and not Lycidas who had met with a fate similar to that of Milton's friend. Warton appears to me to have created difficulties where none had existed previously, as I think the subsequent lines of Milton prove:

"Now, Lycidas, the shepherds weep no more;
Henceforth thou art the Genius of the shore,
In thy large recompense, and shalt be good
To all that wander in that perilous flood."

The "Fable of Bolerus old" refers to the legends connected with the Land's End of Cornwall, and the promontory of Bellerium. I remember that Cowley has the line

"Belerii extremis a cornibus Oreadas usque."
Plantarum, lib. vi. p. 344. Londini, 1668, 8vo.

Dr. Donne, in a poetical epistle to Sir H. Wotton, speaks of St. Michael's Mount and the fables for which it was celebrated. I quote from Alford's edition:

"Here's no more news, than virtue; I may as well
Tell you Calais', or St. Michael's tale for news, as tell
That vice doth here habitually dwell."
Works, vol. vi. p. 459. Lond. 1839, 8vo.

There is also an interesting account of the historical changes which befel St. Michael's Mount in Collins's *Rambles beyond Railways*, cap. ix. Lond. 1851, 8vo. RT.

Warmington.

FOLK LORE.

The Spirit at Bolingbroke Castle.—The following may not be without interest to some of the readers of "N. & Q." I copied it from Harl. MS. 6829., which is a volume of notes on Lincolnshire churches, containing much of great value:

"BOLLINGBROKE.

"One thinge is not to be passed by, affirmed as a certain trueth by many of ye Inhabitants of the towne upon their own knowledge, which is, that ye Castle is Haunted by a certain spirit in the Likeness of a Hare, which at ye meeting of ye Auditors doeth usually runne between their legs, and sometymes overthrows them, and so passes away. They have pursued it downe into ye Castle yard, and seene it take in at a grate into a low Cellar, and have followed it thither with a light, where notwithstanding that they did most narrowly observe it [and that there was noe other passage out, but by ye doore, or windowe, ye room being all above framed of stones within, not having ye least Chinke or Creuice], yet they could never find it. And at other tymes it hath beene seene run in at the Iron-Grates below into other of ye Grottos [as thir be many of them], and they have watched the place and sent for Houndes and put in after it, but after a while they have come crying out."—162.

EDWARD PEACOCK, Jun.

Bottesford Moors, Kirton in Lindsey.

Folk Lore in the Fifteenth Century.—In the Account Roll of Cardinal Thomas Langley, Bishop of Durham, the entry which I translate as follows is contained:

"Paid to Thomas Egliston for marking sixteen of my Lord's oxen with the mark of S^t. Wilfrid, to the intent that they may escape a certain infirmity called the moryn (murrain), ix^d." [A.D. 1426–1427.]—*Hist. Dunelm. Script. Tres.*, p. ccccxl.

WM. SIDNEY GIBSON.

Newcastle-on-Tyne.

Weather Prophecy (Vol. vi., p. 71.).—P. P. has favoured us with the exact words of the prophecy, but he has unfortunately cut before the point in giving "the lie to the adage."

I must for the sake of posterity vindicate both the correctness of the observation and the credit of the season.

The oaks were certainly this year out before the ashes, but instead of the present summer being *wet*, as P. P. has prematurely asserted, it has been on the whole, and (with the exception of partial thunder showers) is at this moment one of the driest within the recollection of a long life.

The rivers and springs are smaller at this moment than they were almost ever known to be in most places, and in many there is a difficulty in getting water for the cattle; so that the truth of the observation recorded in the proverb (which is no doubt the result of experience) was never more apparent than at this moment. J. Ss.

Aug. 2.

Folk Lore from an old Newspaper (1759).—"The dregs of superstition, it seems, are still remaining

amongst us, a remarkable instance of which appeared last Wednesday at the gallows. A young woman, who had a wen on her neck, was held up in a man's arms, and the hand of one of the hanging malefactors was several times rubbed over it with much ceremony, so that if it should please God to remove the complaint, a miracle will be imputed to the wonder-working hand of a dead thief." E. H. A.

Superstition in the Nineteenth Century. — The following story is only curious as showing the lingering belief in witchcraft, in a county traversed by railroads.

I was visiting in a cottage last February, in the parish of B——, in the diocese of Peterborough; and in casual conversation heard the inmates speak of "the Wise Man." Upon inquiry I discovered they meant "a sort of witch" living at Stamford, who is supposed to have supernatural powers, both in the way of foretelling future events, and also of inflicting evil upon persons and things.

Two cases were related to me of the exercise of these powers, both of which my informants (one an old, the other a young, woman) positively believed.

1. Some years ago a flitch of bacon was stolen. The owner of the lost property went to "the Wise Man," and was told his bacon should be restored on a certain day in a certain place, which happened. "The Wise Man" also drew an exact likeness of the thief, by which he was recognised. Of course I only relate as I was told.

2. A servant girl stole some money from a fellow-servant's coffer. The latter went off (nearly twenty miles) to "the Wise Man," and the thief was afflicted until her death with a most painful disease. My informants firmly believed this to have been caused by "the Wise Man." They could not say whether he is still living. "Probably not," they added; as they had "not recently heard of any one consulting him." G. R. M.

Cure for Wens. — Calling, a few days ago, at a cottage in the adjoining village (Cuddesden, in Oxfordshire), I inquired of its occupant, a woman who is afflicted with a large goître, or external swelling of the throat, whether she suffered much inconvenience from its increasing size, and whether the doctors gave her much hope of relief? She answered, that as yet it did not cause her much inconvenience; that the doctors gave her no hope of its diminution; but that there was one certain remedy which she should have tried, but for lack of the opportunity, viz. stroking the swollen neck with the dead hand of a man who had been hanged! On my expressing disbelief in the efficacy of this singular application, she assured me that her own father had been afflicted with a similar disease; that he had tried this remedy, and had been completely cured by it, the swelling decreasing gradually, as the hand of the man mouldered away; and that from that time until his death he had had no return of the disease. W. Sneyd.

Denton.

NOTES ON MADEIRA.

(Vol. v., p. 501.)

A Number of "N. & Q." sometimes reaches me in Madeira, and I always see it with pleasure. The Number for May 22nd last has just fallen in my way; and as there is an opportunity for sending a letter to England to-morrow, I hasten to correct two or three mistakes into which Mr. Yarrell has fallen, in a communication printed on p. 501.

1. The Portuguese word *faya*, though derived from the Latin *fagus*, does not at the Azores, and in Madeira at least, signify a beech, a tree which, except as a garden curiosity, is not found at either of those places. It is the name of an evergreen tree (*Myrica faya*) belonging to a family of which our Gale or Dutch myrtle is (as far as I know) the only British representative.

2. I know of no Portuguese word like *ceira* signifying a bank; but, whether any such exist or not, it takes no part in the composition of *Terceira*, the name of one of the Azores, which is nothing more than the Portuguese form of *tertia*, third.

3. *Pico* derives its name from an elevated *peak* which rises from it. All the mountain summits, both in the Azores and the Madeiras, are termed Pico.

4. The raven is not an inhabitant of Madeira, nor did I ever hear of its being found here.

Whilst I am on the subject of corrections, let me turn to another matter, which, though it has nothing to do with your publication, may do some good to those whom it may concern if noticed in your pages. The series of penny maps possesses at any rate the merit of cheapness, and, I trust, the more desirable merit of accuracy to a greater degree, on the whole, than the chart of Madeira attached to the map of Africa, No. 71. On that chart are nineteen names, and of these five are misspelled and one misplaced. Of the remainder I observe that insignificant places have been selected in preference to important ones.

James Yate Johnson.

May I add in a postscript a correction of a mistake which Mr. Ford has fallen into in his *Gatherings from Spain?* That gentleman tells us that *aguardiente*, the name of a Spanish drink, signifies in plain English *tooth-water*, referring the last member of the word to the Spanish form of the Latin *dens*. Its true origin, however, is in the Latin *ardere*, to burn; and the Spanish *aguardiente* has correlatives in our *ardent* spirits, and the Indian *fire*-water. Here, in Funchal, one can-

not move five yards in the streets without meeting with little boards suspended at shop-doors, whereon are painted the letters "P.," "V.," "A.," representatives of the words *Pão*, *Vinho*, *Aguardiente*, which being interpreted signify, bread, wine, spirits. Considering Mr. Ford's habitual accuracy, and his intimate knowledge of the Spanish language, it is singular that he should have made this mistake. J. Y. J.

Funchal, Madeira.

LIVERIES IN THE REIGN OF JAMES I.

The following passages in *The Journal of Nicholas Assheton, of Downham, in the County of Lancaster, Esq.*, edited by the Rev. F. R. Raines, M.A., F.R.S., for the Chetham Society, exhibit a curious example of the use of liveries, and of the mean services performed by country gentlemen in the beginning of the seventeenth century.

"1617, Aug. 11.—My brother Sherborne his taylor brought him a suit of appa'il, and us two others, and a live'y cloake, from Sir Ric. Houghton, that we should attend him at the King's coming, rather for his grace and reput^{n}, shoeing his neibors love, then anie exacting of mean service.

"Aug. 12.— . . . . To Mirescough. Sir Ric. gone to meet the King; wee aft^{r} him to . . . . Ther the King slipt into the forest another way, and we after and overtook him, and went past to the Yate: then Sir Ric. light; and when the King came in his coach, Sir Ric. stept to his side, and tonld him ther his Maj^{s} forrest began: and went some ten roodes to the left, and then to the lodge. The King hunted and killed a buck.

"Aug. 13. — To Mirescough; the court. Cooz Assheton came wth his gentlemanlie servants as anie was there, and himself excellently well appointed. The King killed five bucks. The Kinges speche ab^{t} lib'tie to pipeing and honest recreation. Wee that were in Sir Ric^{s} liv^{y} had nothing to do but riding upp and downe.

"Aug. 14. — Us three to Preston . . . . Wee were desyred to be merrie, and at nyght were soe. . .

"Aug 15.—The King came to Preston: ther at the crosse Mr. Breares the lawyer made a speche, and the corpor^{n} presented him with a bowle; and then the King went to a banquet in the townhall, and soe away to Houghton: ther a speche made. Hunted and killed a stagg. *Wee attend on the lords' table.*

"Aug. 16. — Houghton. The King hunting: a great companie: killed affore dinner a brace of staggs. Verie hott: soe hee went in to dinner. *We attend the lords' table.*

"Aug. 17. — Houghton. *Wee served the lords with biskett, wyne, and jellie.*

"Aug. 18.—The King went away ab^{t} 12 to Lathome. . . . . Wee back with Sir Ric. Hee to seller and drunk with us, and used us kindlie in all man^{r} of friendlie speche. Preston: as merrie as Robin Hoode and all his fellowes.

"Aug. 19.—All this morning wee plaid the bacchanalians."

Esquires and gentlemen, in the present day, would be somewhat astonished by a message requesting them to don the livery of a relation, friend, or neighbour, even although it might be "rather for" a worthy knight's "grace and reputation, showing his neighbours' love, than any exacting of mean service." J. LEWELYN CURTIS.

Minor Notes.

Inscription over Plato's Door.—The inscription, said to have been fixed over Plato's door, ἀγεωμέτρητος μηδεὶς εἰσίτω, has not, I believe, been traced higher than Tzetzes (*Chil.* viii. 972.), and is often incorrectly given ἀγ. οὐδεὶς εἰσ. Following up a hint of Fabricius, I have found the inscription in Philoponus (*Comm. in Aristot. de Anim.*, reverse of sign. D iii, near the top of the page, ed. Venet. 1535). This carries it up to a date earlier, by more than 500 years, than that ordinarily given. As some distinguished writers have been mistaken in this matter, your readers may be pleased to have the mistake corrected, and some of them may perhaps be able to trace the passage to a still earlier authority. J. E. B. MAYOR.

St. John's Coll., Cambridge.

Cock and Bull Story.—The following extract may be interesting to some of your readers. It is found in *The Universal Character, by which all the Nations in the World may understand one another's Conceptions, reading out of one Common Writing their own Mother Tongues, &c.* By Cave Beck, M.A. Lond. 1657.

"The Egyptians of old had a symbolical way of writing by emblems and pictures, which might be read by other nations instructed in their wisdom, but was so hard to learn, and tedious in the practice, that letters soon justled them out of the world. Besides, most of their hieroglyphicks were so catachrestical (the picture showing one thing to the eye, and a quite different sense imposed upon it), that they justifi'd the painter who drew a misshapen cock upon a sign-board, and wrote under it 'This is a bull.'"

H. T. WROTH.

Temple.

Etymology of the Word "Apron."—*Napery* is defined by Skinner, *Linteaminta domestica;* and the word *apron*, notes Whitaker (*Craven*, p. 232.), has plainly lost a letter, probably by a mistake in dividing it from the prefix *A Naperoun*, or an apron.

In 1388, the Prior and Convent of Durham made a life-grant of the office of Keeper of the *Napry* in the Hostillar's Hall (*Hist. Dunelm. Scrip. Tres.* p. clviii.) WM. SIDNEY GIBSON.

Newcastle-on-Tyne.

Use of Coal as Fuel.—The prejudices, if we can call them so, against the general use of sea-coal for the above purpose, which led to the stringent measures enforced against offenders (referred to in a Query of mine in a late number, and by Mr. Merryweather, Vol. v., p. 568.), were I believe various. Besides the notion that the products of its combustion were (as no doubt they are) injurious to health, they were also considered hurtful to vegetation, especially that of fruit-trees; and I have heard that the ladies of the period considered it bad for their complexions, and refused to enter a room in which the combustion of sea-coal was going on! This prejudice probably arose from such circumstances as the following, which is extracted from Parke's *Chemical Catechism* (edit. 1808, p. 411. note §):

"It is related of a lady of fashion, who had incautiously seated herself too near the fire at a quadrille table, that her countenance changed suddenly from a delicate white to a dark tawny, as though by magic. The surprise and confusion of the whole party had such an effect upon the (shall we say) fair one, that she was actually dying with apprehension, when the physician dispelled their fears by informing his patient that she need only wash her face, and to trust in future not to mineral cosmetics, but to those charms which nature had bestowed upon her."

Arthur C. Wilson.

Saints who destroyed Serpents.—As I before remarked in the case of St. Patrick, we often find in Christian legends the conquest of sin or heathenism represented by the obvious symbol of a vanquished dragon. Thus, St. Philip the apostle is said to have destroyed a huge serpent at Hierapolis, in Phrygia, as also did St. Martha the terrible dragon called the Tarasque, which infested the Rhone at Aix. The same service St. Florent performed for the Loire. (The latter saint is said to have lived from A.D. 237 to 360.) The Breton saints, Cado, Maudet, and Paull, performed like feats: nor is the famous St. Keyne of Cornwall to be omitted. The dragon is also the well-known attribute of the archangel St. Michael, St. George, St. Margaret, and the saintly Pope Sylvester. St. Romain, Bishop of Rouen in the seventh century, and predecessor of St. Ouen, destroyed a huge dragon called La Gurgouille, which ravaged the shores of the Seine. He was assisted by a felon who had committed murder; whence the chapter of Rouen acquired the annual privilege of pardoning a condemned prisoner. This curious ceremony, called *Levée de la Fierté*, took place at the monument of St. Romain, near the linen mart.—See M. Floquet's *Histoire du Privilège de Saint-Romain*, &c., Rouen, 1833; 2 vols. 8vo.

The stained glass windows in the cathedral, the church of St. Romain, and other churches in Rouen, have the history of St. Romain, and the ceremony of the *Levée de la Fierté*, depicted in brilliant colours. The word *Gurgoyle*, or *Gurgouille*, is now used to denote the hideous forms which serve as rain-spouts outside of some churches.

"How are we to understand these things," asks M. de Penhouet, "if we do not look upon them as a transparent veil, through which we perceive the efficacy of baptism administered to the followers of serpent-worship [or idolatry in general], who upon their conversion were plunged into the water?"

Eirionnach.

Queries.

DR. MESMER IN ENGLAND.

During my early residence at Berlin, I was in constant communication with Professor Walfarth, who may be considered the testamentary executor of the above renowned man, as he stayed with him for a considerable time at Frauenfeld (Switzerland), a short time previous to Mesmer's death, and gathered *ab ore ipsius* all that information which he subsequently published in his work. As Dr. Mesmer had been closely connected in Paris with men like Lafayette, D'Espremenil, and others, at the outbreak of the French Revolution, he considered it prudent to leave France, and then retired to England, where he lived under an assumed name up to the year 1799, when he again went to Germany. Although there were pamphlets published in England from 1786 to 1792 on Mesmerism, such as those by C. Peart, Martin, and Bell; yet, strange to say, they seemed not to know even that Mesmer resided with them in the same land. It is equally curious to observe, that Mesmer did *neither* exercise his profession while here, nor even publish anything on his discovery, which at that time excited some attention.

Although this period lies now far behind us, yet, I think, that some people may live who might give some information on "Mesmer in England," which would fill up a gap in the biography of this interesting man. As Mesmer was then already *rich*, it is not likely that he lived in a back third floor, as did Chateaubriand at that very same time, in London. While on this subject I may add, that so far as the year 1775, Mesmer had addressed a memoir and some theses to the Royal Society of London, which also, as far as I am aware of, have never been published. Amongst the missing MSS. of Mesmer, is *A System of Cosmogony*, and *An Essay on truly Democratic Government*, of which also traces might be found amongst the family papers of those persons with whom he resided while in England.

D. J. Latzky.

REPEATING CLOCKS, AND BARLOW THEIR INVENTOR

A Mr. Barlow was, in 1676, the inventor of repeating clocks, and, in 1688, of repeating watches. In Rees's *Cyclopædia* he is called "a London clock-

maker;" in Reid's *Treatise on Clockmaking*, "a clergyman." Other authors describe him as "Mr. Barlow," or "our Barlow," but in no case have I met with any Christian name. Can you, or any of your correspondents, give any definite information respecting him?

I have a spring *repeating* table-clock, evidently of great age, which I believe to have been coeval with the original inventor; it has neither name nor date on it; but, as an act of parliament was passed in 1698, forbidding, under heavy penalties, any clock to be made without the maker's name being engraved on the dial, the fair presumption is that this clock is of a date prior thereto.

It has the old vertical escapement, and strikes the hour in full, without any chimes; but when wanted to repeat, on pulling a string, say at 25 minutes to 8, it will chime twice for the two quarters, and then strike seven times.

This clock was much prized by my father, as a sort of heir-loom, having been the property of his father and grandfather. He probably could, when living, have given me its history, but, unfortunately, he did not "make a note of it."

My great-grandfather (Edward Barlow) was a clockmaker at Oldham about fifty years, say from 1726 to 1776; and I believe him to have been a grandson of the inventor, by whom, if a clockmaker, this clock was most probably made.

GEORGE BARLOW.

Oldham.

"THE BRITISH APOLLO."

Can any of your readers inform me of the birth, parentage, and end of a paper called the *British Apollo, performed by a Society of Gentlemen*, which was published twice a week, and of which I have the second volume; containing the numbers from March 30, 1709, to March 24, 1710? It seems to be an ancient, but by no means worthy predecessor of the "N. & Q.," as the principal part is occupied by questions and replies, to which is added a page of very indifferent poetry; a short letter concerning foreign news (in one number, commencing: "Feb. 22, 1710. Sir, yesterday we received a *male* from Holland, by which we have confirmation from Warsaw," &c.); and a few advertisements of "good Bohee at 24*s*. per lb.;" quack doctors; a reward for a runaway negro in a suit of grey livery, &c. &c. The questions and answers are somewhat of a miscellaneous character, some on deep religious subjects; as on free will, election, &c.: one begins, "Resplendent sages, pray oblige your adorer with an exposition of Matt. xxiii. 35." Some on medical topics, and apparently from those who have a personal interest in the reply, as, "whether thin people are most liable to consumption;" "whether three half-pints of good punch per diem is good for that complaint;" "on the wholesomeness of cyder;" "on the properties of crabs' eyes;" "respecting the virtues of raisons of the sun." One is: "Gentlemen, I being very willing to keep my carcass in health as much as I can, I would fain know which is the best for me to drink in a morning, tea or chocolate?" Another, "Gentlemen, pray give your opinion of mushrooms." Of the miscellaneous ones, the following may serve as specimens: What sort of a person was Xenophon? What were the Carpocratians? Whether music has any virtue to drive away devils? Is a person who has just eaten his breakfast heavier than before? How ancient is the use of rattles for children? Answer, attributing the invention to Archytas of Tarentum, the tutor of Plato. Whence came the proverb, As bold as a Beauchamp? Answer, from Thos. Beauchamp, Earl of Warwick, who in 1346, with one squire and six archers, encountered and repulsed 100 armed men in Normandy. Why several couples of hounds are called a pack? Answer, derived from πυκνος, confertus. Why are those who have lost their love said to wear willow garlands? What is the meaning of the words "Fear God and honour the King" being written upon the sign of the Bell always? Why are thieves more sharp towards Christmas than at other times? And one probably of personal interest: Whether a house and shop well situated will let sooner by being shut up, or the contrary? Another is, "What mark can you give me to know a fool by?" And the appropriate answer, "The sending such a wise question." E. H. Y.

[The first number of *The British Apollo* was issued on February 13, 1708, and it was published twice a-week. It completed its career in March, 1711, having attained the bulk of three volumes folio. An abridgment of this curious periodical, "containing 2000 Answers to Questions in most Arts and Sciences," was published in 1726 and 1740, 3 vols. 12mo.]

SIR THOMAS PARR'S OR SIR WILLIAM PELHAM'S TOMB AT KENDAL.

Some years ago I made the following extract from Nicholson and Burns' *History of Westmoreland*, vol. i. p. 75., and which I have had mislaid, or I should have sent it you sooner:

"In the isle called Parr's (alluding to the old church at Kendal), which belonged to the Parrs of Kendal Castle, Sir Thomas Parr, Knight, is commonly supposed to have been interred under a large tombstone without any inscription; there having been in the glass window over it, until demolished by Cromwell's soldiers, the following distich:

'Pray for the soul of Sir Thomas Parr, Knight,
Who was Squire of the Body to King Henry the 8th.'

But it hath evidently appeared before that he was not buried here, but in the Blackfriars Church in London;

therefore, most probably, that inscription was in memory only of his having caused that window to be made of painted glass.

"Most probably under this stone lies interred the body of Sir William Parr, father of the said Sir Thomas: for the arms of the tombstone are encircled with the Garter, and no other of the family besides this Sir William, and his grandson, William Marquis of Northampton, was dignified with that honour: and the latter, we have found, was buried at Warwick."

I made the above extract under an intention, if ever again I paid a visit to Kendal, that I would examine this tomb; for it has struck me that it may refer to the third and last Sir William Pelham, Knight, of Brocklesby, one of the ancestors of the present Earl of Yarborough. Sir William Pelham was a strong and warm adherent to the cause of his sovereign, Charles I., on whose behalf he raised a troop of cavaliers, whom he commanded at the great battle fought at Marston Moor, when the Royal forces were so signally defeated by Cromwell. This repulse had such an effect on Sir William Pelham's feelings that he fell sick under it at Kendal, and a prey to chagrin and disappointment. He actually died there of a broken heart, and according to the family records he was there interred.

This is not the first tomb that I have met with, of the period of Cromwell's usurpation, that is without an inscription; and it would be a satisfaction to me if any of your correspondents at Kendal would inspect it, and note whether or not there is any indication of the buckle and belt of the Pelham family on the arms, or upon the tomb, so as to corroborate my surmise. If I recollect right, the present incumbent of Kendal was formerly resident in Lincolnshire, and he may perhaps feel an interest in the inquiry. William S. Hesleden.

Minor Queries.

Portraits of Wolsey.—I shall be much obliged if you, or any of your numerous correspondents, can inform me if there is any authority for the reason commonly alleged for the portraits of Cardinal Wolsey having been taken in profile, namely, that he had but one eye? or if there is any portrait that is not so taken? Semloh.

Was Bossuet married?—There is good reason for believing that Bossuet, the renowned champion of Romanism, was himself privately married. (See *Mémoires et Anecdotes de la Cour et du Clergé de France:* Londres, 1712.) Can any of your correspondents throw light upon this point?

Mariconda.

Goose Fair.—Can any one inform me of the origin of the Nottingham Goose Fair, and why so called? It was formerly a fair of some repute, and of three weeks' duration. L. J.

"I Bide my Time."—With whom, and under what circumstances, did the saying "I bide my time" originate? H. M.

Biting the Thumb.—Can any of your readers inform me what is the origin of biting the thumb at any one, to show contempt, &c., as in *Romeo and Juliet*, Act I. Sc. 1.:

"I will bite my thumb at them, which is a disgrace to them if they bear it?"

I cannot find any satisfactory note to it anywhere.

Montague C. Roper.

Camden's Definition of Cockney (Vol. iv., p. 237.).—Blount, in his *Glossographia*, 1670, says:

"Cambden takes the etymology of cockney from the river Thamesis, which runs by London, and was of old time called *Cockney*. Others say the little brook which runs by Turnbole or Turnmill Street was anciently so called."

Where does Camden give this etymology? I do not find it in his *Britannia*. J. Lewelyn Curtis.

Judge Jeffries.—What is the origin of so many places being pointed out as the residence of Judge Jeffries? Mumfords, a manor house opposite Bulstrode Park, has always since 1814 been named as one, and I have seen it stated that he lived at Bulstrode. I have never within that time heard in the neighbourhood the story as to the camp, given in Lower's *Curiosities of Heraldry*, p. 166. (See Vol. i., p. 470.) A. C.

Robert Stanser, Second Bishop of Nova Scotia, 1816—1824.—He *resigned* his see in 1824; but I cannot find when or where he died, or what preferments he held in the church previously to being elevated to the colonial see of Nova Scotia. Any information on these points will be acceptable; also at what university educated (Oxford apparently)? A. S. A.

Wuzzeerabad.

Colonial Newspapers.—When was the first West India newspaper printed? What was its title, and in what language was it printed? D. X.

St. Lucia.

Church Brasses subsequent to 1688.—In the parish church at Pimperne, Dorsetshire, there is on the south wall a brass, eighteen inches square, to the memory of Mrs. Dorothy Williams, A. D. 1698. It represents a female figure, in the costume of the period, rising from a skeleton, which lies stretched upon a mattress. At the corner is "Edmund Colepeper fecit."

Can any correspondent inform me of the existence of brasses later than the Revolution of 1688?

W. Ewart.

Pimperne, Blandford.

The Old Roson—an inn sign between St. Albans and Harpenden. What is the meaning? A. C.

Queries on Popular Phrases.—In *The Four Knaves*, published by the Percy Society, p. 54.:

"Bring in a quart of maligo, right true;
And looke, you rogue, that it be *pee and kew*."

P. 81.:

"The fierce and crewell warre-God *at the sharpe?*"

P. 83. (with reference to the *dress* of the *knaves* on the cards), it is said:

"I think before the Conquest many yeares."

Is this opinion of the antiquity of playing cards warranted?

P. 95.:

"Deafe eares, blind eyes, the palsie, goute, and *mur*."

P. 97.:

"And let *spice-conscience* fellows talke their fill."

In *Ballads on Great Frost of* 1683–4 (Percy Society), p. 15.:

"He'll print for a *sice*,
(For that is his price)."

P. 27.:

"The *rocks* (Qy. *rooks*) at *nine-holes* here do flock together."

"A game at marbles, I remember when a boy."

Can it be illustrated?

P. 32.:

"Shall we *Morcclack* make?"

Query, the old spelling of *Mortlock?*

P. 32.:

"And a tire or more,
Of Potguns four."

What does this mean? J. R. R.

Etymology of Llewellyn.—What is the etymology of my name? LLEWELLYN.

Voydinge Knife.—I find in an inventory of the Earl of Leicester's goods, taken after his decease in the time of Elizabeth: "One Voydinge knife of silver." Can you inform me what a "voydinge knife" was used for?

I see, in a first edition of Johnson which I have by me, that a *voiders* was a basket in which broken meat was carried from the table. SKEP.

Newport, Essex.

Sir John Mason.—Anthony à Wood says of Sir John Mason, of whom I have before put a Query (Vol. v., p. 537.), that he was born at Abingdon, Berks, son of a cowherd by his wife, the sister of a monk of that place (see *Ath. Ox.* by Bliss, ii. f. 54.)

In *MS. Cott. Claud.* e. iii. f. . . the arms of the said Sir John Mason are given as here set out:

"Quarterly 1. or a lion ramp. with two heads azure, guttée de sang.
2. quarterly gules and azure a lion ramp. counterchanged.
3. argent on a chevron, gules between three snakes coiled, sable a crescent . . . for difference.
4. as the first."

The second quarter is noted "Langston," the third "Radley," but both incorrectly.

The same arms impaling Isley were on his tomb in old St. Paul's (see Dugdale's *St. Paul's*, by Ellis, f. 65.).

Can any of your heraldic readers inform me, who the cowherd of gentle lineage was? His widow remarried one Wykes. (See Sir John Mason's will.) G. STEINMAN STEINMAN.

Yolante de Dreux, Widow of Alexander III. King of Scots.—Is it known what became of this French princess, daughter and heiress of Robert IV. Count of Dreux, married 15th of April, 1285, and left a young widow, by her husband's sudden death, within a year afterwards? A. S. A.

Wuzzeerabad.

Mary, Queen of Scots' Daughter, by Earl of Bothwell.—This unfortunate child's existence seems now generally acknowledged (vide *Lingard*, *Labanoff*, and *Castelnau*), and she is said to have been eventually "veiled as a *nun* in the convent of Our Lady," at Soissons, near Paris. Do records exist to show the period of her profession or death? Any notices of her history would be most interesting and affecting; born in captivity (at Lochleven Castle, in February 1568), cradled in adversity, obscurity, and mystery, and died in exile, and probably neglect. A. S. A.

Wuzzeerabad.

Lightning.—Is there such a thing as *sheet-lightning*; or is that which is so called merely the reflection of linear lightning, so distant that the flash itself is invisible? G. T. H.

Was Penn ever a Slaveholder?—Did William Penn ever make use of Negro slaves? The assertion is made in Bancroft's *History of America*, that *it is said* that he did. Now, as I never have seen such a thing hinted at in any work relating to William Penn, and as here it is only put in an inexcusably loose manner, I should feel better satisfied if the calumny could be entirely refuted; as such a charge was entirely inconsistent with the whole tenor of his life. THOS. CROSFIELD.

Minor Queries Answered.

Authorship of "Voiage du Monde de Descartes."—May I request your aid in determining the authorship of an old French book which I have

recently picked up, bearing the title of *Voiage du Monde de Descartes:* chez la Veuve de Simon Bénard, M.DC.XCI. INQUISITOR.

[Par le P. Daniel. Barbier adds, "On a inséré le second volume, *L'Histoire de la Conjuration faite à Stockholm contre Descartes*, par Gervaise de Montpellier."]

Etymology of Sycophant.—Will one of your learned correspondents give us the origin of the word "sycophant"? M. S. M.

[In Brande's *Dictionary of Science*, &c., we read, "Sycophant (Gr. συκοφάντης; from συκον, *a fig*, φαίνω, *I disclose*). It was forbidden by the laws of Athens, at one time, to export figs. The public informers who gave notice of delinquencies against this fiscal law were extremely unpopular, and hence the word came into use to signify an informer or false accuser generally, in which sense it is constantly used by Aristophanes and the orators. In modern languages it has acquired the sense of a mean flatterer."]

Taboo.—What is the meaning, and what the derivation of this word? It is often met with in newspaper writing. D. X.

St. Lucia.

[Dr. Ogilvie, in *The Imperial Dictionary*, has given the following derivation:—

"Taboo, *v. t.* To forbid, or to forbid the use of; to interdict, approach, or use; as to *taboo* the ground set apart as a sanctuary for criminals. *Tabooed* ground is held sacred and inviolable. In the isles of the Pacific it is of great force among the inhabitants, as denoting prohibition or religious interdict."]

Shaston, where?—I have recently met with a tradesman's token, issued by one "Edward Burd" of *Shaston*, during the middle of the seventeenth century, but I have not been successful in finding in what *county* this place is situated, although I have searched the *Gazetteer;* and I shall be glad if any correspondent can supply the information. J. N. Chadwick.

[In Langdale's *Topographical History of Yorkshire*, there is a place in the West Riding called *Shafton* (spelt *Sharston* in Adams' *Index Villaris*) in the parish of Felkirk, wapentake of Staincross, five miles from Barnsley, seven from Wakefield, and nine from Pontefract.]

Etymology of Devon, &c.—What is the etymology of the word Devon? and of the word Worcestershire? I have heard or read the derivation of the latter from *Wig*, and *ceaster*, the Anglo-Saxon words for war and city. But why should it have been thus named? Also the etymology of Dorsetshire and Somerset? Arthur C. Wilson.

[*Devon.*—The earliest inhabitants of this county were the Damnonii or Dumnonii, derived by some from two Phœnician words, *dan*, or *dun*, a hill, and *moina*, mines. The Cornish Britons named the county Dunan; the Welsh Deuffneynt, defined by Camden to mean "deep valleys." By the Saxons it was called Devenascyre and Devnascyre, or Devonshire.

Worcester.—The etymology of Worcester is with some plausibility adduced from "Wyre-Cestre," the Camp or Castle of Wyre, under which name a forest still exists in the neighbourhood of Burdley.

Dorset.—This county was anciently inhabited by a people whom Ptolemy calls Durotriges, a name which Mr. Hutchins (after Camden) derives from the British words *Dwr*, water, and *Trig*, an inhabitant, or dwellers by the water side. The Saxons called them Dorsettan, whence the modern name.

Somerset, says the *Magna Britannia*, is called by the Saxons Sumertun, from the "summer-like temperature of the air." The Welsh for the same reason call it Glad-arhaf.]

Charles Inglis, First Bishop of Nova Scotia, 1787.—Preferments in church, university, date and place of death, with age, &c., of this prelate are solicited. A. S. A.

Wuzzeerabad.

[During the years 1755–58, Mr. Inglis conducted a free school at Lancaster, U. S., where he became favourably known to the clergy of the neighbourhood, who recommended him to the Society for the Propagation of the Gospel in Foreign Parts, to succeed Mr. Neill as minister to Dover Mission. With these testimonials he came to England, was admitted by the Bishop of London to holy orders, and arrived at his mission station, Dover, on the 1st July, 1759, where he laboured for six years. In 1765, Mr. Inglis obtained permission of the Society to accept the appointment of assistant to Dr. Auchmuty, and catechist to the negroes at New York. On the death of Dr. Auchmuty, he was elected by the churchwardens and vestry to succeed him as rector of Trinity Church. On the breaking out of the war, none suffered greater pecuniary loss than Mr. Inglis; for not only was his private estate confiscated, but he was compelled also to abandon his rectory, and to accompany some loyalists of his congregation to Annapolis in Nova Scotia. In 1783 he was obliged to fly to England for his life, where he was consecrated bishop of Nova Scotia on the 12th of August, 1787. He departed this life in February, 1816, having laboured in the service of religion for more than fifty years in the North American colonies.]

Replies.

THE FLEMISH CLOTHIERS IN WALES.

(Vol. vi., p. 36.)

F. M. may be referred, for an account of the Flemish colonies established in the district of Rôs, in Pembrokeshire, and Gower, in Glamorganshire, to different extracts which I gave in Vol. iv., p. 4. To this I may add, that both colonies speak the English language, to the *utter* exclusion of Welsh, retaining, however, several words quite peculiar to themselves, and apparently of a Flemish origin. A very few of these I give, as they occur

to me; but I have been informed that the distinguished ethnologist Dr. Latham had commenced collecting them with a view to publication:

Semet, a sieve.
Wieste, dreary, desolate.
Eddish, stubble.
Mabsant, a marriage feast.
Vlaithens, a species of porridge.
Perch, to sit down.
Toit, free, gay, untrammelled.
Pilm, dust.
Drownd, a greyhound.
Vorion, the headlands of a ploughed field.
Nummet, anything eaten in the hand, equivalent to luncheon in English. &c. &c.

The names also which prevail amongst them are very different from those of their Welsh neighbours: as Holland, Hullin (perhaps a corruption of the last), Guy, Clement, Givelin, &c. They keep carefully apart from the Welsh, who also regard them with contempt, and who still designate them by the name of "The Flemings." Intermarriages are of the rarest occurrence, and, ethnologically speaking, the differences of the two races are most striking. The Flemings are taller, and less finely knit, than the Cymry; yet they have fine independent upright figures, the expression of which is made more emphatic by their large clear blue eyes, their placid — perhaps almost phlegmatic — countenances, and the quietude of their movements. The most striking trait, however, of the physiognomy is the great length from the inner corner of the eye to the nostril.

If they were indeed, as is generally affirmed, planted by Henry I., for the purpose of instructing the Welsh in the weaving of woollens, they have admirably fulfilled their task; and even yet their whittles, scarfs, &c., are celebrated for their fine texture and brilliant scarlet colour. SELEUCUS.

Your correspondent F. M. will find many particulars on this subject in Fuller's *Worthies*, article "Pembrokeshire;" and in Norris's *Etchings of Tenby*, &c., 4to.: London, 1812. S. S. S.

See "N. & Q.," Vol. iv., pp. 370, 371. and 453. J. LEWELYN CURTIS.

SPRINGS AND WELLS, MONKISH BURIALS, ETC.

(Vol. vi., p. 28.)

The Note of MR. RAWLINSON respecting celebrated springs and wells, is one calculated to draw forth much curious and interesting information on a pleasing subject, and I beg to send you the following particulars in aid of this result; although, as far as I am aware, no lingering belief exists that "fairy elves their watch are keeping" over any of the wells in this locality.

In the western suburbs of the town of Leicester, by the side of the ancient *via vicinalis*, leading from the Roman *Ratæ* to the *Vosse Road*, and about seventy yards beyond the old Bow Bridge (so romantically associated with the closing scenes in the eventful life of Richard III.), rises a constant spring of beautifully limpid water, and known as St. Augustine's, or, more commonly, St. Austin's Well. It derived its designation from its vicinity to the Augustine monastery, situated immediately on the opposite side of the river Soar. The well is now covered and enclosed; but within the memory of persons still living it was in the state thus described by Nichols (*Hist. Leic.* vol. i. p. 300.) —

"The well is three quarters of a yard broad, and the same in length within its enclosure, the depth of its water from the lip, or back-edging on the earth, where it commonly overflows, is half a yard. It is covered with a millstone, and enclosed with brick on three sides; that towards the Bow Bridge and the town, is open."

This well will come under the list of those mentioned by MR. RAWLINSON as "good for sore eyes," it having been formerly in great repute as a remedy in these cases; and even since the enclosure of the well, many applications for water from the pump erected in the adjoining ground have, I know, been made for the same purpose. Permit me to record, as a further instance of the strange metamorphoses which proper names undergo in the oral traditions of the people (see the articles on the "Tanthony Bell" in "N. & Q.," Vol. iii., pp. 428. 484.), that on making some inquiries a few years ago of "the oldest inhabitant" of the neighbourhood, respecting *St. Augustine's* Well, he at first pleaded ignorance of it, but at length, suddenly enlightened, exclaimed "Oh! you mean *Tostings's* Well!" Nor may it be uninteresting to mention, as an illustration of the modes of burial anciently practised by some of the religious orders*, that in the year 1842, on making some excavations in the ground lying between the well and the river Soar (which is said to have been the burial ground of the monastery, and in which now moulders all that remains of "the last of the Plantagenets"), several skeletons were discovered. They had evidently been interred without coffins, and one, which was carefully uncovered, was found lying with the arms crossed, not over the breast, but over the abdomen, in a similar manner to that delineated on the rare brass of a priest at Fulbourn, Cambridge.

In addition to this holy well, we have also another in the town called St. James's Well, but I am not aware that there is any legend connected with it, except that it had a hermitage adjoining

* "The xxvj day of July (1556) was bered at the Sayvoy a whyt monke of the Charterhowsse, *and bered in ys monke('s) wede* with grett lyght."— Machyn's *Diary*, p. 110.

it, or that any particular virtue was attributed to it: whilst in the county we have on Charnwood Forest the well giving its name to *Holy-Well-Haw*, and the spring on Bosworth Field, rendered famous by the tradition of Richard III. having drunk at it during the battle, and which is surmounted by an inscription to that effect from the pen of the learned Dr. Parr. LEICESTRIENSIS.

"OH, GO FROM THE WINDOW!"

(Vol. vi., p. 75.)

The following stanzas of this old ballad occur in Beaumont and Fletcher's *Knight of the Burning Pestle*, 1611 (Act III. Sc. 5.):

"Go from my window, love, go;
Go from my window, my dear!
The wind and the rain
Will drive you back again;
You cannot be lodged here.

"Begone, begone, my juggy, my puggy,
Begone, my love, my dear!
The weather is warm,
'Twill do thee no harm;
Thou canst not be lodged here."

Fragments are again quoted in *The Woman's Prize* (Act I. Sc. 3.); and in *Monsieur Thomas* (Act III. Sc. 3.). But the song is much older than the seventeenth century. The tune is preserved in Queen Elizabeth's *Virginal Book*; in Barley's *New Booke of Tablature*, 1596; and in Morley's *First Booke of Consort Lessons*, 1598. It is also one of those ballads that received the honour of "moralisation," in Andro Hart's *Compendious Booke of Godly and Spirituall Songs*. In the latter shape it is so curious that I subjoin it, for the especial benefit of those readers who may not have met with a "godly" version of one of Old England's *sinful* ditties:

"Quho [who] is at my windo, who, who?
Goe from my windo, goe, goe,
Quho calls there, so like ane strangere?
Goe from my windo, goe, goe.

"Lord, I am here, ane wrached mortal,
That for thy mercie dois crie and call
Unto thee, my Lord celestiall;
See who is at my windo, who?

"O gracious Lord celestiall,
As thou art Lord and King eternall;
Grant us grace that we may enter all,
And in at thy doore let me goe.

"Quho is at my windo, quho?
Goe from my windo, goe;
Cry no more there, like ane strangere,
But in at my doore thou goe!"

In Heywood's *Rape of Lucrece*, ed. 1620, is a sort of paraphrase or companion song to this, but it is far too contemptible to be worth transcribing. It is inserted with some variations (not for the better) in the fourth volume of Durfey's *Pills to Purge Melancholy*, 1719.

"Go from my window," retained its popularity until a late period. It is mentioned in Otway's *Soldier's Fortune*, and several other plays of about the same time.

Traditional versions are probably still floating about the country. The late Mr. Bacon of Norwich used to sing one, which, to judge from the first stanza (the only one that could be recalled to memory) promised an improvement upon the ancient copy:

"Go from my window, my love, my dove,
Go from my window, my dear!
For the wind is in the west,
And the cuckoo's in his nest,
And you can't have a lodging here."

EDWARD F. RIMBAULT.

MITIGATION OF CAPITAL PUNISHMENT TO A FORGER.

(Vol. v., p. 444.)

After an interval of several years from the time of my hearing the story referred to by H. B. C., and of which I made no note at the time, I met my informant last week, and had an opportunity of correcting certain failures of memory. I find that it was only *said* in the neighbourhood where he had lived, that the forger had escaped from the hulks by counterfeiting a government order for his own release. What, therefore, was stated by me as a fact, had been only a report. The petition was presented to the judges as they descended the steps of the "Judges' Lodgings" at York, which is a considerable edifice. A Yorkshire parson may be excused for unwittingly allowing the minster to obtrude itself into a good story. I cannot now divest myself of the first impression; but, of course, I submit. The obdurate judge was Baron Graham. The trial took place about thirty-five years ago.

In order to put H. B. C. still more closely on the trail, I will mention, whilst my information is fresh, that my friend also told me that it was about the second known instance of the royal clemency being extended to a condemned forger. The previous case was scarcely less interesting. A forger was sentenced to be hanged; but there were extenuating circumstances, and a petition to the crown in his favour was circulated for signature. One person who signed it was a dissenting minister named Fawcett, who sometime before had published a Commentary on the Bible, with which George III. had been so well pleased, that he sent for him, and told him he should be glad to serve him. Mr. Fawcett, however, replied, that his majesty could give him nothing in this life which he valued. The king then told him, that

he might call upon him if he ever stood in need of a favour. Mr. Fawcett now resolved to put royal favours to the test. He therefore undertook to present the petition, and claim a fulfilment of the king's word. He did so, and succeeded: for the capital punishment was remitted by royal mandate.

ALFRED GATTY.

"BOSOM MULTIPLIED."

(Vol. vi., p. 85.)

In MR. SINGER's remarks upon my defence of this expression, I can only find one tangible point admitting of reply. Against the mere assertion of adverse opinion, without argument, I have no desire to contend.

The alleged "fatal objection," in the present instance, is this:

"The context requires a plural noun to be in concord with *they* and *their*, and therefore 'this bosom multiplied' cannot be right."

Now, I can scarcely believe it possible that MR. SINGER could have overlooked the parallel metaphor to which I directed attention in the fifth clause of my original argument; and yet in that metaphor this very same peculiarity of expression (which MR. SINGER is pleased to call *error*) is much more prominent, viz.:

"At once pluck out
The multitudinous tongue, let *them* not lick
The sweet which is *their* poison."

This passage is, I presume, of undoubted genuineness; and yet, in it *them* and *their* are in much closer apparent connexion with the singular noun, than in the case objected to; consequently, with such a palpable example, within a few lines, of a repetition of the very difficulty he was animadverting upon, I cannot conceive how MR. SINGER could indulge in the vein he has respecting it.

But the truth is, that no real difficulty exists at all; because it is quite plain that the *dominant antecedent* throughout the whole speech, to such words as *they*, *them*, *their*, &c., is "*the people*," in this question of Brutus which occurs a few lines previously:

"Why shall the people give
One that speaks thus, their voice?"

A. E. B.

Leeds.

ON THE PATRONYMICS RAY OR WRAY.

(Vol. iv., p. 164.)

As no one has replied to the Query of your correspondent H. W. G. R. respecting the origin, arms, and motto of these families, may I be permitted to offer a few remarks thereupon? Whatever obscurity may rest on the original of Ray or Wray, and their numerous variations, certain it is the armorial ensigns attributed to each by Burke in his *Armorie* bear striking affinity not only with each other, but even, to some extent, with the obviously (at first sight) distinct families of Rees, Reid, or Rede. On the kindred name *Wrey* Wotton remarks (vol. iii. p. 362.):

"From an old pedigree of this family I find Robert *Le Wrey* living 2nd King Stephen (A.D. 1136); and by the prefixed adjunct they seem to take their name from some office. Others denominate them from their habitation of Wrey, co. Devon."

The halberds in the coat of arms, and the old crest of the family (an arm holding a *commander's* truncheon), seem to confirm the idea of their official origin. The old word *to ree* or *ray*, according to Bailey, signifies "to agitate corn in a sieve, that the chaffy or lighter parts may gather together." Might *Le Wrey* have had originally some such signification, adopted, like the patronymic *Malleus* or *Mallet*, from the *bruising* propensities of the first bearer of the name?

The connexion (if Burke can be depended on) between this name and some of its numerous affinities (supposing the variations to have been adopted at pleasure, as in the case of the great naturalist), may be inferred from the subjoined tabular view which (if not trespassing too much on your space) may perhaps interest some of your philological or antiquarian readers:

Az. on a *chief or*, 3 *martlets* gules, borne by - - - -	Wray and Ray
Sa. a fess between 3 poleaxes arg. helved gu., borne by - -	Wrey and Ray
(To this last name (Ray) Burke assigns the "Bourchier" crest *only* as that of the family, as borne by Sir Bourchier Wrey, Bart., in conjunction with his paternal crest.)	
Az. a chevron ermine between 3 battleaxes or, handled gu., on a chief of the last 3 martlets gu., borne by - - - -	Wrey
(This coat, it will be seen, is formed on the blending of the two shields above given.)	
Azure 3 crescents or, borne by -	Ray and Rythee (Barons Rythee temp. Edw. I.)
The same coat with roundles (for cadency?) borne by - -	Wray and Reay
The same between 4 crescents, borne by - - - -	Rea and Ree
Azure 6 crescents or, borne by -	Ryc
Per pale wavy argent and sable 3 crescents counterchanged, borne by - - - - -	Reed
Argent, on a bend sable, between 3 crescents, as many annulets or, borne by - - - -	Rees

Gu. a bend ermine, a label or, borne by - - - -	Ray, Rey, and Rye
Gu. a fess ermine in chief, a label or, borne by - - - -	Rees
Quarterly arg. and azure a bend gules, borne by - - -	Do.
The same, the bend charged with 3 fleurs-de-lis of the first (sometimes or), borne by - -	Ray and Rae
Per pale gu. and sab. a cross bottonée (sometimes crosslet) fitchée between 4 fleurs-de-lis or, borne by - - - -	Reed and Rythe
The same coat, varying the tinctures and the cross, borne by -	Reade and Rede
Vert a stag couchant argent attired or, borne by - - - -	Ray
Vert 3 stags courant argent, borne by - - - - - -	Rae and Reay (See Burke's *Supplement*)
Gu. (sometimes az.) a fess between 3 ostriches' heads, with horseshoes in the beak, or, borne by (The crest of the family of Wray and Ray is an ostrich, in the beak a horseshoe.)	Ryed or Ryede

These instances may suffice to show the seemingly kindred origin of several branches of each family. It will be seen none exactly resemble the coat given by your correspondent as that adopted by John Ray.

The adoption of the family motto, I am more inclined to think, must be looked on as a mere *jeu-de-mot* — an heraldic pun (of which many instances may be adduced *) originating in the simple choice, but more often the whimsical caprice, of the adopter. The family of *Homfray* bear for motto, "L'homme vrai aime son pays:" on which Burke has the following (Vide *Commoners*, vol. i. p. 236.):

"The name of 'Homfray' is derived from the French words 'Homme vrai,' and the several families of Humfrey, *various as the spelling may be*, claim a common progenitor. The branch Homfray of Landaff, &c. is the only one, however, which has preserved the correct (?) orthography."

If this argument, ingenious as it is, be capable of proof, whence, may I ask, arises the far more frequent use of the terminate *phrey* or *phry*, and their variations? Bailey gives the etymon of *Humfrey* (only) from "*Home*, Eng." and the Saxon for "peace," "*q.d.* one who makes peace at home," — a very domesticated original, truly, and a most worthy and becoming commentary on the prenomen *Homme vrai*. Have we not received this name, like *Godfrey*, from the German; or may not th *ph* be derived from the Greek — perhaps from Ὁμόφρων, or some other compound of φρὴν, of like signification? — unanimity, concord, &c., being implied in this, as in the other "peace-loving" derivative. H. W. S. S.

Southampton.

* "Vero nihil verius" is the family motto of Vere. Vernon bears "Ver non semper viret,"— capable of a double signification; "Sapere aude" for Wyse; and "Vows should be respected" for Vowe; "Quod dixi, dixi" for Dixie; "Vincenti dabitur" for Vincent; "Ne vile velis" for Neville: and many others may be added, each having some peculiarity to recommend them: for quaintness some, as "Do no yll, quoth Doyle," D'Oyley. Wykeham and Curzon are other specimens: but the most remarkable for applicability is the motto borne by the family of Dymoke, Hereditary Champions of England, viz. "Pro rege Dimico," assumed probably at the time of the alliance of the family with the great house of Marmyon; or at all events in allusion to the tenure of Scrivelsby, from which the office of champion was derived.

THE DEMONSTRATIVE "THAT" IN THE OPENING OF "MEASURE FOR MEASURE."

(Vol. vi., p. 79.)

The only point upon which I wish to prolong the discussion with Mr. Hickson relates to *Measure for Measure;* being the "question of fact" respecting which he now makes the following admission:

"If we *do* say to a messenger 'take *that* to,' &c., the words indicate that they accompany the act of transferring the missive; and whoever should not accompany the words with such acts, would use them improperly."

This admission is all that I contend for. It is the precise hypothesis upon which I have all along based my interpretation of the passage in the opening of *Measure for Measure;* but I understood Mr. Hickson, in his first communication, *to deny it*.

If he will refer to my original statement, he will find that my hypothesis was this: that the absolute act of transfer commences with "Then no more remains;" and ends with "there is your commission."

Mr. Hickson will surely not deny that there may be such a thing as a *protracted* presentation! Particularly when we have its exact counterpart in the equally protracted presentation subsequently made to Angelo, commencing with "Hold, therefore, Angelo," and ending with "take your commission!"

These parallels are of frequent occurrence with Shakspeare, and seem to proceed from design. At all events, when carefully studied, they become extremely useful as corroborative analogies in cases of doubt. A. E. B.

Leeds.

RHYMES UPON PLACES.

(Vol. v., p. 618., &c.)

Observing, from the number of references in your Index to Vol. v., that this subject possesses interest for some of your readers, I transcribe a few more local rhymes not to be found in Grose's *Provincial Glossary:*

LINCOLN.

"York was, London is, but Lincoln shall be
The greatest city of all the three."

KENT.

"English lord, German count, and French Marquis,
A yeoman of Kent is worth them all three."

GLOUCESTERSHIRE.

"Blest is the eye
Betwixt Severn and Wye."

BEDFORDSHIRE.

"I, John of Gaunt,
Do give and grant,
To Roger Burgoyne
And the heirs of his loin,
Both Sutton and Potton
Until the world's rotten."

BUCKINGHAMSHIRE.

"Tring, Wing, and Ivinghoe, all these three did go
For striking the Black Prince a blow."

WESTMINSTER ABBEY. SCONE STONE.

"Except old saws be vain
And wits of wizards blind,
The Scots in place must reign
Where they this stone shall find."

WARWICKSHIRE.

It is singular that none of your correspondents have yet cited Shakspeare's memorable lines:

"Piping Tebworth, Dancing Marston,
Haunted Hillbro', Hungry Grafton,
Dudging Exhall, Papist Wicksford,
Beggarly Broom, and Drunken Bedford."

CORNWALL.

"Pars Corinea datur Corineo, de duce nomen
Patria; deque viro gens Corinensis habet."

WILLIAM BATES.

Birmingham.

PORTRAIT OF GEORGE FOX.

(Vol. v., p. 164.; Vol. vi., p. 43.)

Thomas Clio Rickman was a stationer in Upper Marylebone Street within the last twenty years; presuming, therefore, that the original portrait of Fox, supposed to be painted by Honthorst, is still in existence, I shall be glad to know in whose possession it now is: and as I am editing for the Chetham Society a collection of papers, chiefly consisting of the private correspondence of the immediate family connexions of George Fox, I shall be much obliged to the present possessor of this portrait if he will permit me to see it.

I am not aware that an engraving after this painting was published in any edition of Fox's *Journal;* and in the absence of more explicit information from your correspondent BONSALL, I conclude, partly from the occurrence of the word "sect" in the inscription, that the engraving did not originally form a part of the book in which it is inserted.

An impression of this engraving may be found in the portfolio of Joseph Smith, Bookseller, in Oxford Street, New Road, Whitechapel, who possesses several representations of Fox, but no other in a devotional attitude.

One of these, well engraved in line by Samuel Allen, after a painting by S. Chinn, was published in 1838; another, lithographed by T. Stackhouse from a drawing by W. Dance, was published in 1824; and a third is a small dotted engraving, without the name of painter or engraver, published by W. Darton in 1822. Mr. Smith believes that none of these three representations is *copied* from any authentic portrait: but he possesses also a very small oval plate-engraving printed in folio, without date; it is a fac-simile of a rude woodcut which Mr. Smith believes was printed in some publication contemporaneous with Fox; and he understands that with the assistance of this woodcut, the above-mentioned three portraits were *composed.*

The only other portrait of Fox, which I have seen or heard of, is an etching by Sawyer, Jun., published by Rodd of Little Newport Street; Mr. Rodd informs me that this etching was founded on the before-mentioned woodcut, which was printed, with George Fox's name attached, on an advertisement sheet, issued by the proprietors of a quack medicine of very old standing, called the Anodyne Necklace. J. LEWELYN CURTIS.

ST. MARGARET.

(Vol. vi., p. 76.)

Your correspondent may like to know that there are several metrical legends touching St. Margaret. One given by Hickes from a MS. in Trin. Coll. Cambr.:

"Olde ant yonge i preit our folies for to lete."

Another in the Vernon MS. at Oxford:

"Seinte Margarete was an holi maid and good."

And one printed, of which no mention has yet been made; neither Ames, Herbert, nor Dibdin having recorded it:

"Here begynneth the lyfe of Saynte Margarete."

Woodcut of a saint, *holding the cross between both hands*, and standing on the dragon crouching beneath her, as subdued. The cut repeated at the back of the title. Colophon:

"Ꝑ Enprynted at London wihtin Tēple barre in

Saynt Dounstones paryshe at the Syne of the George, by me Robert Redman."

On the last page Redman's device: 4to., containing three sheets.

Without regarding Margaret's troubles, the miraculous assistance rendered by an angel bringing her

"Parte of the crosse that God was on done,"

which had the effect not only of slaying the dragon, but enabling her to come "out hole and sounde," after having been swallowed "body and bone" by the aforesaid monster, I will transcribe the first few lines, in order to identify the work, should any other copy come to light:

"Here begynneth of Saynt Margarete
The blessed lyfe that is so swete.
To Jesu Christ she is full dere,
If ye will lysten ye shall here;
Herken nowe unto my spell,
Of her lyfe I wyll you tell,
Olde and yonge that here be,
Lysten a whyle unto me."

The dragon, concerning whom your correspondent more particularly inquires, is thus shortly described:

"She loked a lytell her besyde,
And sawe a fowle dragon by her glyde,
That was of coloure grasse grene,
With flamynge fyre on to sene,
Out of his mouthe brenynge bryght,
She was a frayde of that syght."
&c. &c.

The copy here described was found in a volume of tracts at a farmhouse in Somersetshire, and is now in my possession. P. B.

The church at Stoke-Golding, in this county, is also dedicated to St. Margaret the Virgin; and while prosecuting my researches for an historical account of the fabric, I fell in with the following notice of the legend in Brady's *Clavis Calendaria*, London, 1813, 2nd edit., vol. ii. pp. 103–105.:

"Saint Margaret, whose festival (20th July) has been restored to our calendar, after having been once expunged, was the daughter of an idolatrous priest at Antioch, in Syria, a person distinguished as having been one of the greatest enemies to the Christian doctrine. Being remarkable for personal charms, Olybius, the president of the east, became enamoured of our saint, and used every effort in his power, supported by the authority of her father, to make her abjure the Christian religion, to which she had recently been converted; but not being able either to induce or to terrify her into such renunciation, he caused her to be put to the most cruel torments, and afterwards to be decapitated, about the year 275. The history of St. Margaret, in the earliest breviaries of the Romish Church, was fraught with such impious and absurd anecdotes, that they have been from time to time so much altered and amended as scarcely to retain any part of her original legend; though, as she has been worshipped with extreme fervour by both the Eastern and Western Churches, for a supposed power in assisting females in *child-birth*, one miracle was necessarily preserved, until nearly the end of the seventeenth century, as an explanation of the cause of that peculiar province having been assigned to this saint. Neither Olybius, nor her father, having been capable of diverting her from a steady adherence to the Christian faith, recourse was had, say her monkish historians, to the assistance of Satan himself, who, *in the shape of a dragon*, swallowed her alive; though she speedily burst from that horrid confinement, and effected her escape. So miraculous a circumstance *naturally* pointed out the peculiar powers over which Providence designed her to have empire; for who could so well be capable of aiding the struggle of the yet unborn infant, as one who had extricated herself even from the body of the arch enemy. The *girdle* of this virgin saint was long stated to have been kept in pious custody at St. Germain's Abbey at Paris; and being girt with it, was universally esteemed of the utmost service to ladies who were likely soon to require the assistance of the obstetric art; *but* the holy friars were obliged to superintend the ceremony: 'a piece of charity,' says an old author, 'to give them their due, they were seldom wanting in.'

"The Eastern Church records this saint under the appellations of *St. Pelagia* and *St. Marina*, while the Western Church pays reverence to her by the name of *St. Geruma*, or, as our calendar retains it, *St. Margaret*."

There is a representation of this virgin saint in stained glass in the north aisle of the choir in Winchester Cathedral; she is represented treading a blue dragon, spotted yellow, under her feet. There is also a representation of her on the font at Stoke-Golding in the same attitude, with a small female figure praying to her. On the compartment on the left is a representation of St. Nicholas; and on that of the right, one of St. Catherine. See *Papers on Architecture* published by J. Weale, 1844, Plate VI., art. "An Historical Account of the Church of Saint Margaret, Stoke-Golding, Leicestershire."

At the time I took my sketches of the church, on a boss in the centre of the ceiling-beam in the south aisle, a little eastward of the south entrance, was a rude carving representing a female in the act of self-delivery, but whether it now exists I cannot tell. Thos. L. Walker.

Leicester.

I happen to have a cast from a small oval seal representing St. Margaret standing on a dragon, surrounded by the legend, "Margareta . ora . pro nobis." I believe the original matrix is in the possession of Mr. Chalmers of Auldbar. E. N.

Replies to Minor Queries.

Donne versus *Francis Davison* (Vol. vi., p. 49.).—The translation of Psalm cxxxvii., as inserted in *Select poetry of the reign of Elizabeth*, seems to have

been ascribed to Francis Davison on the authority of Sir Harris Nicolas, who printed it from the Harleian MS. 6930., with many others by Francis and Christopher Davison, as an appendix to the *Poetical rhapsody* which he edited in 1826. He admits that the signatures in that manuscript "are not in the same autograph as the manuscript itself, but appear to have been added some time afterwards." It is therefore very questionable evidence.

The *Poems* of Donne were first collectively published in 1633, 4to. On that edition much reliance cannot be placed, as it includes *An epitaph upon Shakespeare* which was certainly written by William Basse. The editions of 1635 and 1639, both in octavo, are not much superior to it, except in the omission of that epitaph. It was in 1650—and not in 1635, *as Malone asserts*—that John Donne, the civilian, gave the first complete edition of the poems of his father; and as that edition contains the psalm in question, the claim made for Francis Davison must be set aside. The edition of 1650 is dedicated "To the right honourable William lord Craven, baron of Hamsted-Marsham." It was reprinted in 1669.

BOLTON CORNEY.

Henry Lord Dover (Vol. vi., pp. 10. 86.).—It may be interesting to your correspondent whose inquiries relate to Henry Jermyn, first Baron Jermyn of Dover, third Baron Jermyn of St. Edmund's Bury and Earl of Dover by creation of James II. after his abdication, to be informed that a description of that nobleman's tomb (formerly in the church of the Carmelite monks at Bruges) will be found in a forthcoming number of *The Topographer and Genealogist.* He died April 6, 1708, at Chevelcy in Cambridgeshire, and his remains were, by his desire, carried to Bruges for burial.

A drawing of the monument alluded to is preserved in the MS. "Sepultur der Stadt Brugge," in the Bibliothèque Publique at Bruges, vol. vi. f. 206., whence my description of it.

Among the archives of Bruges in the Hôtel de Ville is a commission signed by James II., dated Dublin Castle, December 17, 1689, appointing Darby Morphy, Esq., Captain-Lieut. to Lord Hunsdon's regiment of foot. His name may, therefore, occur in your correspondent's list of the dethroned monarch's officers. A family of De Morphy had previously to this date become located at Bruges.

G. STEINMAN STEINMAN.

"*Experto crede Roberto*" (Vol. vi., p. 107.).—The fact mentioned by J. H. M. is much too modern. Before I asked for the origin of the phrase (Vol. iii., p. 353.), I had seen an adaptation of it to himself, in his own handwriting, by James I., "Experto crede Jacobo;" and had also made a note of it as occurring in a discourse of Ulricus Molitor, which he intituled *De Laniis et Phitonicis Mulieribus*, and addressed to Sigismund, Archduke of Austria, in a letter dated 10th January, 1489. He says in his first chapter:

"Profecto experientia in decidendis causis contemptibilis non est . . . unde tritum est apud populares proverbium experto crede ruberto."

It was *then* a trite proverb.

N. B.

Vellum-bound Books (Vol. v., p. 607.).—In answer to MR. CORNEY (although not "in search of a vellum-bound Junius"), I beg to say that the phrase "vellum manner" is in common use with us bookbinders; it is used to describe a particular method of sewing and forming the back of a book, without the hard projecting joints, which are formed by hammering the book while in the press. The vellum manner is very strong and free in opening; account books are bound upon this principle, it is also extensively used by the British and Foreign Bible Society: the book is sewed upon strips of vellum or tape, or on thongs as of old. Books bound in vellum style are also much less injured for rebinding than when the back is cut in for cords and hammered into joints; perhaps the advertiser had an eye to this point, he having been guilty of joining together that which the author had intended should have been kept asunder.

J. LEIGHTON.

40. Brewer Street.

Monody on the Death of Sir John Moore (Vol. vi., p. 80.).—The parody on the monody referred to by your correspondents C. H. COOPER and T. H. KERSLEY is to be found in the first volume of *Ingoldsby Legends*, p. 111., where the author, the Rev. Thomas Barham, says:

"In the autumn of 1824, Captain Medwin having hinted that certain beautiful lines on the burial of this gallant officer might have been the production of Lord Byron's muse, the late Mr. Sydney Taylor, somewhat indignantly, claimed them for their rightful owner, the late Rev. Charles Wolfe. During the controversy a third claimant started up in the person of a soi-disant Doctor Marshall, who turned out to be a Durham blacksmith, and his pretensions a hoax. It was then that a certain Doctor Peppercorn put forth *his* pretensions to what he averred was the only 'true and original' version, viz. (here follows the parody as given by MR. KERSLEY):

'Hos ego versiculos feci, tulit alter honores.'—*Virgil.*
'I wrote the lines—M——l owned them—he told stories!'"—*Thomas Ingoldsby.*

The production of the parody had been ascribed to Praed and others, until the admission of Barham was made that he was its author, as given above.

L. JEWITT.

The Hereditary Standard Bearer (Vol. v., p. 609.).—The present "Hereditary *Royal* Standard Bearer," Frederick Lewis Scrymgeour-Wed-

derburn, of Wedderburn and Birkhill, is paternally a Scrymgeour, the surname of Wedderburn having been first assumed by his uncle (to whom his father succeeded) on inheriting the estate of the same name in 1778. In the account of the Maitland family, in Douglas's *Peerage*, I can find no mention of the office of "Hereditary Standard Bearer," which is assigned to the Earl of Lauderdale in modern Peerages, and also in the list of the "Royal Household" (Scotland) contained in Oliver and Boyd's *Edinburgh Almanack*. In the course of the proceedings before the Privy Council, in 1823, on the dispute between the Duke of Hamilton and Lord Douglas relative to the right of bearing the Scottish crown at royal processions, it was stated by Mr. Warren (one of Lord Douglas' counsel) that "the office of Standard Bearer in Scotland had been seized by creditors, and sold, under a judgment of the Scotch Courts." Perhaps some reader of "N. & Q." may be able to communicate the case to which the learned counsel referred, which I have hitherto failed to discover, and which in all probability will throw some light upon the subject of your correspondent's inquiry.

E. N.

Baxter's "Saint's Rest" (Vol. vi., p. 86.).—I have before me a copy of this admirable book, which proves that the author of the *Scholar Armed* was wrong in speaking of "*the* two editions printed before the year 1660;" seeing that my copy purports to be "the seventh edition," and was printed in 1658. I have no opportunity of comparing it with any later impression, but it certainly contains a passage, Part I. chap. 7. sec. 4., which bears out to a great extent the criticism quoted by your correspondent R. G. Before coming to it, I will transcribe as a somewhat curious matter, the assemblage of *divines* whom he brings together amongst "the spirits of the just men made perfect:"

"Will it be nothing conducible (he says) to the compleating of our comforts, to live eternally with Peter, Paul, Austin, Chrysostom, Jerom, Wickliffe, Luther, Zuinglius, Calvin, Beza, Bullinger, Zanchius, Pareus, Piscator, Camero,—with Hooper, Bradford, Latimer, Glover, Saunders, Philpot,—with Reignolds, Whitaker, Cartwright, Brightman, Bayne, Bradshaw, Bolton, Ball, Hildersham, Pemble, Twisse, Ames, Preston, Sibbs?"

And, after some further remarks, he proceeds:

"I think, Christian, this will be a more honorable assembly than you ever here beheld: and a more happy society than you were ever of before. Surely *Brook*, and *Pim*, and *Hampden*, and *White*, &c., are now *members* of a more knowing, unerring, well-ordered, right-aiming, self-denying, unanimous, honorable, triumphant *senate*, than this from whence they were taken is, or ever *Parliament* will be. It is better to be door-keeper to that Assembly, whither *Twisse*, &c. are translated, than to have continued here the Moderator of this. That is the true *Parliamentum Beatum*, the blessed Parliament; and that is the only Church that cannot err."

C. W. B.

The Name of Dodo (Vol. vi., p. 35.).—As Mr. Hooper would no doubt be glad to know of other instances of persons of this name, besides those mentioned by him, I subjoin a note taken from an Issue Roll of the Exchequer, temp. Edw. IV.:

"Jacobo Dodo et sociis suis mercatoribus de Venisia in denariis eis liberatis (in part repayment of loan), £100."

J. Bt.

"*Sacrum pingue dabo*," *&c.* (Vol. vi., p. 36.).—Bayle, in his *Dictionary*, under the word "Cain," attributes this distich to Politian. Father Mabillon also attributes it to him. It is, however, commonly supposed to have a higher antiquity.

There is another distich equally curious:

"Patrum dicta probo, nec sacris belligerabo
Belligerabo sacris, nec probo dicta patrum."

The first verse is from a Catholic, the second from a Huguenot.

Again, a third:

"Retro mente labo, non metro continuabo;
Continuabo metro; non labo mente retro."

A tutor explaining one of the odes of Horace to his scholars, after the explanation of each ode dictated in hexameter verses the ode he had explained. He did this, he said, as an exercise. It cost him some trouble: he hesitated sometimes in his dictation, and substituted other words occasionally. His pupils thought the composition had been prepared. Some thought he would not succeed in his effort: and others maintained that, having begun, it was a point of honour to complete his task. The context gave rise to the distich.

James Cornish.

Age of Trees (Vol. vi., pp. 18. 45.).—Your correspondents Agmond and Unicorn would confer a favour on me and other readers, if they would have the kindness to state the evidence for the age of the five remarkable trees, in Switzerland and France, to which they advert. As has been shown in former Numbers, an impression often prevails that a tree of unusual size is likewise of great antiquity. It rarely happens, however, that the age of a tree can be determined by any satisfactory evidence. When, for instance, it is said that a certain fir-tree near Mont Blanc has been ascertained by M. Berthelet to be more than 1200 years old, it would be interesting to know the method by which this result has been obtained, and how he has proved that this tree began growing before 650 A.D. It is clear that he cannot have counted the rings, as the tree is still standing. Again, if it is a historical fact that a colossal oak

in the department of the Vosges was known in the time of Philip Augustus, and has lived during a period of 650 years, the grounds on which this assertion is made admit of explanation. L.

Scot of Satchell (Vol. vi., p. 10.). — In reply to your correspondent SIGMA I beg to acquaint him that there are *three* editions of Scot's *True History of the Families of Scot*, viz.:

1. Edinburgh: 1688, small 4to.
2. Edinburgh: 1776, small 4to. And,
3. Hawick: 1786, small 8vo.

Satchell was the name of his residence in Roxburghshire. He was one of the Sinton and Harden branches of the numerous families of Scot. I may mention that *all* of the editions are now scarce, particularly the *first* one, a copy of which was sold at the Roxburghe Sale for 2*l.* 4*s.* In Blackwood's and also in Laing's Catalogues for 1812 and 1819, copies are marked at 1*l.* 11*s.* 6*d.* T. G. S.

Edinburgh.

At p. 162. of a curious catalogue of books published in 1850 by the well-known antiquarian bookseller, Mr. Stevenson of Edinburgh, I find the following:

"Captain Walter Scot's True History of the Families of the Name of Scot and Elliot, in the Shires of Roxburgh and Selkirk, gathered out of Ancient Chronicles, Histories, and Traditions of our Fathers. Quarto, 1688: *Reprint*, 1766."

I am sorry that I cannot answer the other part of SIGMA's Query as to the reason why the Captain was called "Old Satchells." E. N.

Exterior Stoups (Vol. vi., p. 19.).—I think your correspondent who stated that there was an exterior holy-water stoup at Winchester Cathedral must have made only a cursory examination, and have mistaken for stoups two projections from the south wall of the nave. These, however, are about six feet from the ground, and would be completely out of the reach of those forming a large part of a Catholic congregation, namely, females. They are, moreover, perfectly flat on their upper surface. They are placed on the right side, on entering, of two doors, one of which is at the angle formed by the nave with the south transept, the other midway between the transept and the west front. There is no other projection at all resembling a stoup on the exterior of the building that I can discover. HOLDE FASTE FAYTHE.

Winton.

In answer to CUTHBERT BEDE's inquiry (Vol. v., p. 560.), I have much pleasure in pointing out to him a solitary example in this county of a holy-water stoup on the *exterior* of the south wall of the south porch at Hungarton. It grows out, as it were, of the basement moulding, and has a canopy over it. The porch is itself a beautiful example of the Perpendicular Period; and, should your correspondent desire it, I will gladly exchange sketches with him. THOMAS L. WALKER.

Leicester.

There is an exterior holy-water stoup still remaining, if I remember rightly, at Badgeworth Church in Gloucestershire. I may possibly be mistaken in the church; but any correspondent residing at Cheltenham could easily ascertain the fact. There is also one, much resembling a small font, outside the door of the chapel at Haddon Hall in Derbyshire.

W. FRASER.

There is an exterior holy-water stoup at the south side of the west door of the church at West Ham, near Pevensey, Sussex. E. H. Y.

"*Royd*," *&c.* (Vol. v., p. 620.). — May not the common root of all be *root*, to root out, to clear; going beyond the backwoods fashion of cutting down the trees knee high, and leaving the stumps and *roots* to rot out at leisure? And yet the backwoodsmen call this *a clearing*. J. Ss.

Pickigni (Vol. vi., p. 75.).—In the *Dictionary* of T. B. (Blount), published in London, 1670, is the following notice of *Pickigni:*

"PICKIGNI (Fr.), by the pronunciation of this word in *France, aliens* were discerned from the native French: as Shibboleth among the Hebrews (Judges xii. 6.). So likewise (in *Sands his Travels*, fol. 239.) you may read how the *Genoese* were distinguished from the *Venetians* by naming a *sheep*. And in our own history, the *Flemings* (in Wat Tyler's Rebellion) were distinguished from *English* by pronouncing *bread* and *cheese*, &c."—Stow's *Survey*, fol. 51.

C. B. C.

Cowdray Family (Vol. vi., p. 75.).—In answer to W. H. L. I beg to state, that a family named *Cowdery* resided some twenty-five years ago at Godstone in Surrey. Some of the females of the family are still resident there, and represent themselves as having been in former times in much higher circumstances. The head of the family whom I remember there was a brush-maker in the Strand, having his country-house at Godstone.

G. T. H.

James Murray, titular Earl of Dunbar (Vol. vi., p. 11.).—Mungo Murray, of Broughton, who got a charter of the lands of Egernes and Ballinteir in 1508, ancestor of the Murrays of Broughton in the Stewartry of Kirkcudbright, was second son of Cuthbert Murray, of Cockpool, whose lineal descendant was created Earl of Annandale in 1624. That title became extinct in 1658, but the present heir of line of the family is the Earl of Mansfield, in consequence of the marriage of David, fifth Viscount Stormont, to the lineal representative of

Sir James Murray of Cockpool, elder brother of the first Earl of Annandale. — See Douglas's *Peerage*, i. 66. and ii. 539. E. N.

Armorial Bearings of Cities and Towns (Vol. vi., p. 54.).—The arms of the principal cities and towns in England will be found curiously engraved in Bickham's *British Monarchy*, published in the year 1743. E. N.

The Black Rood of Scotland (Vol. v., p. 440.).—The inventory made at Burgh-upon-Sands, July 17, 35 Edw. I. (A.D. 1307), contains an important notice of this famous historical relique:

"In Coffro signato supins signo Crucis. Videlt', crux Neygli' ornata auro et lapid' p'cios' una cum pede ejusd' crucis de auro et gēmis in quadā casula de corr' ex^a coffr' dēō pedi aptata. It'. La Blakerode de Scot' fabricata in auro cū cathena aur' in teca int'i' ligneа et ext'i' de arg' deaur'.

"It' Crux Sēc Elene de Scot'. [etc.]." — See the *Proceedings of the Record Comm.*, p. 550.

Having recently met with the above entries, I am glad to ask you to add them to what has been written on this point. Wm. Sidney Gibson.

Newcastle-on-Tyne.

Birthplace of Wycliffe (Vol. vi., p. 55.).—In the Rev. Dr. Vaughan's *Life of Wycliffe*, vol. i. p. 230., it is proved almost to a certainty that the venerable reformer was born at a humble village of the name of Wycliffe, about six miles from the town of Richmond in Yorkshire. Your correspondent Sevarg is referred to the interesting *Life of Wycliffe* quoted above. John Algor.

Eldon Street, Sheffield.

Miscellaneous.

NOTES ON BOOKS, ETC.

Every day, every hour, does the interest in that great discovery, which more than realises Puck's boast —

"I'll put a girdle round about the earth
In forty minutes"—

grow with the increased application of it. A popular, but at the same time, a clear, distinct, and scientific account of its origin and progress, cannot, therefore, be otherwise than welcome, and such will be found in the newly published part of the *Traveller's Library*, entitled *Electricity and the Electric Telegraph, to which is added the Chemistry of the Stars*, by Dr. George Wilson. The other part published by Messrs. Longman for the present month is *Lord Bacon*, in which Mr. Macaulay presents us with a brilliant portrait of

"England's high chancellor, the destined heir,
In his soft cradle, to his father's chair."

Mr. Darling, the proprietor of the well-known Clerical Library and Reading Rooms, has just commenced what promises to be a most useful work; it is entitled *Cyclopædia Bibliographica, a Library Manual of Theological and General Literature, and Guide for Authors, Preachers, Students, and Literary Men; Analytical, Bibliographical, and Biographical*, and cannot be better described than in the words of the prospectus, which states that it "is founded chiefly on the books contained in the 'Metropolitan Library (Clerical and General),' and will comprise nearly all authors of note, ancient and modern, in Theology, Ecclesiastical History, Moral Philosophy, and the various departments connected therewith, including a selection in most branches of Literature, with short Biographical Notices and Catalogue of each Author's works, which will be complete in regard to those whose works are published collectively; and the contents of each volume will be minutely described. To which will be added a scientific as well as alphabetical Arrangement of Subjects, by which a ready reference may be made to Books, Treatises, Sermons, and Dissertations, on nearly all heads of Divinity; the Books, Chapters, and Verses of Holy Scripture; the Festivals, Fasts, &c., observed throughout the year; and useful Topics in Literature, Philosophy, and History, on a more complete system than has yet been attempted in any language, and forming an Index to the Contents of all similar Libraries, both public and private, and a Cyclopædia of the sources of Information and Discussion in Theology, and, to a great extent, in Universal Knowledge." The work will be published in monthly parts of eighty pages, and be complete in two volumes. The first, which will be complete in itself, will be finished in twenty parts. It appears to be very carefully compiled, and is replete with useful information.

"Judging," says *The Athenæum*, "by the number of new books which we see announced, or which we hear of in our immediate circles, the literary prospects of the coming season are not below the usual promise of the autumn. The activity seems to pervade all spheres, 'from grave to gay — from lively to severe.' In History, we expect an early appearance of four volumes by the Chevalier Bunsen on *Hippolytus and his Age*, — a *History of the Ionian Islands*, by Mr. Bowen, — and some portion of a *History of Europe from the Fall of Napoleon in* 1815 *to the Re-establishment of Military Government in France in* 1851, by Sir A. Alison. Somewhat later in the season may be expected the Hon. Capt. Devereux's *Lives of the Earls of Essex*, — Mr. Hepworth Dixon's *Domestic Story of the Civil War*, — the seventh and concluding volume of Lord Mahon's *History of England*, — and a new historical work from the pen of Mr. Carlyle. In the semi-historical department of literature we shall have two volumes of *Fresh Discoveries at Nineveh and Researches at Babylon*, from Dr. Layard, — *Leaves from my Journal during the year* 1851, by a Member of the late Parliament, — the Hon. Mr. Neville's *Anglo-Saxon Remains*, — and a new volume of Miss Strickland's *Lives of the Queens of Scotland*. Among books of travel, or books recording the results of travel, we shall have Mr. Mansfield Perkin's *Personal Narrative of an Englishman resident in Abyssinia*, — *Isis; an Egyptian Pilgrimage*, by Mr. J. A. St. John, — *Village Life in Egypt*, by Mr. Bayle St. John, — Mr. Palliser's *Solitary Rambles and Adventures of a Hunter in the Prairies*, — and Dr. Sunderland's *Journal of a Voyage in Baffin's Bay and Barrow's Straits*

in 1850 *and* 1851, *in search of the missing Crews.* In Biography, the ten volumes of *Memoir, Journal, and Correspondence of Thomas Moore,* edited by Lord John Russell, will be expected with more than usual interest, — and in this department we may mention also the forthcoming *Memoirs of the Baroness d'Oberkirch,* written by herself and edited by her grandson, the Count de Monthison. There is also good news for the novel reader. The author of *Zanoni,* it is true, has retired into Parliament, so that for a while the muse of romance may be voiceless at Knebworth; but others of the craft are in the field. The long-talked-of novel by the author of *Vanity Fair,* is, we believe, in course of being printed. The author of the *Falcon Family* has a new story ready for the season, with the title of *Reuben Medlicot.* Mr. Douglas Jerrold and the authoress of *Mary Barton* are severally contemplating new adventures among the social wastes and prairies of English daily life. Intelligence from Parnassus is somewhat scanty, but good of its kind. We hear that Mr. Sydney Yendys, the author of *The Roman,* has a new poem in the press; and Mr. Tennyson has composed some battalions of stanzas, but whether they will be put under review this season is not yet certain."

We beg for two reasons to call attention to the following paragraph in Mr. Halliwell's prospectus of his projected twenty folio volume edition of Shakspeare, the subscription list to which, we understand, is filling most rapidly. We do so, first, because it is omitted from the advertisement which appeared in our columns; and secondly and chiefly, because it alludes to that point to which we believe the readers of "N. & Q." attach most interest, namely, the Literary Illustration of the Great Poet.

"It is difficult to enter at length into a prospective account of the literary department of the work, without some risk of misleading the reader. This much, however, I may safely be allowed to promise, that the value of this edition will mainly depend on its antiquarian notes and collections of facts. Whatever is to be found in contemporary and early technical works, bearing on technical allusions, — whatever real illustrations can be collected from the numerous Elizabethan tracts which exhibit popular life and manners as they are delineated by Shakespeare, — wherever a long course of reading will assist in developing the generally hidden meaning of the colloquial phraseology used by the poet, — there will the chief labour be bestowed. In short, from every source of archæological matter-of-fact commentary, it will be my endeavour to collect that which shall be really useful to those who desire to have the best information on the many obsolete subjects alluded to by the poet. All adverse criticism on the labours of others will be carefully avoided, and, where the true interpretation is still a matter of dispute, the best opinions will be honestly reproduced and commented upon, in the hope of the discovery of Truth, not in the spirit of controversy."

We have received from Mr. Walesby a copy of his *Descriptive Catalogue of a Collection of Paintings, Objects of Art, Rarities, &c.,* now for sale by contract, and on view at his new gallery, 5. Waterloo Place. *Historical Portraits* form a very important feature in Mr. Walesby's Collection, but it contains many other objects of taste of high value from their historical associations, as well as their intrinsic excellence.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

REPLIES RECEIVED. — *Legend of St. Margaret — Emaciated Monumental Effigies — General Lambert — More recent Corruptions — Lunar Occultations — Exterior Stoup — Aghindle — Gregorian Tones — Boscovich — Surnames assumed — Rhymes on Places — "Sic transit Gloria Mundi" — Cowper or Cooper — Royal Arms in Churches — Fishing by Electricity — Punch and Judy — Wedgwood Family — Henry Lord Dover — Sacrum pingue dabo — Sinking Fund — Smothering Hydrophobic Patients — As Salt as Fire — Dress of the Clergy — Etymology of Alcohol — Reverence to the Altar — Spanish Vessels wrecked on Coast of Ireland — Virgilian Lots — Names of Places — Dissertation on a Salt Box — Fell Family — Bishops deprived — Venice Glasses — Cromwell Family — Knightsbridge — Shropshire Ballads — Mummies of Ecclesiastics — Six Thousand Years, &c.*

A. A. D. *is thanked. The paper enclosed shall be carefully returned if not printed.*

E. M. R. *The communication was duly received, but its publication postponed.*

EMMA. *The name* Panopticon, *which is taken from two Greek words, signifying* to see all, *was originally applied by Jeremy Bentham to a prison so constructed (like the Millbank Penitentiary) that the keepers could overlook all the prisoners.*

We have just received the following: —

"COWLEY AND GRAY.

"You will much oblige me by inserting as soon as possible this brief note of apology for a false quotation from Nonnus.

"I mistook the meaning of the passage I have referred to (Vol. vi., p. 119.), and can only plead haste or a very uncomfortable text in excuse. RT.

"Warmington, Aug. 10, 1852."

W., of Liverpool, *who complains that he cannot get unstamped copies from his bookseller in Liverpool until the Wednesday or Thursday in the following week, is assured that the fault must be either in the Liverpool bookseller, or that bookseller's London agent, as* "N. & Q." *is always ready at* Noon on Friday. *If* W. *will put himself in communication with our Publisher,* Mr. Bell, *he may receive the stamped edition on Saturday morning; or he may get the unstamped edition earlier by applying to some other bookseller or news agent.*

CUTHBERT BEDE. *Will this Correspondent again favour us by saying how we may address a book which has been forwarded to our care for him?*

A. F. *The Querist respecting the Foubert Family, and* C. W. of Bradford, *are again informed that we have letters for them which we shall be glad to forward if they will inform us how we may address them.*

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Notes.

MUSIC OF THE SPHERES.

"How sweet the moon-light sleeps upon this bank!
Here will we sit, and let the sounds of music
Creep in our ears; soft stillness, and the night,
Become the touches of sweet harmony.
Sit, Jessica: Look how the floor of heaven
Is thick inlaid with patines of bright gold;
There's not the smallest orb, which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins:
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

Merchant of Venice, Act V. Sc. 1.

For anything I know to the contrary, Pythagoras was the first who advanced this doctrine of the music of the spheres; and Fenton, in his observations appended to Tonson's edition of Waller's *Poems* (page xcii. Lond. 1730), supposes him to have grounded his belief on the words of Job literally understood: "When the morning stars sang together, and all the sons of God shouted for joy," chap. xxxviii. 7. I shall have to refer to Milton more than once; but his "Christmas Hymn" is here quite to my purpose:

XII.

"Such music (as 'tis said)
Before was never made,
But when of old the sons of morning sung,
While the Creator great
His constellations set,
And the well-balanc'd world on hinges hung,
And cast the dark foundations deep,
And bid the welt'ring waves their oozy channel keep.

XIII.

"Ring out ye crystal spheres,
Once bless our human ears,
(If ye have pow'r to touch our senses so;)
And let your silver chime
Move in melodious time,
And let the base of Heaven's deep organ blow;
And with your ninefold harmony
Make up full consort to th' angelic symphony."

Milton speaks also of the "mystical dance" of the spheres, and further adds:

"And in their motions harmony divine
So smooths her charming tones, that God's own ear
Listens delighted."—*Par. Lost*, lib. v. 620.

I remember also a passage in Buchanan:

"Quid solem loquar aut lunam? quid cætera cœli
Sidera, quæ peragunt non æquo tramite cursum,
Inque chori ludunt speciem, et nunc lumine juncto
Mutua conspirant, spatiis nunc dissita longis,
Quæque suum servant diversa lege tenorem?"
De Sphæra, lib. i. p. 420.
Amstelædami, 1687, 12mo.

Cowley also sings:

"Quales (crediderim) divum edidit auribus olim
Concentus mundi sacer, et dulcissimus ordo,
Cum lites elementorum Natura diremit,
Disposuitque modis divinitus omnia justis."
Plantarum, lib. v. page 306. Lond. 1688, 8vo.

And though in the notes to his Pindaric "Ode on the Resurrection" he seems to think such Pythagorean ideas as more befitting poetry than sound philosophy, I must adduce a very quaint passage from his *Davideis* likewise:

"Th' ungovern'd parts no correspondence knew,
An artless war from thwarting motions grew;
Till they to number and fixt rules were brought
By the Eternal Mind's poetique thought:
Water and Air he for the Tenor chose,
Earth made the Base, the Treble Flame arose,
To th' active Moon a quick brisk stroke he gave,
To Saturn's string a touch more soft and grave.
The motions strait, and round, and swift, and slow,
And short and long, were mixt and woven so,
Did in such artful Figures smoothly fall,
As made this decent measur'd Dance of all.
And this is Musick."—Lib. i. p. 13. 1668, folio.

In the notes to Grey's edition of *Hudibras* there is some learning collected in a short compass, and some references are given on the subject. The reason assigned by Butler for our not hearing the music of the spheres is this:

"Her voice, the music of the spheres,
So loud, it deafens mortals' ears;
As wise philosophers have thought,
And that's the cause we hear it not."
Part II. canto i. l. 617. vol. i. pp. 316–7.
Dublin, 1744.

Shakspeare, as already quoted, has assigned a different reason; and Milton closely follows him in the "Arcades."

"After the heavenly tune, which none can hear
Of human mould, with gross unpurged ear."

Indeed Milton had written an academic exercise at Cambridge, "De Concentu Sphærorum," in which he explains the theory of Plato. Thomas Warton gives much additional information in his notes upon the "Arcades," and illustrates Milton by himself: he gave some further description of this music, *Par. Lost*, lib. vii. 558. And as Beaumont's *Psyche* is less known, I may as well extract a passage from it:

294.

"With that the musick of the spheres burst out,
Pouring a deluge of soul-ravishing layes:
With which a while tho' David's fingers fought,
His mortal strings so high he could not raise;
'My harp must yield,' he cry'd, 'but yet my heart
Shall in your loftiest accents bear her part.'

295.

"Indeed those airs are so refin'd, that none
But purest hearts' spiritual strings can be
Stretch'd to their chords' full compass; this alone
That consort is, to which the melody
You with the name of musick honour here
Is only learned gratings of the ear."
Page 241. Cambridge, 1702, folio.

I have one quotation more to make, but it must be a long one, as it seems to contain almost all that can be said upon the subject. It is from Bishop Martin Fotherby, and includes the opinions of the more ancient writers, as well as of Bede, St. Anselm, Boethius, and Du Bartas. It is strange to find such an argument pressed into the controversy with atheists: but the whole chapter is worth reading. He says:

"And therefore, divers of them, as they ascribe a rythmical motion unto the starres; so doe they an harmonicall unto the heavens; ymagining that their moving produceth the melodie of an excellent sweete tune. So that they make the starres to be dancers, and the heavens to be musitians. An opinion which of old hath hung in the heads, and troubled the braines of many learned men: yea, and that not onely among the heathen philosophers, but also even among our Christian divines. The first author and inventor of which conceited imagination was the philosopher Pythagoras. Who brocked his opinion with such felicitie and happinesse, that he wonne unto his part divers of the most ancient and best learned philosophers, as Plutarch reporteth. Plato, whose learning Tullie so much admireth, that hee calleth him *The God of all Philosophers, Deum Philosophorum*, he affirmeth of the heavens, that *every one of them hath sitting upon it a sweet-singing syren, carolling out a most pleasant and melodious song, agreeing with the motion of her own peculiar heaven*. Which syren, though it sing of itselfe but one single part, yet all of them together, being eight in number (for so many heavens were onely held by the ancients) doe make an excellent song, consisting of eight parts: wherein they still modulate their songs, agreeable unto the motions of the eight celestial spheres. — Arist., l. ii. *De Cœlo*, c. ix. to. i. p. 588.; Cic., l. iii. *De Nat. Deor.*, p. 229.; Plut., l. *De Musica*, to. ii. p. 707.; Cic., l. ii. *De Nat. Deor.*, p. 205.; Plato, l. x. *De Rep.*, p. 670. Which opinion of Platoes is not only allowed by Macrobius (lib. ii. *De Som. Scip.*, c. iii. p. 90.), but he also affirmeth of this syren's song, that it is a psalme composed in the praise of God. Yea, and he proveth his assertion out of the very name of a syren: which signifieth (as he saith) as much as *Deo canens, A singer unto God*. But Maximus Tyrius (*Serm.* xxi. p. 256.) he affirmeth of the heavens, that (without any such helpe of these

celestial syrens) they make a most sweete harmonie, even by their proper motions, wherein they doe *omnes symmetriæ numeros implere; contrarioq; nisu, divinum sonum perficere: They by their contrary moving doe fill up a'l the parts of a most divine and heavenly song.* Which hee affirmeth to be most pleasant unto the eares of God, though it cannot be heard by the eares of men. Yea, and the sages of the Greekes (Lucian, lib. *De Astrologia*, p. 166. B.) insinuate also as much, by placing of Orpheus his harpe in heaven: implying, in the seaven strings of his well turned harpe, that sweete tune and harmonie which is made in heaven by the divers motions of the seaven planets, as Lucian interprets it. Unto which his opinion there may seeme to be a kinde of allusion in the Booke of Job, as the text in the vulgar translation is rendered (xxxviii. 37.): *Concentum cœli quis dormire faciet? Who shall make the harmony of the heavens to s eepe?* For so, likewise, the divines of Doway translate it." — *Atheomastix*, pp. 315, 316: London, 1622, fol.

The lovers of Milton will be reminded of the

"celestial Syrens' harmony,
That sit upon the nine enfolded spheres."
Arcades, 63.

Or of

"That undisturbed song of pure concent
Aye sung before the saphire-colour'd throne,
To him that sits thereon."
At a Solemn Music, v. 6.

But I have already referred to Warton for illustrations; and the readers of old English poetry will be familiar with many other allusions to the music of the spheres. Rt.

Warmington.

ORIGIN OF VARIOUS BOOKS.

The incidents and thoughts which have induced various authors to commence their works are, in many cases, somewhat interesting, and I think a Note on this subject may be well adapted for "N. & Q." And if I may be allowed to throw out a suggestion, I would say that it would be far from useless if correspondents were to embody in a note what they might know of the immediate motives and circumstances which may have induced various authors to write certain works.

Thus, Milton's *Comus* was suggested by the circumstance of Lady Egerton losing herself in a wood. The origin of *Paradise Lost* has been ascribed by one to the poet having read Andreini's drama of *L'Adamo Sacra Representatione*, Milan, 1633; by another, to his perusal of Theramo's *Das Buch Belial*, *&c.*, 1472. Dunster says that the *prima stamina* of *Paradise Lost* is to be found in Sylvester's translation of Du Bartas's *Divine Weekes and Workes*. It is said that Milton himself owned that he owed much of his work to Phineas Fletcher's *Locusts or Appolyonists*. *Paradise Regained* is attributable to the poet having been asked by Elwood the Quaker, what he could say on the subject. Gower's *Confessio Amantis* was written at the command of Richard II., who, meeting Gower rowing on the Thames, invited him into the royal barge, and after much conversation, requested him to "book some new thing." Chaucer, it is generally agreed, intended, in his *Canterbury Tales*, to imitate the *Decameron* of Boccaccio. When Cowper was forty-five he was induced by Mrs. Unwin to write a poem, that lady giving him for a subject *The Progress of Error*. The author of *The Castle of Otranto* says in a letter, now in the British Museum, that it was suggested to him by a dream, in which he thought himself in an ancient castle, and that he saw a gigantic hand in armour on the uppermost banister of the great staircase. Defoe is supposed to have obtained his idea of *Robinson Crusoe* by reading Captain Rogers' *Account of Alexander Selkirk in Juan Fernandez*. Dr. Beddoes' *Alexander's Expedition down the Hydaspes and the Indus to the Ocean* originated in a conversation in which it was contended that Darwin could not be imitated. Dr. Beddoes, some time afterwards, produced the MS. of the above poem as Darwin's, and completely succeeded in the deception. Unicorn.

MONUMENTAL BRASSES ABROAD.

A list of all the brasses existing on the continent has long been a great desideratum to the archæologist: if you will devote some little space in your columns to notices of any examples which may fall under the observation of your correspondents, I have no doubt but that a complete list might soon be formed; foreign brasses being comparatively few in number. During a recent tour in France and Belgium, I added rubbings of the following memorials to my own collection:

France. Amiens Cathedral.
Bishop John Avantage, 14...
Belgium; Ghent. St. Bavon.
Franchoys Van Wychhuus, 1599 (with the arms of the family connexions coloured).
Belgium; Bruges. St. Sauveur.
Magistr. Bernardinus de Curia, and others, 1517.
Bruges; St. Jacques.
Sir Francisco de Lapuebla, and Marie his lady, 1577.
An angel with a coloured shield.
Kateline fa. Colaert and brother, 1466.
Katheline and Barbele Foelandts, 1515.
Anthonine fa. Cornelis Willebaert, and genealogical inscription, 1522, 1601.

Besides these there are other brasses, I believe, in Bruges; at the churches of Notre Dame, St. Giles, and St. Donatus: in addition to others (of which I have no note) at St. Sauveur and

St. Jacques. At Constance is a brass to Robert Hallum, Bishop of Sarum, of English workmanship, 1416 (see *Archæologia*, vol. xxx.)

At Meissen and Aix-la-Chapelle are others, of which I shall be glad to learn the names. The following list is taken from a German literary gazette, containing a review by M. Kugler of the Rev. C. Boutell's *Mon. Brasses and Slabs:*

Altenburg, 1475.
Bronweiler. An Abbot, fifteenth century.
Cues. In Chapel of Hospital. Cardinal Cusanus.
Lubeck. Cathedral. Two Bishops on one plate, 1317–50.
St. Mary. —— Beck, Mayor, 1521.
Stralsund. St. Nicholas, 1357.
Thom. Knight and Lady, fourteenth century.

This list was sent me by a friend, who omitted to state the name of the magazine from which he derived it. Other brasses worthy of note are:

Sweden. Upsala Cathedral. St. Henry in episcopal vestments, with a bishop kneeling at his feet. Engraved in Perings-kiold, *Mon. Suio-Gothorum*, lib. i. (Stockholm, 1710).
Seville. Don Perafau de Ribera, 1517.
Funchal. Madeira.

Doubtless, your correspondent who dates from Bruges will kindly complete the list for that interesting city. And I hope, ere long, that all the existing memorials may be duly registered in your columns. Query, Who are commemorated by the brasses at Dublin and Glasgow? It is supposed that no others exist in Ireland and Scotland than these three, two of which are at the former place. W. Sparrow Simpson.

NOTES ON OLD LONDON.

The reading public are much indebted to Mr. Cunningham for his valuable and most entertaining *Handbook for London*, in which he has collected a multitude of records of persons and localities, which but for his diligence and perseverance must have been lost to posterity. Nevertheless, some facts and incidents have escaped his inquiries, which an old inhabitant of this metropolis, during the latter end of the last and beginning of the present century, is able to supply; and which may interest such as are still cotemporaries with the writer. If the following notices be found worthy of insertion in your pages, they may occasionally be succeeded by others of a similar nature.

Pall Mall. — On the south side, a few doors from Marlborough House, is that which was occupied by the bookseller Edwards, the Murray of his day; and where all the wits and notabilities of that period used to assemble, to discuss literature and the arts.

Schomberg House. — The centre part, which is stated to have been fitted up by Astley, was subsequently occupied by a celebrated empyric, *Dr. Graham*, who there delivered his philosophical lectures, in which he introduced as the goddess of health a lady named Prescott. The doctor fitted up the attics of the house for his private residence, which could only be approached by a moveable staircase. It contained a bed-room, study, kitchen, and the usual appendages; and here he withdrew when not inclined to be disturbed: the staircase being removed, prevented all access. The same house was subsequently occupied by R. Cosway, R.A., the fashionable miniature painter of his day; and here his accomplished wife, Maria Cosway, was accustomed to receive the taste and talent of the day, including the nobles of the land and the representatives of foreign powers; the young and gay Prince of Wales, afterwards George IV., being frequently among the visitors of her musical parties, which were rendered attractive by the combined talents of the best performers of the day. These were, Schroeter, Dussek, Clementi, Tenducci, Marchesi, &c. Mrs. Cosway, who was herself an able artist, converted Dr. Graham's study into a painting room, from the large window of which she enjoyed the beautiful prospect of St. James's Park, Westminster Abbey, &c. The kitchen was converted into a green-house, filled with rare plants, and adorned with a fountain in the middle. This lady afterwards made a pilgrimage to the shrine of the Virgin, at Loretto, in pursuance of a vow made that she would do so, if blessed with a living child. After she left England, Mr. Cosway removed to the western corner of Stratford Place, Oxford Street; and two or three years after to a house two doors higher, where he resided till the time of his death, which took place suddenly while in a carriage with his friend Mrs. Udney.

Towards the end of last century, the E. wing of Schomberg House was converted into fashionable millinery rooms by Dyde and Scribe, which are now occupied by their successors, Harding and Co.

In a house nearly adjoining was the original establishment of Mr. Christie the auctioneer (father to the present Mr. C.), who was the originator of what may be termed the puffing system of auction; and who was remarkable for the elegance of language and manner, which far surpassed that of his imitators in later times.

Next door to the residence of the Duke of Buckingham was the Golden Bull, well known as a shop for all kinds of articles for ladies' work.

A few doors still farther on was the residence of Mr. Angerstein, where was deposited the fine collection of pictures by the ancient masters, which after his death was purchased by government, and formed the nucleus of the present National Gallery. X.

Lambert's Mews.—The name of Lambert was accidentally recalled to my memory this morning by seeing in Field's *Memoirs of the Botanical Garden at Chelsea*, 1820, that in 1732, he had made an agreement, with the Apothecaries' Society, to build a green-house and two hot-houses at the gardens for 1550*l.*

Lambert and Phillips took a plot of ground in May Fair, many years ago, upon a building lease; some of the houses were in Queen Street, many in Clarges Street; an intermediate strip of ground reached from Queen Street to Clarges Street, in which were Lambert's workshops: and this vacant ground was long known by the name of "Lambert's Mews," and these words were painted upon the crown of the arch which forms the entrance into the Mews from Queen Street.

Possibly this was the only memorial of a man, who in his day had covered many an acre of ground with brick and mortar; and there seems to be no reason why the appropriate name of *Lambert* should have been changed after his death to "Lambeth," which, as there placed, has no meaning at all. The change was probably made by a superficial reasoner, who thought that Lambert must be wrong, and Lambeth might be right.

S. M.

Brook Street.

PROVERBS FROM FULLER.

On glancing over the *Collection of Proverbs* by Thomas Fuller, M.D., a number of them relate to persons and places all seemingly of English extraction, and in many points not quite so edifying to Scotch readers. Take the following as examples, in connexion with whose spirit it may be observed, that each appears to have had an origin in some particular incident, circumstance, or fact which might now be curious as far as possible to trace out; and such investigations might also elicit other glimpses, in reference to local and personal history of a past and present character, not altogether uninteresting. In the collector's Preface (London, 1732), he says:

"All of us forget more than we remember, and therefore it hath been my constant custom to note down and record (a good rule still to be practised) whatever I thought of myself, or received from men or books, worth preserving."

And further:

"I picked up these sentences and sayings at several times, according as they casually occurred, and most of them so long ago that I cannot remember the particulars, and am now (by reason of great age and ill sight) utterly unable to review them," &c.

What this indefatigable collector, through inability, was prevented from "reviewing" and elucidating at the rather affecting close of a literary life, may yet to some extent be supplied in respect to—

"A Burston horse and a Cambridge Master of Arts will give the way to nobody.
As crooked as Crawley Brook.
As hasty as Hopkins, that came to jail overnight, and was hanged the next morning.
As lame as St. Giles's, Cripplegate.
As lazy as Ludlam's dog, that leaned his head against the wall to bark.
As long as Meg of Westminster.
As mad as the baited bull at Stamford.
As much as York excels foul Sutton.
As true steel as Ripon spurs.
As wise as Waltham's calf, that ran nine miles to suck a bull.
Among the people Scoggin's a doctor.
Bate me an ace, quoth Bolton.
Carry coals to Newcastle.
Canterbury's the higher rack, but Winchester's the better manger.
Dine with Duke Humfrey.
Ducks fare well in the Thames.
God help the fool, quoth Pedley.
Great doings at Gregory's; heat the oven twice for a custard.
He came safe from the East Indies, and was drowned in the Thames.
He cannot demand a flitch of bacon at Dunmow.
He claws it as Clayton clawed the pudding, when he eat bag and all.
He looks like the devil over Lincoln.
He sailed into Cornwall without a bark.
He sendeth to the East Indies for Kentish pippins.
He that takes a wife at Shrewsbury must carry her to Staffordshire, else she will drive him to Cumberland.
He travelled with Mandevile.
He was born within the sound of Bow-bell.
He's like Garby, whose soul neither God nor the Devil would have.
Hell and Chancery are always open.
Hertfordshire kindness.
Hope well and have well, quoth Hick well.
It is a good knife; it was made at Dull-edge.
It is as long a-coming as Cotswold barley.
Like Banbury tinkers, that mend one hole and make three.
Like Wood's dog; he will neither go to the church nor stay at home.
Manners make a man, quoth Will of Wickham.
My name is Twyford, I know nothing of the matter.
Nay, stay, quoth Stringer, when his neck was in the halter.
Neither in Kent nor Christendom.
Pigs play on the organ at Hogs-Norton.
Right, Roger, your sow's good mutton.
Shake a Leicestershire man by the collar, and you shall hear the beans rattle in his belly.
She simpers like a Frumenty kettle.
Slow and sure, like Pedley's mare.
Tenterden steeple was the cause of Goodwin's Sands.
The Isle of Wight hath no monks, lawyers, or foxes.
The vicar of Bray will be vicar of Bray still.

They agree like London clocks.
Then I'll thatch Grooly-Pool with pancakes.
'Tis height that makes Grantham steeple stand awry.
What have I to do with Bradshaw's windmill?
What! would he be greater than Sir John?
When Dover and Calais meet.
When the devil is dead, there is a widow for Humphrey.
Who robs a Cambridge scholar robs twenty.
Who so bold as blind Baynard?
You are in the highway to Needham.
You will have as much courtesy at Billingsgate.
Blessed is the eye
That is between Severn and Wye.
By Tre, Pol, and Pen,
You may know the Cornish men.
A knight of Cales,
A gentleman of Wales,
And a laird of the North country;
There's a yeoman of Kent,
That with one year's rent,
Will buy them all three."

N.

Glasgow.

MISPRINT IN PRAYER-BOOKS.

Amongst the misprints which occasionally creep into the various editions of our Prayer Book, I have noticed one which obtains very generally. It is found in Psalm xc. 12. In some editions this verse reads: "O teach us to number our days," &c.; in others, "*So* teach us," &c. I have collated a few copies of various editions taken at random from my book-shelves, and the result is as follows:

"O teach us."—8vo., Oxford, 1818; 8vo., London, 1847; 8vo., London, 1850.

The last edition is that with notes by Bishop Mant: in the margin of the verse we read, "So teach us," *Bib. Trans.*

"So teach us."—16mo., London, 1809; 8vo., Cambridge, 1818 (stereotype edit.); 24mo., Oxford, 1849; 8vo., London, 1850; 24mo., London, 1852.

It appears that the word "So" has been substituted for "O," from the Psalms in the authorised version of the Bible.

I have seen an edition of the Prayer Book (in 4to. I think, but unfortunately I have no note of it), in which a rubric, similar to that in the Prayer "For all Sorts and Conditions of Men," was introduced into that sentence of the "Litany:" "That it may please thee to preserve all that travel," &c.

All such deviations from the authoritative text of the sealed books should I think be noted, in order to be avoided in all future editions. *The Book of Common Prayer, with Notes Legal and Historical*, published by the Ecclesiastical History Society, contains the results of the laborious collation of (I think) eighteen various editions of the Prayer Book; in addition to which, its text, a strict reprint of the sealed books, will render it very valuable to any future editor of the Book of Common Prayer. The work at present extends only to the end of the office for the "Baptism of such as are of riper years." The third and concluding volume is, I believe, in course of preparation.

W. SPARROW SIMPSON, B.A.

Minor Notes.

Remarkable Epitaph.—The following epitaph may be found on an old gravestone in the burying-ground of the parish church of Brighton:

"In Memory of
PHŒBE HESSEL,
who was born at Stepney
in the year 1713.
She served for many years as a private
Soldier in the 5th Regiment of foot
in different parts of Europe,
and in the year 1745 fought under
the command of the
Duke of Cumberland
at the battle of Fontenoy, where she received a bayonet wound in her arm. Her long life, which commenced in the time of Queen Anne, extended to the reign of George IV., by whose munificence she received comfort and support in her latter years.
She died at Brighton, where she had
long resided, Dec. 12th, 1821.
Aged 108 years.

I should feel obliged if some of your correspondents would furnish me with farther particulars respecting the history of this remarkable woman. I am anxious to collect, beyond what this epitaph will afford me, a few facts relative to her singular career.

H. M. BEALBY.

North Brixton.

Deferred Execution in Spain.—The following, which I extract from *The Practical Working of the Church in Spain*, by the Rev. Frederick Meyrick, bears such a remarkable likeness to several anecdotes which have been much discussed in "N. & Q.," that your readers who are unacquainted with the book from which it is copied may like to see it transferred to your pages:

"Murder is not thought much more of here (Malaga), than pocket picking in England. A young lad committed a murder, was taken immediately, and sent to gaol, where he was two years, and the affair passed from people's minds. Meantime the lad behaved so very well, that the Governor of the gaol gave him permission to go out every day to his family, and return to the gaol at night. It was supposed that, his youth being considered, he would soon be set at liberty. Meanwhile the friends of the murdered man were making up a purse, which they took to the chief authorities living at Grenada, and an order came down

for his execution the following morning. The governor was so shocked, that he could not see the boy, but threw up his office: the boy, on returning from his mother's house in the evening, was taken to the condemned cell, and garotted the next morning."—P. 64.

K. P. D. E.

More Gold — Meaning of "Nugget."—I have received by last mail a letter from George Town, Demerary, in which my friend says:

"Gold has been discovered in a state of great purity in one of the tributaries to the Cayenne. I have seen sixteen ounces in grains and nuggets."

Is Sir Walter Raleigh's El Dorado to be at length discovered? May I ask, whence comes the word *nugget?*

E. N. W.

Southwark.

Acrostic on the Napoleon Family.—The names of the male crowned heads of the extinct Napoleon dynasty form a remarkable acrostic:

N-apoleon, Emperor of the French.
I-oseph, King of Spain.
H-ieronymus, King of Westphalia.
I-oachim, King of Naples.
L-ouis, King of Holland.

Clericus (D.)

Literati.—The word which now confers honour, had at one time a very different signification. Among the Romans it was usual to affix some branding or ignominious letter on the criminal, when the crime was infamous in its nature; and persons so branded were called *inscripti*, or *stigmatici*, or by a more equivocal term, *literati*. The same expression is likewise adopted in stat. 4 Henry VIII., which recites "that diverse persons *lettered* had been more bold to commit mischievous deeds," &c.

Clericus (D.)

Names of Places (Vol. v., pp. 196. 375., &c.).—At the end of *A Guide to Woburn Abbey*, London, 8vo., 1850, is a table of the "various ways of spelling Woburn, collected from letters and parcels by the Postmaster." It seems almost incredible, but yet it is the fact, that no less than *two hundred and forty-four* different modes of spelling, or rather misspelling, the simple word Woburn, are there recorded. It is worth noting that this place is always called Wooburn. The following are a few of the ingenious struggles of the unlearned in their endeavours to commit to paper the name of this delightful spot:

"Houboun Hourbon Houbone Hawburn,
Holbourn Hooben Noburn Owburn,
Ooburn Uborn Whrbourn Woubon,
Woabbern Wubawrn Wolarn Woswrin,
WBun Whoobowen Wouboarene Wwoo Burn."

Sixty-one examples have H as the initial letter, and twenty-two have O.

W. Sparrow Simpson, B.A.

Queries.

HERALDIC QUERIES.

I should feel very much obliged to any of your heraldic readers who would be so kind as to supply the names of the families to whom the following arms and crests belong.

1. Gu. a chev., ar. three pheons reversed. Crest, a pheon within a wreath of olive or laurel.

2. Ar. on a fesse, az. three cinquefoils. Crest, a cornucopia. Motto, "Impendo."

3. Ar. on a fesse, az. three pelicans vulning themselves on a canton . . . two ragged staves in saltire surmounted by a coronet. Crest, a ragged stave encircled by a coronet.

4. Or on a fesse dancette, az. three ermine spots, in chief three crescents, all within a bordure engr. gu. Crest, a hand and arm erect, habited chequy and charged with a fesse dancette, in the hand a crescent. Motto, "Donec totum impleat orbem."

5. Az. a fesse dancette, or between three martlets, on a canton, gu. a lion pass. guard. . . [Page?]

6. Per pale or, and gu. two lions ramp. affrontée. Crest, a dove. Motto, "Fide et fortitudine."

7. A foreign shield, a fesse chequy az. and gu., the upper portion of the shield tenne or sanguine in the base, ar. a fleur-de-lis. . . . Crest, a cat's head erased, round its neck a collar, apparently chequy.

8. Erm. on a bend, gu. three spread eagles. Crest, a spread eagle. Motto, "Par mer par terre."

9. Az. a chev. erm. between three martlets. . . . Crest, a cock.

10. Gu. a cross or, between four birds (unknown). . . . Quartering, 1. or on a bend, gu. three crosses pattée fitchée; 2. ar. on a fesse, gu. three wolves' heads; 3. ar. a cross patonce az. between four spread eagles . . . .; 4. az. on a bend, or between six lozenges or fusils, three escallops . . .; 5. ar. on a bend sa. three annulets. . . . Impaling, sa. on a bend, ar. three cross crosslets. Motto, "In alta tendo."

11. Or a griffin segreant. Crest, a demi-griffin. Motto, "Esto quod esse videris."

12. Ar. a chev., gu. surmounted by another erm. between three slips of some shrub with berries.

13. . . . a chev. chequy . . . between three foxes' heads erased. Crest, a fox's head erased.

14. Az. on a chev. ar. between three bucks' heads erased, four roses. Crest, a buck's head erased.

15. Gu. a lion ramp. . . . double-queued within a bordure engr. or. Crest, a lion as in the arms. Motto, "Vive ut vivas."

16. Az. a chev. ar., in base a spur rowel pierced of the field.

17. Or on a fesse engr. az. between three horses' heads erased . . . as many fleurs-de-lis. . . .

Crest, a goat's head couped charged with three pellets.

18. Per fesse gu. and az., on the dexter side a tree, on the sinister a lion ramp. Crest, a dragon's head holding in its mouth a hand.

19. Crest, a griffin segreant holding a flower and stalk, apparently a rose.

20. Crest, a sea-lion's head erased charged with a rose.

21. Crest, between two antlers an eagle rising.

22. Crest, per fesse erm. and gu. a lion's head erased, ducally crowned.

23. A demi-spread eagle. Motto, "Nec generant aquilæ columbam."

24. Arms, az. three arrows. To what family whose name begins with a G does this coat belong?

25. Arms, ar. a fret . . . quartering Middleton of Yorkshire, and impaling gu. a chev. ar. between three birds, a chief erm.

REGINALD DE MELMERBY.

PASSAGES IN BINGHAM.

Having at length almost entirely completed the *bonâ fide* verification of the 15,000 citations and upwards in the whole works of my learned ancestor, I am at a loss only for about *twenty passages*, which lie in a very few scarce works, with which I am unable to meet at any of the great libraries to which I have hitherto had access.

It occurs to me that some of your numerous readers may be able to inform me where I may be more successful in finding the very few authors I still need.

I have given the titles and dates, and shall feel very grateful for any resolution of my difficulty.

1. *Cyprianus Gallus s. Tolonensis, Vita Cæsarii Arelatensis.* Lugduni, 1613, 4to.

2. *Marc. Ant. de Dominis s. Spalatensis, De Communione Peregrina.* Paris, 1645, 4to.

3. *Hallier Fr., De Hierarchia Ecclesiastica con'ra Cellotrum.* Paris, 1646, 4to. or 8vo.?

4. *Henao Gabriel, De Sacrificio Missæ.* Lugd., 1655, fol.

5. *Milletot Barthol., De Legitima Indicum Sæcularium Potestate in Personæ Ecclesiasticas.* Francofurt, 1613.

6. *Rabanus Maurus, De Proprietate Sermonis, &c.*, lib. i. cap. 10.

7. *Radulphus Ardens, Sermones de Tempore*, Antwerp, 1576, 8vo.

8. *Vedelius (Nicolas), Exercitationes in Irenæum [Ignatium?].* Genev., 1623, 4to.

9. *Homerus Tortora, Historia Franciæ s. Francorum* [?].

10. *Catechismus Ursini, cum Epist. Dedicator. David. Paræi.* Hanoviæ, 1651, 8vo.

RICHARD BINGHAM, JR.

Hampstead, Aug. 11. 1852.

TWO FULL MOONS IN JULY.

Perhaps many of your readers are aware that some months ago a paragraph appeared in the daily papers, stating that in the present year occurred a remarkable instance of two full moons in the same month, July; and that it was found, on referring to the *Annual Register*, that the last year on which the same occurrence took place, which, if my memory serves me correctly, was 1765, was remarkable for the number of thunderstorms and extraordinary falls of rain that visited this country as well as the Continent of Europe; implying a kind of prediction that we were to expect much the same visitations during the present year. I need hardly say how accurately the weather during the last month or so has verified this conjecture.

On referring to Strype (*Ann.*, vol. i. part i. p. 404.: Oxon. 1824) it will be found that the year 1561 was famous for the thunderstorms and heavy falls of rain which took place. He says:

"The 30th (July), about eight or nine, was a great thundering and lightning as any man had ever heard, till past ten. After that great rain till midnight, insomuch that the people thought the world was at an end, and the day of doom was come, it was so terrible. This tempestuous weather was much this summer. Thus the 21st of this July it rained sore, beginning on Sunday night and lasting till Monday night; and the 5th and 6th of the same month were great rains and thunderings in London. What mischief was done by the dreadful thundering and lightning, June 4th, was told before; and before this April 20th were great thunder, lightning, rain, and hailstones, for bigness the like whereof had scarce ever been seen."

The storm on the 4th June, alluded to above, is recorded by Strype to have injured "the steeple of St. Martin's church by Ludgate;" and—

"The same day, about four or five of the clock at afternoon, the lightning took St. Paul's Church, and set the steeple on fire; and never left till the steeple and bells, and top of the church, were all consumed unto the arches . . . and in divers other places of England great hurt was done with lightning."

Can any of your readers inform me whether there were two full moons in one month during the year 1561? I am a complete sceptic in the matter of the moon's influence on the weather, but still curious about this matter. H. C. K.

—— Rectory, Hereford.

ANOTHER DODO QUERY.

The following Query is proposed suggestively, not with the view of provoking fruitless discussion; and as the subject is, I presume, interesting only to a few, who are well acquainted with all the evidence bearing upon it, I shall avoid all unnecessary explanations and quotations. The Query,

then, is this: Was the "strange fowle," seen by Sir Hamon L'Estrange in London "about 1638," a Dodo?

With respect to its name, Sir Hamon merely states that "the keeper called it a Dodo:" I need not waste a word on the vagueness of such nomenclature; we all know the value of a showman's nuncupation. Besides, it must be recollected that the apterous birds of Bourbon and Rodriguez were at that period termed Dodos. Now for Sir Hamon's description:

"It was somewhat bigger than the largest turky-cock, and so legged and footed, but stouter and thicker, and of a more erect shape, coloured before like the breast of a young cock-fesan, and on the back of a duwne or deare colour."

I humbly submit that any person who had seen a Dodo, would naturally, when describing it, propose the swan (the Dutch and Cauche did) as an estimate or standard of comparison rather than the turkey; the contour of the Dodo resembling the former much more than the latter. The expression, "a more erect shape" (than the turkey), most decidedly could not be applicable to the figure of the Dodo; and though the worthy knight's "young cock-fesan" of uncertain age is ambiguous enough, the colour as well as the form does not indicate the Dodo, but both point most significantly to the Solitaire (*Didus solitarius*). Let us see how Leguat's independent evidence, in his description of the Solitaire, accords with Sir Hamon's account of the "strange fowle:"

"The feathers of the male are of a brown grey colour; the feet and beak are like a turkey's, but a little more crooked. They are taller than turkeys; the neck is straight, and a little longer in proportion than a turkey's when it lifts up his head."

This remarkable concordance between L'Estrange and Leguat requires no comment. Before proceeding farther, however, it may perhaps be necessary, for the purpose of avoiding vain conjectures, to inquire whether the "strange fowle" really were one of the *Dididæ*. Most indisputably it was. Its size and stone-swallowing habit confined it to that family and the *Struthiones*, but being "turkey-footed," its hind toe kicked it out of the pale of the latter, and consequently the only question now is, which of the *Dididæ* it was. According to Sir Hamon's description, I deferentially submit it was not a Dodo *, nor was it one of those brevi-pennate birds of Bourbon that, Bontekoe quaintly said, "*Als sie liepen sleepte haer neers langhs de aerde;*" nor that other brevi-pennate of the same island, which the Sieur Dubois tells us had a bill like a woodcock's; in short, the only bird whose description at all tallies with it, was the Solitaire of Rodriguez. Here, I must acknowledge, I am confronted by the paradoxical assertion of Leguat, that —

"Though these birds would sometimes familiarly come up to one, when we did not run after them, yet they would never grow tame; as soon as caught they shed tears, and refused sustenance until they died."

It is evident that Leguat and his companions knew nothing about taming animals: if they had had the slightest knowledge of that art, the Solitaires, in a week's time, would most probably have followed them like lapdogs.

After such distinguished naturalists as Mr. Strickland, Dr. Hamel, and Mr. Broderip have recognised the "strange fowle" as a Dodo, it is with the utmost deference that I call attention to my conviction of its identity with the Solitaire; and for this reason, instead of making the assertion, I still ask the question, Was the "strange fowle," seen by Sir Hamon L'Estrange in London about 1638, a Dodo?

W. Pinkerton.

Ham.

* If a Dodo, how could L'Estrange avoid observing, or omit to notice, its remarkable head.

Minor Queries.

Etymology of "Quarrel."—What is the etymology of the word *quarrel*, meaning a dispute? Is it from the Latin *querela?* If so, how does it come to be spelt with a double *r?* Has it any connexion with *quarel*, the lozenge-shaped head of a cross-bow bolt, and which has given name to panes of glass of that form? I write the word, in the latter sense, with one *r*, conceiving it to be a modification of some of the derivatives of *quatuor:* but why should it have two *r*'s in the former sense?

Balliolensis.

Relics of Charles I.—In Hone's *Every Day Book*, vol. i. col. 187., we read the following extract from the *Brighton Herald:*

"The sheet which received the head of Charles I. after its decapitation, is carefully preserved along with the Communion plate, in the church of Ashburnham in this county: the blood, with which it has been almost entirely covered, now appears nearly black. The watch of the unfortunate monarch is also deposited with the linen, the movements of which are still perfect. These relics came into the possession of Lord Ashburnham immediately after the death of the king."

The object of my Query is to ascertain whether these relics are *still* in existence, and preserved in the church at Ashburnham.

W. Sparrow Simpson, B.A.

Lady Gerrard's second Marriage.—Elizabeth Woodford of Burnham, Buckinghamshire, relic of the Lord Gerrard of Bromley, President of Wales, became a widow in the year 1618; and married, secondly, Patrick Ruthven, last surviving son and representative of William, first Earl of Gowrie.

The marriage is supposed to have taken place between the years 1618 and 1624; perhaps during Patrick's confinement as state prisoner in the tower, from which he regained his liberty in 1622. This lady was mother of Lady Van Dyck, who was married to the great painter in 1639–40.

Any notice or particulars concerning Lady Gerrard's second marriage with P. Ruthven will be most acceptable to Q.

"*To be in the wrong box.*"—What is the origin of this phrase? It is of old standing. In the "Communication in the Tower between Dr. Ridley and Secretary Bourn," Foxe, vol. vi. p. 438. (edit. 1838), Ridley says:

"Sir. If you will hear how St. Augustine expoundeth that place, you shall perceive that you are in a wrong box."

W. G.

Sir Kenelm Digby.—When Gothurst, Bucks, was sold to the descendant of the lord-keeper Wright, in 1704, portraits of Sir Kenelm Digby and his wife Venetia Stanley were, according to Pennant, left in the mansion. Can any reader of "N. & Q." inform me where those remarkable portraits are now? T. R. POTTER.

Was Sir Kenelm Digby a Painter?—At the monastery of Mount St. Bernard, on Charnwood Forest, is a fine painting of St. Francis, with a label inscribed "Kenelmus Digbæus pinxit, 1643." Is there any evidence that this celebrated man excelled in painting as he did in the other arts? T. R. P.

St. Mary of the Lowes, or De Lacubus.—Can any of your correspondents furnish me with Scott's authority for translating "St. Mary of the *Lowes*" "St. Mary *de Lacubus*"? (*Marmion*, note to introduction to second canto.)

Should "Lowes" be proved to signify "Lake," then I think we have the etymology of Lowestoft, "the toft of the lakes," to distinguish it from Toft Monks, a village a few miles off. Lowestoft adjoins Lake Lothing, and the sheet of water called Mutford Broad.

Lowestoft is colloquially pronounced Laystoft. In Forby's *Vocab. of East Anglia*, "lay" is explained "a large pond." The interchange of "ow" into "ay" frequently takes place: "bow" window for "bay" window; "mowe" (*Percy Reliques*) for "may," &c. E. G. R.

Peleg in Germany.—Can any of your readers give me information as to a tradition that Peleg, the architect of Babel, having lost his speech, fled from Shinar after the dispersion, and found his way to some part of Germany, where he erected a triangular building, in which he dwelt, and which was discovered in the year 553? A. F. B.

Diss.

Public Whipping of Women in England.—I should like to know to how late a period the public whipping of female offenders was continued in England. Among some highly interesting old newspaper cuttings I lately purchased of Mr. James Fennell, I find the following on this subject:

"On Wednesday the 14th, *a woman* (an old offender) was conveyed in a cart from Clerkenwell Bridewell to Enfield, and publickly whipped at the cart's-tail, by the common hangman, for cutting down and destroying wood in Enfield Chace. She is to undergo the same discipline *twice more*."—*Public Ledger*, 1764.

Thank goodness we are not so barbarous at the present day as to tolerate the flogging of a woman at the cart's-tail by the common hangman.

GEORGE GAYTHORNE.

High Wycombe.

Henry Mortimer.—Can any of your readers inform me who was Henry Mortimer, who married Lucia, daughter of Bernabo Visconti, and widow of Edmund Holland, Earl of Kent? Also, who was Sir Walter Mortimer, whose heiress, Elinor, married Thomas Hopton of Shropshire some time about 1400? Also, where I can find a pedigree of Sir Giles Daubeny, who by his first wife, Mary Leeke, left an heiress, Jane, who married Sir Robert Markham, and seems by his third wife to have been grandfather to Giles Lord Daubeny?

E. H. Y.

Passage in Jeremy Taylor.—Can any of your readers explain the following passage in Jeremy Taylor's *Life of Christ?*—

"I do not say that a sin against human laws is greater than a prevarication against a Divine commandment; as the instances may be, the distance is next to infinite, *and to touch the earth with our foot within the octaves of Easter*, or to taste flesh upon days of abstinence," &c.—Buckley's edition, p. 122.

To what custom do the words in Italics allude?

W. M. N.

Locke on Romanism.—

"Popery is not a religion at all, but a conspiracy against the liberties of mankind."

This is attributed to John Locke. In what volume and page of Locke's works will the above extract be found? T. L.

Lancashire Sayings.—I should be glad to learn the meaning and derivation of the vulgar reply to a common enough question: "What have you got there?" "Layoers (*lay-overs?*) for meddlers."

There is another tantalising reply to a question, "Where did you get it?"

"Where Kester (Christopher) bought his coat."

"Where was that?"

"Where it was *to be had*."

I believe this last to be very ancient, and shall be glad to learn if it exists elsewhere than in Lancashire. K.

Passage in the Somnium Scipionis.—In the *Somnium Scipionis* of Cicero there occurs this passage, "Quæso, inquit, ne me è somno excitetis, *et parum rebus:* audite cætera." The phrase "et parum rebus" offers a difficulty which the various classical men to whom I have applied have been unable to surmount. I am aware there are different readings, but all, I believe, equally devoid of meaning. Any attempt at a translation or explanation is anxiously looked for. It is a Query with me whether you would insert purely classical questions, and has kept me back from sending many which I am sure would interest the majority of your readers. This point I would fain know.

Elmitt.

Walter Parsons, Porter to James I.—Can any of the readers of "N. & Q." inform me where information regarding Parsons, who was renowned for his vast muscular power, may be found? J. J.

Furye Family.—At the latter end of last century a Captain Furye was living in the neighbourhood of Stamford. He was an intimate friend of Thomas Noel, Esq., of Exton. Would any one of your readers, who knows anything of the Furye family, oblige me by saying who this Captain Furye married? Jaytee.

Minor Queries Answered.

Barefooted Friar.—Where are the following lines to be found?

"He's expected at night, and the pasty's made hot,
They broach the brown ale, and they fill the black pot;
And the good wife would wish the good man in the mire,
'Ere he lack'd a soft pillow, the Barefooted Friar.

"Long flourish the sandal, the cord, and the cope,
The dread of the devil, and trust of the Pope;
For to gather life's roses, unscath'd by the briar,
Is granted alone to the Barefooted Friar."

J. R. Relton.

[These lines are the last two verses of a song, entitled "The Barefooted Friar," in Sir Walter Scott's *Ivanhoe*, ch. xviii.]

Lord Delamer.—I should be greatly obliged to any reader of "N. & Q." who can refer me to a memoir or notice of the Lord Delamer, who at the period of the Revolution took a part in the demolition of some religious houses in the midland counties. J. J.

[There is a well-written account of Henry Booth, Lord Delamer, in Kippis' *Biographia Britannica*, vol. ii. p. 408., containing numerous references to other authorities. His lordship's *Works* were published in 1694, in one volume 8vo., noticed by Walpole in his *Catalogue of Royal and Noble Authors.*]

British Critic or Theological Review.—Can any of your correspondents furnish the names of the editors and contributors of *The British Critic* from the year 1827? Ω.

[The last series of *The British Critic* commenced in December, 1824, and we believe at this time was under the superintendence of a London clergyman. In 1837, however, a new element was introduced; for a certain portion of each number was placed at the disposal of the Oxford Tract writers, who engaged to supply articles gratuitously. At the end of 1837 the editor resigned, and eventually Mr. Newman became editor, a position which he held till the middle of 1841, when circumstances occurred which occasioned it subsequently to pass from under his superintendence. Its last editor was the Rev. T. Mozley, Rector of Cholderton, and late Fellow of Oriel, assisted occasionally by Mr. Newman.]

Psalm-singing at Paul's Cross.—Where is a description of the people singing psalms aloud at Paul's Cross, in the early part of the Reformation, to the annoyance of the bishops and clergy? S. P. Beaumaris.

[Bishop Jewel, in a letter written March, 1560, seems to allude to this circumstance. His words are, "The singing of psalms was begun in one church in London, and did quickly spread itself, not only through the city, but in the neighbouring places; sometimes at Paul's Cross there will be 6000 people singing together. This was very grievous to the Papists: the children began to laugh at the priests as they passed in the streets; and the bishops were called hangmen to their faces. It was said White died of rage. He commends Cecyl much." Quoted in Burnet's *Hist. of the Reformation*, Part III. book vi.]

George Thomason.—Can any of your readers inform me where the Rev. Geo. Thomason was matriculated, and to which University he belonged? He was the collector of the collection of pamphlets now in the British Museum under the title of the "King's Pamphlets." He is noticed as such in *Gent. Mag.*, 1816, Part II. p. 319., but there erroneously called *Tomlinson.* I have sought for him in vain in Gutch's *Oxford*, Wood's *Athenæ*, and Cole's *Athenæ Cantab.* in MS. I should also much wish to know whether the above collection was purchased by Geo. I. II. or III.? It was presented to the Museum by Geo. III.

E. G. B.

[In *The Obituary of Richard Smyth*, published by the Camden Society, occurs the following notice of him:—"April 10, 1666, Geo. Thomason, bookseller, buried out of Station^rs Hall (a poore man)." To which Sir Henry Ellis has added the following note: "This was George Thomason, who formed the singular collection of books, tracts, and single sheets, from 1640 to 1660; now preserved in the British Museum, and known by the name of 'The King's Pamphlets.' They were purchased, and presented to the British Museum, by His Majesty King Geo. III. in 1762."]

Thomas Goffe.—Who was Thos. Goffe, author of three tragedies, the second edition of which appeared in 1656? J. R. Relton.

[Thomas Goffe, a divine and dramatic writer, was born in Essex about 1592, and educated at the Westminster School, and at Christ Church, Oxford. In 1623 he was preferred to the living of East Clandon, in Surrey, where he died in 1629. He wrote sermons and tragedies, and two Latin funeral orations (see Watt's *Biblioth. Britan.*) Consult also Baker's *Biographia Dramatica.*]

Beef-eaters.—Can any subscriber to "N. & Q." give the origin of the name of beef-eaters? W. M. M.

[The Yeomen of the Guard are so called from its having been formerly one of their duties to watch the *beauffet*; and hence they were called *beauffetiers*, vulgo, beef-eaters.]

Replies.

A PASSAGE IN THE "MERCHANT OF VENICE," ACT III. SC. 2.

(Vol. vi., pp. 59. 106.)

To the appeal of Mr. Hickson respecting the suggested readings of the above passage, I feel that I am in courtesy bound to reply. It is pleasant when such controversies are conducted in a conciliatory spirit, manifesting that the disputants contend for truth and not for victory.

Much as I respect his authority, and that of your Leeds correspondent A. E. B., I regret that I cannot fully subscribe to the objections taken by either of them on this occasion to the readings I advocate, for be it remembered that none of them originate with me.

To Mr. Hickson's first question, "Do I think that *gilded shore* gives any meaning whatever?" I answer confidently that I do, and even the very sense which he himself says is clearly required, *deceitful.* That the poet may have used it in this sense will appear from the following passage in *A Lover's Complaint:*

> "For further could I say this man's untrue,
> And knew the patternes of his foule beguiling,
> Heard where his plants in other orchards grew,
> Saw how *deceits were guilded* in his smiling."

I have not forgotten that two years since I furnished a quotation from *Tarquin and Lucrece*, which seemed to countenance the reading *guiled shore*, and Mr. Hickson's interpretation of it as *guile-covered*, or *charactered shore;* and I now only prefer *gilded-shore*, the reading of the second folio, as giving, in my mind, a clearer and less equivocal sense.

In regard to the reading *Indian gipsie*, suggested by the late Mr. Sidney Walker, instead of the old reading, *Indian beautie*, I am not wedded to it, and admit that perhaps the epithet *Indian* makes against it; but I cannot concede to Mr. Hickson that the term *gipsie*, as applied to Cleopatra, "is not applied depreciatingly," when I recollect Mercutio's "Laura to his lady was a kitchen-wench; Dido a dowdie; *Cleopatra a gipsie;* Helen and Hero hildings and harlots." Notwithstanding the reasons adduced by A. E. B. in favour of *beautie*, which Mr. Hickson thinks decisive, I am still of opinion that it was not the poet's word.

I am much gratified to find that Mr. Hickson agrees with me in the substitution of *stale* for *pale*, about which I never had the slightest hesitation. Confident that *pale and common* could not be right, I sought confirmation from Shakspeare himself, and found it. With regard to the epithet *paleness* applied to lead, it is supported by such numerous examples as to leave no doubt. Dr. Farmer observes that we have the same antithesis in *Midsummer Night's Dream*, in which Theseus says:

> "Where I have seen great clerks look *pale*—
> I read as much, as from the rattling tongue
> Of saucy and audacious *eloquence.*"

S. W. Singer.

Mickleham.

LUNAR OCCULTATIONS.

(Vol. vi., p. 73.)

Your correspondent H. C. K. says he will be thankful to any one who will show the fallacy of his explanation of the phenomenon of the appearance of a star *on* the face of the moon during its transit, which he accounts for by supposing, that as the light from the star would be 1·25 seconds in traversing the space between the moon and the earth, "the angular velocity of the moon is sufficient to project the star on her disc;" but he forgets that the light from the moon itself must be exactly the same time in reaching us, and imagines that the eye would see the moon in its actual position at the moment, and the star in that which it occupied 1·25 seconds before! As to red rays being the slowest of transmission, he should know that our ordinary white light is produced by the union of all the colours of the prism, and were one kept back we should only receive the complementary colour, which in this case is green; so that if this were true, any white light would, when first seen, be of that hue.

I may also notice a singular assertion of Ægrotus, at p. 75., that "heat is a constituent of light, and in proportion to its intensity!" It is no more so than bread is of cheese, though perhaps as frequent an accompaniment. The three emanations from the sun, light, heat, and chemical influence, now called actinism, though generally united, are separable and subject to different laws. The light from the moon, and I think that from electricity

and many other sources, is quite unaccompanied by heat, as is probably the odylic light, although the ingenious experiments of Reichenbach have shown its power of decomposing iodine, and therefore, I conclude, its union with actinism. E. H. Y.

I think that the fallacy in H. C. K.'s method of accounting for the phenomenon he mentions is, that the light which proceeded from the star the moment before contact with the moon's limb, is, according to this theory, projected from a different spot from that occupied by the star at the moment before it ceased to be visible. Whereas it is obvious that, if the theory of the gradual transmission of light is sound, however long the last-seen ray may be in reaching the eye, it cannot be affected by any after-motion of the star; and cannot, therefore, on that account appear to come from a different position from that occupied by the star at the moment of its transmission. G. T. H.

SERPENT EATING.

(Vol. ii., p. 130.)

Partly from the idea of divinity attached to serpents, and partly from their casting their slough periodically, the serpent came not only to be a symbol of health and reproduction, but a means of procuring these blessings:

> "As an old serpent casts his scaly vest,
> Wreathes in the sun, in youthful glory drest;
> So when Alcides mortal mould resign'd,
> His better part enlarg'd, and grew refin'd."
>
> *Ovid.*

Pliny, Galen, and the ancients are unanimous as to the medicinal properties of its flesh when eaten. To the instances I have already given of the same idea in *modern* times, the following may be added:

> "I was baptized in Thy cordial water against original sin; and I have drunk of Thy cordial Blood for my recovery from actual and habitual sin in the other Sacrament. Thou, O Lord, who hast imprinted all medicinal virtues which are in all creatures, and hast made even *the flesh of vipers* to assist in cordials, art able to make this present sickness everlasting health."—Dr. Donne's *Devotions*, 1624, Prayer xi.

> "Chacun sait que les vipères du Bas-Poitou étoient autrefois particulièrement recherchées pour la confection des Thériaques de Venise: depuis la révolution ce commerce est entièrement tombé."—Berthre de Bournisseaux, *Précis Hist. de la Guerre de la Vendée*, p. 294.

In Mad. de Sevigné's *Letters*, we have an order for ten dozen vipers, two to be taken every day in stuffing in a fowl; and directions for packing the aforesaid vipers.

Mr. Keysler relates that Sir Kenelm Digby used to diet his beautiful wife (Venetia Stanley) upon capons fattened with the flesh of vipers. In Quarles's *Sampson*, l. 303., viper wines are mentioned as aphrodisiacs:

> "Those who eat serpents' flesh (says Mr. Dean) were also supposed to acquire the gift of understanding the languages of the brute creation. Consult Philostratus de Vita Apollonii, lib. iii. c. 3.; wherein he says, that the Paracæ, a people of India, are said to have 'understood the thoughts and languages of animals, by eating the heart and liver of serpents.' The same author (i. 14.) says the same of the Arabians."

Serpents' flesh was also applied externally as a treacle or antidote to their bite. Thus Pliny:

> "Fiunt ex vipera pastilli, qui theriaci vocantur a Græcis."—*Nat. Hist.*, lib. xxix. c. 21.

In the old English divines, Bishop Taylor, Hales of Eton, Farindon, &c., we meet with frequent allusions to this, as in the passage:

> "The true Christian not only kills the viper, but, like the skilful apothecary, makes antidote and treacle of him."

Kæmpfer says the Japanese soldiers eat the flesh of the serpent called *Fitakutz*, "believing firmly that it has the virtue of making them bold and courageous." The ancients tell of men having their sight and hearing restored or supernaturally quickened by serpents licking the organs. In Russia the flesh of a serpent is esteemed a remedy for bad eyes.

Besides being used medicinally, and as a charm, some nations use serpents as an article of food. The American Indians, according to Hector St. John, feast on the rattle-snake. The Chinese eat water-snakes. The Doba of Abyssinia greatly esteem the flesh of serpents, as the natives of Surinam do that of the boa. Bruce says:

> "he saw a man at Cairo take a live Cerastes, and beginning at the tail, eat it as one would do a carrot or a stock of celery, without any seeming repugnance."

In justice to the nations I have just mentioned, I should have said that they eat their snakes *cooked*. Jarltzberg.

COWPER OR COOPER.

(Vol. iv., pp. 24. 76. 93. 137.)

Belonging as I do to one of the families which bear the name of Cowper, I am interested in the opinions expressed upon that name. I have quietly heard your correspondents, and having looked into the matter myself, I wish to say one word. The question is certainly not settled by H. S. T. W., nor do I think that any appeal to armorial bearings can settle it. It might, perhaps, be shown of *some* of the Cowpers, but not of all, that their name was originally Cooper, though I doubt it; but it can never be shown that the words Cowper and Cooper have a common origin.

It is true that Cowper has been often spelt Cooper, and I could give some curious examples of it, but I have never found a family in the habit of writing *their own name* both ways; nor have I learned that a Cooper family has even occasionally called itself Cowper. Whatever others have done, the different families seem to have kept their own names distinct.

I do not think the question one merely of antiquity, but of philology. True it is an old question, for I find it referred to in a MS. dated 1742, but there both the spelling and pronunciation of Cowper, as different from Cooper, are maintained. And this is my own opinion. I hold the name to be Scotch, and not English; it is derived from the verb *to cowp* (etymologically), the same as Eng. *cheapen*, and Germ. *kaufen*, from which come *Chapman*, *Kaufmann*, and these are synonymous with *Cowper*.

In accordance with this view we have a tradition that our family is of Scottish origin.

As it regards the pronunciation, analogy and convenience favour a different one for Cooper, and this is favoured by usage also, so far as those who bear the name are concerned, and they ought to have an opinion in the matter. But doubtless the confusion will continue, for the more common and closely similar name of Cooper is sure to dictate to its *less frequent* neighbour, but *not* kinsman,

COWPER.

ROYAL ARMS IN CHURCHES.

(Vol. v., p. 559.)

I cannot turn to the references which I thought I had made to some entries in registers that would illustrate the question, When were the "Royal Arms" first put in churches? At present, therefore, I do not mean to attempt anything like a reply to the Query of your correspondent; but I may remark that many instances could be adduced in which the royal arms were set up soon after the Restoration; and I believe they were not generally, if at all, displayed before that time. Here is an entry which, as I have said, could be found in many parish registers about the same time:

"A.D. 1662. P^d for carveing, gildinge, and setting up the King's Arms, 12*l.* 6*s.*"—*Account of Disbursements of Churchwardens of All Saints, Newcastle.*

The royal arms seem to have to the eye the same office that a statement in the prayer bidding has to the ear, namely, to assert the Queen's supremacy over causes and persons. This it was formerly considered necessary to do every Sunday in every parish church in England, and by sermons four times in every year.

The kings of England seem in former times to have desired the praise of being defenders, protectors, patrons, of her holy church; but the armorial bearings of the sovereign were not exhibited in churches (save in stained glass, and on monuments, where they were placed only for commemorative and heraldic purposes), until long after the Reformation, as far as I am aware. When the cold blast of puritanical violence had swept away the insignia of royalty, and had involved the church and the crown in a common ruin, it was natural that on the restoration of monarchy, and on people beginning again to stand upon the ancient ways, the insignia of the restored sovereign should be displayed before congregations in the parish churches. But they have long fulfilled their office; and the true nature and limits of the ecclesiastical supremacy of the crown being well understood by educated churchmen, the royal arms have come to be a symbol to which the Erastian party alone attaches any value. However, your excellent publication has to deal only with the historical question, and the answer I believe to be much as I have stated it.

WM. SIDNEY GIBSON.

Newcastle-on-Tyne.

In reference to the placing of the royal arms in churches, I forward you the following extracts from the parish books of St. Martin's, Leicester:

"1635. For painting the king's arms, porches, and pillars, 3*l.* 7*s.* 2*d.*

"1661. For painting the king's arms and mayor's seat, 6*l.* 13*s.* 4*d.*

"1681. For the king's arms over the mace case, 2*l.*"

I also find the following relating to burying in woollen:

"1679. Paid for two acts for burying in woollen, 1*s.*"

St. Martin's being the central parish in Leicester, has always occupied a leading position, and its church has been the scene of many interesting incidents. The progress of the Reformation is traceable in a remarkable manner by the entries made in the parochial books, which show when the draperies, vestments, and appointments of the Roman Catholic system were sold in Henry VIII.'s reign, re-purchased in Queen Mary's, and re-sold in Queen Elizabeth's.

JAYTEE.

THE GREGORIAN TONES.

(Vol. vi., p. 99.)

In reply to your correspondent, who inquired in the last Number of N. & Q. for information respecting these venerable songs of the Church; though this account may not "satisfy" him, yet I am inclined to hope it may prove of some slight service to him.

It is very true, as Mr. Dyce so admirably remarks in his Introduction to his *Book of Common Prayer*, that the history of ecclesiastical music

ought to be re-written; yet, although our musical historians, Sir John Hawkins and Dr. Burney, have not made very deep research on this point, much information may be gathered by the careful reader from their valuable labours, though I regret to say the Church song has been sadly overlooked by both.

When or where these tones first took their origin is shrouded in obscure antiquity: whether they were the temple music of the Jews, the mystic hymns of the Pagan worshippers, a compound of both, or the exclusive production of the early Christians, I think no one can decide. That they were in use early in the Christian Church there can be no doubt; but from whence they came much conjecture has been made, the slight evidence of history being always made subservient to the zeal or prejudice of the author. The most current account we have is, that St. Ambrose of Milan knew of *four* tones in his day, and that he added *four* others to them, the former being those termed authentic, the latter the plagal modes. That this is not mere conjecture may be demonstrated from the fact, that some years since the renowned French theorist, Mons. Fetis, went to Milan for the express purpose of consulting the celebrated "Book of Offices," written by St. Ambrose in his own handwriting, which is there preserved; and in his work, published in Belgium, he says that he collated them with those known and received amongst us, and that the variations were of the slightest possible character, the tones being ostensibly the same. There appears to me to be but one way to prove the age and genuine character of the tones, viz. by a comparison of them as given in the offices of all the branches of the Church in which they are or have been used, either in the East or West. This is not so difficult as it may at first appear, for I have seen several early liturgies of the Eastern Church *with the music by points*, in the MS. department of the British Museum. There are also to be seen numerous offices of almost every diocese in the Western Church; and were any person acquainted with the language and musical characters of the ancient British Church previous to the arrival of St. Augustine, I believe there are ritual MSS. still in existence that would show us the use they followed, and whether what we understand by the Gregorian tones did or did not form part of their celebration offices.

Although much has been written on this subject of late years, still it is curious to observe that no one has taken the pains to look into the early Gallican and Mozarabic liturgies; nor has any one, to my knowledge, consulted a very curious set of seven books, printed in Russia about 150 years since, in which are the whole of the musical offices of the Russians (before their reformation), with the ritual in the Sclavonic character. To give your correspondent all the authorities that could be hunted up on this subject would be to fill several numbers of "N. & Q.;" but amongst the many of ancient date may be mentioned Guido, Glareanus, Fux, Kircher, Eveillon, Mersenne, Dowland, and Lorente; among the moderns, Dyce, Jones, Webbe, Spencer, Jebb, Helmore, and Dr. Gauntlett, the latter being a very great authority, and who has not been inaptly termed "*the English Palestrina.*"

To the portion of the Query respecting the legitimate manner of using them, I shall only venture to offer my own opinion. Music is a progressive art; and it is as absurd to tie us down to the barbaric harmonies and faburdens of the ninth, tenth, eleventh, twelfth, and thirteenth centuries, when the Guidonian scale was only in its infancy, as it would be to model the theological discourses of the present day to the exclusive dicta of the schoolmen of those ages. If the tones are used by us (and, as the common property of the Church, we have as much right to them as those who affect to hold them exclusively as their own), we may in perfect good faith apply either the most simple forms, as recommended by the Rev. W. B. Heathcote, or we may with equal propriety adopt the massive, choral, elaborate, and musician-like treatment of Dr. Gauntlett.

With the hope that these rough hints may prove acceptable, though they may not "*satisfy*" your correspondent, who appears to have carefully selected the most knotty points, and some of which are unanswerable, I shall be glad to have had it in my power to point out a "glimmering in the dark."

Matthew Cooke,
(Late of Her Majesty's Chapels Royal).

Allow me to refer your Querist † to the following sources of information:

1. *Accompanying Harmonies to the Psalter Noted*, by the Rev. Thomas Helmore, M.A. (8vo., preface, &c. xvi. pp., work 38 pp.), published by Novello, London, 1849, price 3*s*.

2. A *Concise Explanation of the Church Modes*, &c., by Charles Child Spencer (small 4to.): Bell, London, 1845.

From these works he will learn that the ecclesiastical toni (modes or scales) in which Gregorian chants are composed are eight in number, and are as follows:—The Dorian, Phrygian, Lydian, and Mixo-Lydian modes, adopted by St. Ambrose in the fourth century: the Hypo-Dorian, Hypo-Phrygian, Hypo-Lydian, and Hypo-Mixo-Lydian, added by St. Gregory in the sixth century. To these were subjoined at a later period, the Æolian, Ionian, Hypo-Æolian, and Hypo-Ionian.

I do not remember to have met with any really satisfactory definition of a Gregorian chaunt; that is to say, any definition which would supply a test by which Gregorian might be distinguished from

other chants. The table of the *eight* tones given by the Rev. T. Helmore (pp. xiii. — xvi.), with their respective beginnings and endings, may, perhaps, take the place of a definition.

W. Sparrow Simpson, B.A.

THE TRUE MAIDEN-HAIR FERN.

(Vol. vi., pp. 30. 108.)

I met with a book yesterday with which I had not been previously acquainted, viz. Newman's *History of British Ferns*, Lond. 1844, 8vo. The writer enters into copious details respecting the Maiden-hair, a few of which I shall give to perfect my Note.

The only species of the genus *Adiantum* that has been discovered in Britain, and perhaps in Europe, is the *Capillus Veneris*. It is found in several parts of Cornwall, Devonshire, Wales, and in Glen Mcay, Isle of Man. Sir J. E. Smith says that the *A. pedatum* is principally used in the south of France to make the syrup Capillaire. Mr. Newman remarks that *A. pedatum* is not a native of Europe, and queries, "Does not the supposition originate in the French name of *Capillaire* being applied to the plant as well as the syrup?" We are told by Bulliard, in his work on the medical plants of France, that it is known in shops under the name of *Capillaire de Montpellier*; and no mention is made of its use as an ingredient of the syrup called *Capillaire*, though the author adds that it is frequently used in medicine. The medical properties of the True Maiden-hair have been much extolled. Ray, and his authority, Dr. Peter Formius, a Frenchman, make it a universal panacea. Still older writers bear testimony to its powers; and Tragus, after enumerating sundry of its virtues, boasts of prudently omitting some as unworthy of being related, or believed, by Christians. Dr. Ball says that the Arran islanders use a decoction of its leaves instead of tea. I have often heard the same, but though I have spent some time in Arran, I never saw it so used. The *Capillus Veneris* is styled the *True* Maiden-hair Fern, in contradistinction to *A. Ruta-muraria* and *Asplenium Trichomanes*, which are often confounded with it under the common name *Adiantum*, or, in England, Maiden-hair. *Asplenium Trichomanes*, or common Spleenwort, is a beautiful little fern, and very common: its stem is also black and wiry, but is short and leaved from the root; unlike the *Capillus*, which is tall and bare, leaved only at the top. The medical properties of the Spleenwort are likewise much celebrated by the older botanists. Lightfoot informs us that in Scotland the country-people give a tea or syrup of it for coughs. *Luo na canamh*, in my former note, is a misprint for *Lus na ccnamh*.

Eirionnach.

July 21. 1852.

It may be useful to add to the interesting note of Eirionnach the following localities as those in which the Adiantum (*Capillus Veneris*) has been found: —

Ilfracombe, Rillidge Point, White Pebble Bay, in the north of Devon.—*Newman.*

Brinham, south of Devon.—*Ibid.*

Barry Island, and other limestone rocks east of Dunraven, in Glamorganshire.—*Dillwyn.*

Isle of Man.— Lightfoot's *Flora Scotica*: see also Newman.

Seleucus.

"THE GOOD OLD CAUSE."

(Vol. vi., p. 74.)

It may be difficult to fix the exact time when this expression was first used, or to point out its author; but its origin should, I think, be looked for after the time when the adherents of the original "cause" had become split into different parties.

Many of the old parliamentary party, or adherents of the "cause" properly so called, were hostile to the Commonwealth government; but the supporters of the latter arrogated to themselves exclusively the title of maintainers of "the good old cause."

In 1659, Prynne, who was as violently opposed to the Commonwealth, as he had at one time been to the King, published a pamphlet with the title: *The True Good Old Cause rightly stated, and the False Uncased*, in which he denies the right of the Commonwealth to the name, and claims it for his own party. In answer to this, another pamphlet was published in the same year with the title, *Mr. Pryn's Good Old Cause stated and stunted Ten Years Ago, or a most dangerous Design in misstating the Good, by mistaking the Bad Old Cause*, &c. From these tracts it appears that the name was then popularly applied to the cause of the Commonwealth. Prynne accuses the other party of attempting "to bring our old religion, government, parliaments, laws, liberties, to speedy desolation and irrecoverable destruction, under the disguise of 'maintaining the good old cause,'" and adds in a marginal note, "if they mean by this good old cause their new Commonwealth, it was begotten but in March, 1648," &c.; and then proceeds to show what was the "true original good old cause, grounds, ends, drawing the houses of parliament to raise and continue their armies." The answer to Prynne also shows the sense in which the term was then used; he says:

"The present outcry for the good old cause, i. e. *the Commonwealth government* declared and proclaimed in March, 1648, he impeaches as the project of Jesuitick instruments," &c. — P. 2.

The name may have been previously used, but

I suspect it was first generally adopted, or at least was made popular, by the Commonwealth men.

E. S. T. T.

MEMOIRES D'UNE CONTEMPORAINE.

(Vol. vi., p. 75.)

The question of Uneda (Philadelphia) is worth answering, for the sake of historical truth, though the person and the book he inquires after are in themselves utterly contemptible. The woman was an *aventurière* of the most profligate class: it is not very clear what her real name was; that which she first assumed, Van-Aylde-Yonghe, was the *maiden* name of her *mother*, a Dutch woman. She seems afterwards to have assumed, in the course of her trade as a professed courtesan, several temporary names; amongst others, those of Ney and Moreau, whom she lived with; but at last she settled down under that of Ida de St. Elme. Having been born in 1778, her *personal* stock in trade must have deteriorated considerably by the time of the Restoration; and at the age of forty-six (1824?) she attempted to become an authoress, but without success. She could find no bookseller to print a novel which, with the usual tact and good sense of such persons, she chose to call *Corinne*. She now fell into such misery as to have, she says, attempted suicide. This seems, like all her anecdotes, very apocryphal; but she was received into some kind of charitable asylum. About this time the appetite for scandalous memoirs was in full force in Paris, and she thought of directing her authorship into that line. With the assistance of a hack *littérateur* of the name of Malitourne, and under the patronage of Lavocat the bookseller, she produced the voluminous and indecent *fatras*, in eight volumes octavo, which Uneda mentions. Some scandalous and licentious anecdotes of her own life may perhaps be true, and nothing can equal her effrontery in telling them: but the work altogether is a profligate catchpenny, of no authority or value whatsoever, and is, I believe, now selling almost as waste paper.

C.

FISHING BY ELECTRICITY.

(Vol. vi., p. 53.)

The following paragraph, from *The West of England Conservative* for July 28, 1852, will perhaps interest your correspondent Llewillah.

"We alluded several weeks since, to certain experiments by Mr. E. A. Heineken, of Bremen, to test the applicability of electricity as a means of facilitating the capture of whales. Mr. Heineken, who is now in the United States, has recently received intelligence from Bremen which is of much interest, relating to the success of this invention, as practically tested on board the Bremen whale-ship 'Averick Heineken,' Captain Georken. The 'Averick Heineken' left the river Weser last July, for the Pacific Ocean, having on board three rotation machines of various sizes, in order to ascertain the degree of power necessary to secure sperm or right whales; one machine containing one magnet, another four, and another fourteen. Captain Georken, in a letter dated New Zealand, Dec. 13, 1851, writes as follows: —'The first experiment we made with the new invention was upon a shark, applying the electricity from the machine with one magnet. The fish, after being struck, instantly turned over on its side, and after we had poured in upon him a stream of electricity for a few moments by turning the handle of the machine, the shark became stiff as a piece of wood. We next fell in with a black fish. As soon as the whale-iron was thrown into him, and the machine handle turned, the fish began to sink. The operator then ceased turning the machine, and the fish immediately rose; when the machine was again set in motion, upon which the fish lay stiff on the surface of the water, and was taken alongside of the ship. At this time we made use of the four-magnet machine. We saw sperm and other whales, and lowered our boats, but were unsuccessful in getting fast to them, as they disappeared on our approaching them; while at all other times the weather was too boisterous to permit us to lower our boats. Thus we had but one chance to try the experiment upon a whale, which was made with the four-magnet machine. The whale, upon being struck, made one dash onward, then turned on his side, and was rendered perfectly powerless. Although I have, as yet, not been fortunate enough to test the invention in more instances, I have the fullest confidence in the same, and doubt not to be able to report the most astonishing results on my return from the Arctic seas, where I am now bound.'"

W. Fraser.

MATURIN LAURENT.

(Vol. vi., pp. 11. 111.)

Your correspondent A. N. will find in the *Histoire de Jacobinism*, by the Abbé Barruel, that Maturin Laurent was a monk that Marc Michel, the celebrated bookseller in Amsterdam, kept in his pay, and who furnished him with many works of a similar character to *Le Compère Mathieu*. As your correspondent truly says, "it is a somewhat learned and not altogether undull" book; but "it is not an imitation of the manner of Rabelais." It is a philosophical romance, in which many of the most curious speculations of the human mind are argued with great ability. Two lads leave the Jesuits' College at La Flèche, are joined by a Spaniard and Englishman, a renegade priest, and one or two others, who travel together over a great part of Europe, and indulge with great freedom on a great variety of topics. The story serves for a peg to hang their philosophy on. Voltaire repudiates being the author. The style is indeed unlike that of Voltaire, but equally brilliant; and the *language* is very pure. The copy of *Le Compère*

Mathieu I have is a Paris edition, MDCCXCVI., "Imprimerie de Patris." The "Avis de l'Editeur" may be acceptable to some of the readers of "N. & Q.," to whom the book may not be known:

"Il importe fort peu au public d'apprendre par quel hasard cet ouvrage m'est tombé dans les mains. Il doit savoir que j'ai été plus de quatre ans dans l'irrésolution de le mettre au jour. Je puis compter sur une douzaine d'amis vertueux et éclairés. Quatre d'entre eux voulaient que je le fisse imprimer; quatre me poussaient à le brûler; et le reste me disait d'en faire ce que je jugerais à-propos. Un coup détermina l'affaire, et ce coup fut pour l'impression.

"Voici donc cet ouvrage tel que je l'ai reçu, non-seulement quant aux notes, qui sont de différentes mains, et aussi souvent mal en ordre. Si cet ouvrage est bon, je prie le lecteur bénévole de savoir gré à la fortune de sa publication: s'il est mauvais, et qui pis est, méchant, je suis le premier à joindre ma voix à celle des hommes zélés qui le décrieront."

JAMES CORNISH.

Replies to Minor Queries.

The Man in the Moon (Vol. vi., p. 61.).—I beg to remind your correspondent J. BT. of two passages in Dante which are illustrative of the "Man in the moon."

Inf. xx. 124—126.:

"Ma vieni omai; chè già tiene il confine
D'amendue gli emisperi, e tocca l'onda
Sotto Sibilia, *Caino, e le spine.*"

Par. ii. 49—51.:

"Ma ditemi: che sono i segni bui
Di questo corpo, che laggiuso in terra
Fan di Cain favoleggiare altrui?"

On the former passage there is the following gloss in the commentary of Jacopo dalla Lana, published at Venice in 1476, under the pseudonyme of *Benvenuto da Imola:*

"Dice che Chayno elle spine cio e la luna; perche fabulose si dice che Chayno figliuo Dadam e nella luna con uno fascio di spine in spalla Simile a quello chel' portava nel mondo a fare sul monte sacrificio a dio."

Plutarch has a treatise "περὶ τοῦ εμφαινομένου προσώπου τῷ κύκλῳ τῆς Σελήνης."—*Plutarchi Opera:* Lut. Paris, 1624, fol. tom. ii. p. 910.

Clemens Alexandrinus (*Stromat.* lib. i.) quotes Serapion for the tradition of the face which appears in the moon being the soul of a sibyl. See *Sibyllina Oracula* (Parisiis, 1607, 8vo.), pp. 97, 98.

F. C. B.

Collar of SS. (Vol. v., pp. 227. 255. &c.).—If you will not be angry with me for reviving this subject, I will just send a very short extract which I met with to-day in reading "A few Observations on the Life of Sir John Banks" (who was Lord Chief Justice of the Court of Common Pleas in the reign of King Charles), in Lloyd's *Statesmen and Favourites of England*, published in 1665:

"He was one whom the collar of S. S. S., worn by judges and other magistrates, became very well, if it had its name from *Sanctus, Simon, Simplicius;* no man being more seriously *pious*, none more singly *honest.*"

From this it appears that judges and magistrates were entitled to wear this badge.

JOHN BRANFILL HARRISON.

Orchard Street, Maidstone.

At Gaddesby Church, in this county, is a high tomb against the north wall of the north aisle, reputed to be of the *Segrave* family, whereon is an effigy of a knight bearing a collar of SS., which must have been beautifully executed, but which, from repeated coats of whitewash and the damp, is at present so clogged up as to be scarcely discernible.

"He is in armour, with a collar of SS., a large dagger on his right side; at his feet a dog; his head reclines on a helmet, and his hands, which are broken off, were uplifted in prayer. On the front [of the tomb] are four blank shields."—Nichols's *History of Leicestershire*, vol. iii. part ii. p. 995., in which the above-mentioned tomb is engraved.

THOMAS L. WALKER.

Leicester.

Reverence to the Altar (Vol. vi., pp. 33. 109.).—I do not quite agree with MR. BEDE that the custom in Huntingdonshire, Pembrokeshire, and no doubt many other places, of bowing to the clergyman on entering church is a mere abuse of the ancient reverence to the altar; for the two distinct usages may have coexisted. If it be nothing but a "transfer of the mark of respect from the altar to the clergyman," at all events it received early sanction in some places; for example, in certain "Statutes made by the Reverend the Deane and Chapter of the Cathedral Church of St. Patrick, Dublin, for the government of the Viccars Choralls," it is ordered:

"VI. That every Viccar, att his first entrance into the choire, doe behave himself reverently, and doe accustomed obeyance to the Deane."

And again:

"XI. That every Viccar, att his goeing to read any lesson, littanies, or to the Lord's table, shall, both goeing and att his returne, expresse a civell obeydance (*sic*) to the Deane."

These rules were made in 1692. (Mason's *Hist. S. Patrick's Cath.*, p. 92.) A. A. D.

Spanish Vessels wrecked on Irish Coast (Vol. vi., p. 44.).—A letter from the inspecting general officer of the Coast Guard, printed at p. 499. of vol. xx. of the *Illustrated London News*, states that during the present year the remains of two of these vessels became distinctly visible on the Donegal coast,

from the shifting of the sands. Attempts were made to raise some of the cannon, but without success. An anchor was however recovered, of which a drawing is given. A. A. D.

Dress of the Clergy (Vol. vi., p. 99.).—The dress of the clergy, before the Reformation, was not, as far as I am aware, fixed by any ecclesiastical regulation. Their luxurious dresses are often attacked by the writers, especially the poets, of the Middle Ages. In a ballad of not later date than 1467 we hear of "prestis"—

"With your wyde fueryd hodes voyd of discrecion
Un to your ouyn preachyng of contrary condition."

who are bidden to

"Make shorter your taylis and broder your crownys,
Leve your short stuffede dowblettes and your pleylid gownys."*

Scarlet, however, seems to have been the most favourite colour with the priests, and on that account was especially ridiculed by the maligners of the clergy:

"Of scarlet and grene gaie gownes
That mote be shapin for the newe,
To clippen ond kissin in townes,
The damoseles that to the daunce sewe,
Cuttid clothes to sewe the hewe,
With longe pikis on ther shone:
Our Godd'is gospell is not true,
Either they serve the devill or none." †

Much curious matter on this point, as well as all others connected with the domestic concerns of our ancestors, is to be found in the wills and inventories of the time. In that of Roger de Kyrkby, vicar of Gainford, published by the Surtees Society, there is mention made of more than one article of dress of a scarlet colour. It is probable that the Protestants were the more violent against the clergy for wearing scarlet dresses because they considered that colour symbolical of the "Babylonish apostacy." K. P. D. E.

Virgilian Lots (Vol. vi., p. 77.).—The Editor's note is indeed "a very curious illustration" of the Sortes Virgilianæ; but it is hardly a direct answer to Tecede's question, "What is the meaning of *The Virgilian Lots?*" Perhaps, therefore, the following extract from Dr. Smith's *Antiquities* (p. 1052.) may be found worth inserting:

"It was the practice to consult the poets in the same way that the Mohammedans do the Koran and Hafiz, and many Christians the Bible, namely, by opening the book at random, and applying the first passage that struck the eye to a person's own immediate circumstances. (S. Aug. *Confess.*, iv. 3.) This practice was very common among the early Christians, who substituted the Bible and Psalter for Homer and Virgil: many Councils repeatedly condemned these *Sortes Sanctorum*, as they were called. (Gibbon, *Decline and Fall*, xxxviii. Note 51.) The Sibylline Books were consulted in the same way."

Tecede will find more on this curious subject in Prideaux's *Connexion*, vol. ii. pp. 309, 310. (Tegg's ed.)

Bingham says (b. xvi. c. v. § 3.):

"It appears that some of the inferior clergy, out of a base spirit and love of filthy lucre, encouraged this practice, and made a trade of it in the French church: whence the Gallican councils are very frequent in the condemnation of it."—Quoted in Southey's *Commonplace Book.*

I can vouch for this superstitious use of Scripture being by no means extinct, and this in the "higher classes." (Vol. vi., p. 6.) As a kindred bit of Folk Lore, I may add that the words of King Lemuel's mother, the last chapter of Proverbs, are often made to do duty in the divining line. The chapter is divided into thirty-one verses, one of which is appropriated to each day of the month; the response depends on which is the consulter's birthday. What is the history of this plan? The mystery was explained to me by an Italian Roman Catholic servant. A. A. D.

General Lambert (Vol. vi., p. 103.).—The following traces him a little later. In the *Macclesfield Correspondence* (vol. ii. p. 31.) is a letter from the Rev. Thomas Baker to Collins, as is supposed, dated Sept. 4, '78, which ends thus:

"Major-General Lambert, prisoner at Plymouth, hath sent me these problems to be solved. I desire the solutions of them (having sent mine to him):

"Prob. 1. $a : b :: c : d$
$aa + bb + cc + dd = 250.$
$b + 5 = c.$
$a + 9 = d.$ Qu. a, b, c, d?

"Prob. 2. $aa + bb + cc + dd = 756.$
$b + 6 = c.$
$b - 9 = a.$ Qu. $a, b, c\ d$?"

M.

"*Sic transit gloria mundi*" (Vol. vi., p. 100.).—

"And therefore the master of the ceremonies, at the Pope's inauguration, beareth two drie reeds, whereof the one hath on the top a candle to kindle the other, crying aloud unto the Pope,

'*Sancte Pater, sic transit gloria mundi.*'

(Paradinus in Symbol.)"*

I transcribe the above passage from Boys' *Works*, p. 422. 1622, fol., but cannot help your correspondent any further in his search. Rt.

Warmington.

* *Satirical Songs on Costume*, p. 56. Percy Society, No. LXXXI.

† *The Plowman's Tale.*

[* This work, by Claude Paradin, is entitled *Symbola Heroica C. P. et Gabrielis Symeonis, de Gallica Lingua in Latinam conversa*: Antv. 8vo. 1583.—Ed.]

Lines on the Succession of the Kings of England (Vol. iii., p. 168.; Vol. vi., p. 83.). — As the following genealogical mnemonics are comprised in less than half the space occupied by those of your correspondent E. C., perhaps you may think them worthy of preservation. I transcribe them from memory, and cannot refer to the source whence I obtained them: —

George the Fourth, the son of *Third*, the grandson of the *Second*,
The son of *First* — *Ann's* cousin he, as history has reckoned;
Ann *Mary Second's* sister, either *James the Second's* daughter,
Brother he of *Second Charles*, son of *First Charles* the martyr:
He *James First's* son, the cousin of *Elizabeth* the Queen,
First Mary's sister, sister she of *Edward Sixth* is seen;
Who son of *Henry Eighth* was, he *Henry Seventh's* son,
Cousin of *Richard Third*, from whom he crown and kingdom won;
He uncle dread of *Edward Fifth*, the son of *Edward Four*,
The cause of shame and sorrow both to the repentant Shore;
The cousin he of *Henry Sixth*, the son of *Henry Five*,
Fourth Henry's son of *Richard Second* cousin, born to strive:
He grandson was of *Edward Third*, of *Edward Second* son,
First Edward's son, *Third Henry's* son, who was the son of *John*,
John brother was of *Richard First*, the son of *Henry Two*,
He *Stephen's* cousin, cousin he of *Henry First*, he who
Of *William Rufus* brother was, the son of him we call
First William, or the Conqueror, who did this realm enthrall.

WILLIAM BATES.

Birmingham.

Aghiudle or Aghendole (Vol. vi., p. 9.). — The etymology of this word is from the Anglo-Saxon, and signifies the half-dole or divisional part, the measure being, as F. R. R. states, the fourth part of a peck. Spenser, in his *Faery Queene*, uses the word "Hafendeale" in the sense of a partition; and in Halliwell's *Archæological Dictionary* "halfendele" is given as the half, or half part. In Somerset a halfendeal garment is one composed of two different materials. In a marriage indenture dated 14th September, 1454, printed in Corrie's *History of Lancashire*, vol. ii. p. 645., it is covenanted by parties living in Rochdale parish, that,

"After ye decesse of saide Xtofer Kyrschagh, ye saide Eleanor shall keepe reversion of *halfundell* of all the londes yt ever were ye saide Xtofer's, accordynge to dedes in taile beforetyme thereof made."

J. D.

Sinking Fund (Vol. vi., p. 101.). — Both the statements of Mr. M'Culloch and Sir A. Alison are facts. The practicability of what has been ascertained to be impracticable—the continuance of the Sinking Fund—is assumed by Sir A. Alison, who is so far wrong. The extinguishment of the National Debt by that fund would have required the taxation to have been increased about double; that is, raising it in round numbers from fifty to nearly one hundred millions sterling per annum for the twenty-seven years. It is, however, well known that from 1813 to 1815, so far from raising money for a Sinking Fund, the excessive expenses of the war were with difficulty defrayed by the Government; and in 1822 it was found necessary even to reduce the current expenses of the year by extending the charge of naval and military pensions over a long term of years, — an arrangement partially forced on the Bank of England, other capitalists declining the terms. The reduction of the National Debt has proceeded, on the average of thirty-seven years, at the rate of about three millions annually; the principle being to apply surplus revenue only in reduction of debt, instead of borrowing to create a Sinking Fund. Comparing the national case to that of an individual,—suppose he, being in debt, reduces that debt by paying off 1000*l.* per annum, being clear savings out of his income, he in that case pursues the course now followed by the Government. On the principle of the Sinking Fund, however, he would go on borrowing of A., on the one hand, and buy up the debt from B., to whom A. had transferred it, till the amount bought up equalled the amount of debt incurred.

T. J. BUCKTON.

Bristol Road, Birmingham.

Punch and Judy (Vol. v., p. 610.; Vol. vi., p. 43.). — N. B. does not adduce any authority for his tracing up Judy to *Judas*. I cannot adduce any authority for tracing it up to *Judæi*. Have we both adopted a mere oral tradition? Surely there must be many of the readers of "N. & Q." who can furnish us with a reference, if one exists?

BŒOTICUS.

Edgmond, Salop.

Rhymes on Places (Vol. v., p. 293., *and passim.*). — These rhymes may be, perhaps, worth adding to those which have been already collected by your contributors; one is on the river Dove and its fertilising properties:

"In spring Dove's flood,
Is worth a king's good."

Another is:

"Derbyshire born, and Derbyshire bred
Strong in the arms, and weak in the head."

It may be useful to note that in Derbyshire, which is *always* called by the natives of the county Darbyshire, except in the town of Derby itself, Dove is pronounced, not to rhyme to "love," as Wordsworth has it, but "Dwve."

The following rhyme stands at the head of the

lease of the Hough, a farm belonging to the Bishop of Lichfield, near Eccleshall, but which has for some centuries been held by a family of the name of Blest:

"While the ivy is green, and the holly is rough,
This is a lease for the Blest of the Hough."

I remember, too, a couplet on the Isle of Thanet, which ran thus:

"When England rings, (Query wrings)
Thanet sings."

W. Fraser.

When a boy I often heard the following:

"Doddington dovecote, Wilby hen,
Irthlingborough ploughboys, and Wellingborough men."

Three miles from Wellingborough is Finedon, where is an old inn called the Bell; upon the front of this inn is a curious portrait painted on panel, with this inscription:

"Queen Edith, lady once of Finedon,
Where at the Bell good fare is dined on."

I have frequently seen the above, but could never learn the origin either of the portrait or the lines.

B. H. C.

Sleep like a Top (Vol. vi., p. 51.).—Your correspondent P. T., in referring to a probable mistranslation in *Household Words* of the French word *sabot*, seems to have overlooked the fact that to "*sleep like a top*" is a comparison as much in need of explanation as to sleep like a wooden shoe. Whence the phrase, and what its meaning? Is the humming of a top suggestive of human snoring?

Shirley Hibberd.

More recent Corruptions (Vol. vi., p. 95.).—To *differ with*, instead of *from*; to be *frightened of*, instead of *at*. I am afraid time will always introduce ellipses, such as *directly*, for *directly after*; but, perhaps, a successful stand may be made against the confusion of prepositions. M.

Knightsbridge (Vol. vi., p. 169.).—H. G. D. will probably obtain the information he requires from S. A. Eyre, Esq., 9. Fitzroy Street. This gentleman, formerly a surgeon in the army, presented a pair of regimental colours formerly belonging to the Knightsbridge Volunteers, to the United Service Institution, where they are preserved as a relic of that important "Volunteer" movement which roused the military ardour of England, and contributed not a little towards the successes of the Peninsular Campaign. The left or regimental colour is blue, spangled, with a painted rebus device, of a knight in armour riding over a bridge. Major *Eyre* raised and commanded the regiment, and is doubtless the Major *Ayres* of the ballad chorus remembered by H. G. D. L. H. J. T.

Wedgwood Family (Vol. v., p. 351.).—Your correspondent C. Mansfield Ingleby is in error when he states that the Miss Allens, mentioned in his communication, came from Devonshire. They were the daughters of John Bartlett Allen of Cresselly, Pembrokeshire. The Christian name of Wedgwood the potter was Josiah; and the names of his three sons were John, Thomas, and Josiah. I subjoin a list of the children of Mr. Allen, by which you will see that there were nine (not four) daughters.

Burke's *Landed Gentry*, 1850, p. 14. (slightly corrected):—

John Bartlett Allen, Esq., of Cresselly, county of Pembroke, married in 1783 Elizabeth, only child of John Hensleigh of Panteague, and had issue John Hensleigh his heir.

Lancelot Baugh, one of the six clerks in Chancery, born January 1774, married, first, 13th May, 1813, Caroline, daughter of Mr. Romilly of Dulwich, brother of Sir Samuel Romilly, who died in 1830. Mr. L. B. Allen married, secondly, in July, 1841, Georgiana Sarah, daughter of Charles Nathaniel Baily, by the Lady Sarah his wife, daughter of George, fourth Earl of Jersey.

Elizabeth, married to Josiah Wedgwood, Esq.
Catherine, second wife of Sir James Mackintosh.
Mary, died young.
Caroline, married to the Rev. Edward Drewe, Rector of Broadhembury, two of whose daughters married the late Lord Gifford and the present Baron Alderson.
Harriet, married to the Rev. Matthew Surtees, M.A., Prebendary of Canterbury and Gloucester, younger son of Ambrose Surtees, Esq., of Newcastle and Headley, and brother-in-law of Lord Eldon.
Jane, married to John Wedgwood.
Jessie, married to Sismondi the historian
Emma.
Frances. C. J.

"*Vox populi, vox Dei*" (Vol. iii., p. 288.).—A gentleman once used this expression in conversation with, I believe, Mr. John Wesley. He at once replied, "No, it cannot be the voice of God, for it was *vox populi* that cried out, 'Crucify him, crucify him!'". Clericus (D.)

"*Dieu et mon droit*" (Vol. iii., p. 407.).—It was the *parole* of the day, given by Richard I. of England to his army at the battle of Gisors in France. In this battle the French were defeated; and in remembrance of this signal victory, he made it the motto of the royal arms of England, and it has ever since been retained. Clericus (D.)

Coral Charms (Vol. vi., p. 11.).—A. A. D. should consult Payne Knight's *Worship of Priapus*, and compare the Italian importations with the curious "charms" there exhibited. It is possible

that he might find a resemblance, if not an identity. The book is scarce, and not readily met with out of the British Museum. S. Reg. Orme.

The Ring-finger (Vol. iv., pp. 150. 199. 261.; Vol. v., pp. 114. 371. 492.).—Several of your correspondents have very kindly and very ingeniously replied to my Query respecting *the ring-finger*. I am, however, still inclined to suspect that the fourth finger was used for matrimonial purposes before ecclesiastical customs or symbolisms were in vogue. I copy part of a note from Grey's edition of *Hudibras*, but am unable to verify the references:

"*Alcadas X.* Rex *Assyriorum* regnavit annis 33, et anno ejus 11. *Sparta* condita est a filio *Phoronci*, qui invenit usum annulorum; et in quarto digito poni annulum debere dixit, quia ab illo vena pertingit ab cor.—*Gobelini, Personæ, Cosmodromii* ætas 111.; *Meibomii Rer. Germanic.* tom. i. p. 89."—*Hudibras*, vol. ii. p. 235. n.: Dublin, 1744.

Grey gives also references to Aulus Gellius, Wheatly, and Sir Thomas Browne; but these I had already adduced in my Query, and I have not present access to another of his authorities, viz.: Dr. Wotton's *Reflections upon Ancient and Modern Learning*, chap. x. p. 133. Rt.

Warmington.

Boscovich (Vol. vi., p. 102.).—In reference to Boscovich, and for an account of the system developed in his *Theoria Philosophiæ Naturalis*, you direct your inquirer A. N. to see the article "Physics" in the *Encyclopædia Britannica*.

Have you not been misled by the observation and similar reference at the close of the biographical account of Boscovich in the same *Encyclopædia*, which appears to me to be a mistake? There is no account of Boscovich's system—no mention of Boscovich's name that I find, in the said article "Physics."* The article is well worth reading, on many accounts, but not for any notice which it contains of Boscovich. This matter happened to fall under my notice some months ago, when looking into the beautiful appendix to Boscovich's work relating to metaphysical topics, *De Anima et Deo, de Spatio et Tempore*, and observing with satisfaction the salutary influence of the English philosophers, Locke, Newton, and Clarke, upon his mind, and his perfect agreement with them. E. T.

Wildwood, Hampstead.

[* Our correspondent is correct. We were misled by a reference to that article in the biographical account of Boscovich.]

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

D'Israeli's Vivian Grey.
—— Coningsby.
—— The Young Duke.
—— The Revolutionary Epic.
—— Henrietta Temple.
—— Venetia.
—— Letters of Runnymede.
—— Alascos, a Play.
Balt's Gleanings on Poetry.
Smith's (Henry) Sermons and other learned Treatises, 4to. 1675, with Life by Fuller.
Mitford's Greece. Cadell, 1818. 8vo. Vol. I.
Virgil's Works in Latin and English, translated by Rev. C. Pitt. With Notes by Rev. Joseph Wharton. Dodsley, 1753. 8vo. Vol. I.
Sir Henry Spelman's History of Sacrilege.
Milton's Paradise Lost. First Edition.
Glossary of Architecture, Vols. I. and II. of original edition.
Manning and Bray's Surrey, Vol. I.
Vestiges of Ancient Manners in Modern Italy and Sicily, by Rev. J. J. Blunt.
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Geddes' Tracts against Popery, &c., 4 Vols. 8vo. calf, neat, can be had on application to the Publisher.

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The Duty of Self-denial briefly opened and urged.
Sermon on Psalm cxxxviii. to end.
Sermon on Psalm xlvi. 5.
Sermon on Rev. ii. 10.
Biographia Americana, by a Gentleman of Philadelphia.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Replies Received.—*Francis Davison and Dr. Donne—Large Families: Mrs. Honeywood—Similes founded on the Magnetic Needle—Constables of France—Meaning of "slow"—Henrie Smith—Snike—Eagle in a Fern—Author of the Gradus—Burials in unconsecrated Ground—Parody on Monody—Alcohol—Bull the Barrel—Lines by Alain Chartier—Stage Coaches—Birthplace of Wickliffe—Duke of Orleans—Can a Man baptize himself?—Perpetual Lamp—Oasis—Trusty Servant at Winchester—Royal "We"—Bishop Watson—Head of the Saviour—Gutta cavat Lapidem—Shropshire Ballad—Epigram on Monastic Orders—Editor of Bagster's Bible—Lunar Occultation—Ferdinando Conde d'Adda—"Sic transit," &c.—Milton and Tacitus—Pedigree of Sir G. Carew—Gregorian Chants—Cambridge Disputations—Church Brasses—Gentlemen wearing Muffs.*

We are this week compelled to omit our usual Notes on Books; *and for want of room several very interesting articles, including, among others, Mr. Singer on* Strada and the Electric Telegraph; *an interesting series of* Notes by Coleridge on Pepys' Diary; Ancient Popular Stories; *Mr. Dredge's List of* English Bishops deprived; *Cuthbert Bede's* Worcestershire Legend in Stone; *and a Note on* Photography applied to Archæology.

Book Found.—*A copy of* Bonaventura de Vita S. Francisci (*ed. Antwerp*, 1597) *has fallen into the hands of the writer: upon inquiry as to its history, he finds it to be a lost book, it having been left in an artist's studio by some person unknown. If the owner should value it, and should happen to see this note, he may have the writer's address from the Editor of* "N. & Q." K.

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ANCIENT POPULAR STORIES.

Chulmleigh in Devonshire has preserved a version of an old Teutonic "saga," thus recorded by Westcote (*View of Devon.*, 1630):

"A poor labouring man inhabiting this town had many children, and thinking himself overburdened by such a multiplied blessing of God in that kind, absented himself from his wife and home seven years. At the end whereof he returned, and in due course of time his wife was well delivered of a very fruitful birth, viz., seven sons: which, being so secretly kept as but known to himself and his wife, he, despairing of Divine Providence, resolveth to let them swim in our river; and to that purpose puts them all into a large basket, and takes his way towards the river. But the Countess of Devon, having been somewhere abroad to take the air, or doing rather some pious work, meets him with his basket; and by some, no doubt Divine inspiration, demands what he carried? The silly man, stricken dead, well near, with that question, answered, they were whelps. 'Let me see them,' quoth the lady. 'They are puppies,' replied he again, 'not worth the rearing.' 'I will see,' quoth the good Countess; and the loather he was to show them, the more earnest was she to see them: which he perceiving, fell on his knees and discovered his purpose, with all former circumstances; which understood, she hasteth home with them, provides nurses and all things necessary. They all live, are bred in learning; and being come to man's estate, she gives each a prebend in this parish. Which I think are vanished not to be seen; but the seven crosses near Tiverton, set up by this occasion, keep it yet in memory."— P. 273.

Westcote proceeds to quote Camerarius, who gives a similar origin "to the noble race of Welfes" (Guelphs, *whelps*). A more ancient version occurs in Paul Warnefred *De Gestis Langobardorum*, lib. i. c. 15.:

"His temporibus quædam meretrix, uno partu septem puerulos enixa, beluis omnibus mater crudelior, in piscinam projecit necandos. . . . Contigit itaque ut rex Agelmundus, dum iter caperet, ad eandem piscinam deveniret. Qui cum equo retento miserandos infantulos miraretur, hastaque quam manu gerebat, huc illucq. eos inverteret, unus ex illis, manu injecta, hastam regiam comprehendit. Rex, misericordia motus, factumq. altius admiratus, eum magnum futurum pro-

nuntiat. Moxque eum e piscina levari præcipit, atque nutrici traditum, omni cum studio mandat alendum. Et quia eum de piscina, quæ eorum lingua *Lama* dicitur, abstulit, Lamissio eidem nomen imposuit. Qui, cum adolevisset, adeo strenuus juvenis effectus est, ut et bellicosissimus extiterit, et post Agelmundi funus, regni gubernacula rexerit."

Thus the story is clearly thrown back to the earliest times; for the legends which Warnefred has inserted in the beginning of his history belong unquestionably to the original "folk lore" of the Lombards, and have been so treated by Grimm.

Another, and more curious story, which finds a far-off cousin in the north, is given by Price in his *Archæologia Cornu-Britannica* (1790), p. 55. He has printed it in Cornish, Welsh, and English, for the purpose of showing the connexion between the first two dialects, but the original is Cornish:

"In times past," it runs, "there dwelt at the Ram's house in St. Levan, a man and woman, whose work fell scant; and saith the man to his wife, I will go and look for work to do, and you may get your living here." He took service accordingly with a farmer "in the east," for three pounds the year's wages. When the first year was ended, his master showed him his money, but said, "John, if you will give me back these three pounds, I will show you a point of wit." John agreed; and his master bade him "*Take care not to leave an old way for a new.*" At the end of the second year, the same bargain was made; and John learnt "*never to go into a house where a young woman was married to an old man.*" The third year, his master taught John "the best point of wit of all:" "*to be twice threshed, rather than contend once.*" After that, John would serve no longer; but before he left, his master's wife made him a cake, and put the nine pounds in it, and told him to break it when he and his wife were most merry together, and not before.

John accordingly travelled homeward; and on St. Hilary Down he met three merchants of Trereen, returning from Exeter fair. He went on with them until "they took a new way; but John kept the old." They had scarcely parted, when thieves took hold of the merchants; but John heard their cry, and called "thieves" so manfully, that the thieves forsook their prey. At Market Jew, John and the merchants met again, and all entered the same hostelry. "But," said John, "I must needs see the host of this house." "The host!" said the merchants; "what would you do with him? Here is the hostess, young and handsome." But John went into the kitchen, and there he saw him, an old man and feeble, turning the spit. "Oh," said John, "here I will not lodge, but in the next house."

Now the hostess had arranged "with a fellow that was in the town" to kill the old man, and to charge the merchants with the murder. And when John was in bed in the next house, he saw a light through a hole in the wall; and whilst one man strangled the old man with his handkerchief, another stood with his back against the hole, least any should look in: so John cut with his knife a round piece out of his gown as he stood there. The next day, when the merchants were accused of the murder, John freed them by showing the piece. Then he went straight home to his wife; but before he went into the house, he listened, and heard within a strange man with his wife. Then he laid hand on his dagger to kill them both; but he remembered that he ought "*to think twice with himself before contending once,*" and paused before he knocked. "Who is there, in God's name?" said she. "I am here," said John. "By St. Mary, whom do I hear?" said she. "If it be you, John, come into the house." And when he came in, he found no strange man; but the voice he heard was that of his own little son, who had been born after he left home. So John and his wife broke the cake, and there they found the nine pounds; and right merry were they.

The northern version occurs in the story of Haco of Vikia, which will be found in one of the tracts published by the University of Copenhagen, the printing of which forms part of the "Solennia Academica" on the King's birthday. Haco, having spent his own substance in Norway, takes service with the King of Denmark, who has him instructed in the arts of the ironsmith, the silversmith, and the goldsmith; and finally, in that of the "stonesmith" or architect. He becomes the most skilful workman in the north; and at the end of each year asks from the king some piece of "wholesome rede." The king gives him three good counsels:—"*Never trust a little man, nor one with a red beard;*" "*In whatever haste you may be, never leave a church before the mass is said fairly out.*" And thirdly, "*If thou art angry with thine enemy, and would hill him, say first the Lord's Prayer three times—and then kill him if thou wilt.*" After this, the king gives him a ship laden with merchandize, and sends him to England, where he trades to great advantage.

The English king, hearing of his skill in "stonework," desires him to assist in building a new hall: but there was an English "master" also skilled in the craft; and to see which was the abler, the king orders that each should build one side of the hall. Haco's side progresses most skilfully and rapidly; and the jealous Englishman accuses him of using "help such as no good man should have." The king is persuaded, and a plot is laid for Haco's destruction. The king sends him his glove as a token, bidding him take the whole charge of the work, and visit it every morning before sunrise. Meanwhile, the workmen are ordered to seize him when he comes—whatever form he may put on by aid of magical arts—and to burn him

"to coal" in a bale of fire. But the messenger who brings the king's gloves to Haco is a little man, and red-bearded; and he calls to mind the Danish king's *first* counsel. Accordingly, he rides off during the night; and toward daybreak enters a solitary chapel, where an old priest is about to sing mass. The *second* counsel occurs to him, and he stays to the end, after which he returns to the unfinished hall. In the meantime, the English master has visited it, hoping to find his rival already burnt; but the workmen, thinking him to be Haco under an assumed form, seize, and fling him into the flames. Haco then appears, and finds that his remaining to the end of the mass has saved him. He rises high in the English king's favour, who gives him four noble ships, well laden, with which he returns to Norway. There he enters his own house during the night, and sees two heads on his pillow. He is about to kill both, but recollects the *third* "wise rede," and repeats the prayer, during which his wife awakes, and recognising him, shows him his son, who has been born during his absence.

This story, in its present form, is not probably older than the fourteenth century. Can it be traced further back; and does any Oriental legend exist, resembling it? The escape of Haco recalls that of Fridolin in Schiller's "Gang nach dem Eisenhammer." Richard John King.

SAINT GASPARD DE COLIGNY.

Your readers may not be generally aware that Admiral de Coligny, the great Huguenot chief, is venerated as a *saint* by some of the Roman Catholic peasants in the north of France. The circumstances are thus stated in a book entitled *Itinéraire Descriptif, ou Description Routière, &c. de la France et de l'Italie*, by Vayasse de Villiers: Paris, 1813–19, a work which I have already had occasion to quote in your pages. The author is describing the town of Chantilly, in the department de l'Oise, and the improvements made in it by the illustrious houses of Condé, Montmorency, and Orgemont, the successive owners of the soil; and he continues in these words:

"Des travaux exécutés par ordre de ce Prince (Louis Joseph de Bourbon) dans la chapelle du château, ont fait découvrir le corps de l'Amiral de Coligny, la plus illustre victime du massacre de la Saint Barthélemi. Il avait été détaché des fourches de Montfaucon par ordre du Duc de Montmorency, son cousin, et enterré secrètement dans cette chapelle. L'évêque de Senlis, interrogé sur ce qu'on devait faire de ce cadavre, prononça que ce qui était en terre sainte devait y retourner. Le cadavre fut placé, d'après cette autorisation, dans l'église paroissiale, à côté du premier pillier à gauche, en entrant. Les bonnes femmes y font des pélerinages et des offrandes à *Saint Gaspard de Coligny*, pour la guérison des enfants rachitiques. Si elles savaient que c'est sur la tombe d'un huguenot qu'elles se prosternent ainsi, elles reculeraient sans doute d'horreur; mais si on le leur disait, elles n'en croiraient rien, et continueraient leur pélerinage, tant est aveugle la crédulité. On fait aussi bien de la leur laisser ignorer, puisqu'au demeurant, *c'est la foi qui nous sauve*, et que d'ailleurs l'Amiral de Coligny était un homme vertueux et très recommendable."

The words "*c'est la foi qui nous sauve*" are given in Italics by the author, and offer an amusing illustration of the shifts to which even intelligent inquirers will sometimes resort, in order to palliate the degrading excesses of popular superstition. As to the old Admiral's *saintship*, it is easy to divine how it came to pass. The respect paid to the corpse by the good Bishop of Senlis, in authorising its removal from a private chapel to the parish church; its interment within the walls of the sacred edifice; the interest shown on the occasion by the Montmorencys and other persons of rank; the mystery observed in concealing from the multitude the real character of the Huguenot chief; all these circumstances must have contributed to inspire the peasants with sentiments of veneration for the deceased; and this veneration, strengthened perhaps by some accidental cure of a sick child, gradually arose to that undiscerning credulity which is ever ready to transform a hero into a *saint*.

Henry H. Breen.

St. Lucia.

EPIGRAMS.

I find the following in a MS. Common-Place Book of the date of January 11th, 1697–8, in a very good handwriting of that time. Can any of your correspondents tell whence they are taken? Have they been in print before? Are they from *Martial* or *Ausonius?* I have not mine at hand to look: —

ON THE COVETOUS.

"He, Hercules' *nil ultra* does pass by,
And Carolus' *plus ultra* doth apply."

Latine.

"Improbus Herculeum nihil ultra transit avarus,
Plus ultra Caroli semper habere cupit."

To what, and whom, does this allude?

LAW AND PHYSIC.

"If mortals would, as Nature dictates, live,
They need not fees to the physician give.
If men were wise they need not have their cause
Pleaded, prolong'd by the ambiguous laws.
So Bartolus might (feeless) go to bed,
And mice corrode Hippocrates unread."

Latine.

"Vivere naturæ si convenienter amarent
Mortales, medicâ nil opus esset ope.
Si saperent homines, rixis avidisque carerent
Litibus, et queruli garrulitate fori.
Sic incompositus post scrinia Bartolus iret,
Et mus illectum roderet Hippocratem."

OF TIME.

"Age all things brings—all things bears hence with it.
All things have time, and time all things fit."

"Omnia fert ætas secum, aufert omnia secum.
Omnia tempus habent, omnia tempus habet."

A HARD FATHER.

"A sparing father is most liberall
To his son, for, dying, he doth leave him all."

DURUS PATER.

"In gnatum quo, dure pareno, es parcior, hoc es
Largior, huic moriens omnia namque dabis."

VIRTUE'S COMPLAINT.

"Rare's love of Love, love of Virtue's rare:
Price is now priz'd, and honours honour'd are:
Riches are prostitute; coyn money byes [*sic*];
And Virtue's vile, she must her own worth prize."

VIRTUTIS QUERIMONIA.

"Rarus amoris Amor, Virtutis nullus amator.
In pretio pretium nunc in honore honor est.
Divitiæ prostrant [*sic*] emiturque pecunia nummis,
Et sua jam Virtus premia vilis emit."

VIRESCIT VULNERE VIRTUS.

"For injur'd Virtue, trampled on, revives;
More beauteous seems, and by oppression thrives!
Custom it is, that all the world to slavery brings,
And the dull excuse for doing silly things.
Custom, which sometimes Wisdom overrules,
And serves instead of Reason to the ffools."

J. R. R.

THE APPLICATION OF PHOTOGRAPHY TO ARCHÆOLOGY.

The present moment, when Mr. Fox Talbot invites the emulation and competition of our artists by presenting all his patents for improvements in photography to the public, "with the exception of the application of the invention to the taking of Photographic Portraits for Sale," appears to be a peculiarly fitting time for calling the attention of all persons interested in antiquarian pursuits (and who have not the able pencil of an Albert Way) to some of the modes in which the photographic process may be applied in furtherance of their favourite studies.

Such studies are at once the least remunerative and the most expensive; for in many of the most important branches of archæology, illustrations and drawings become essential, while the cost of money and time is often too great to admit of their being procured. But this wonderful discovery, by which any object,—from a village church to the crumbling monuments and mouldering brasses within it,—a Druidical remain, or a scene made memorable by historical passages,—at the bidding of the photographist—

"Starts into light and makes the lighter start,"

with a truthfulness which the most skilful artist would in vain attempt to rival, enables the antiquary to fill his portfolio at small expense and with little labour. What must Mr. Dawson Turner's Illustrations of his native county have cost him, albeit much of the labour was labour of love from the gifted members of his own family. By means of photography, a few pounds*, combined with some small experience, would enable each county historian to be his own artist, and the printer of the views which he has himself taken; for it must be remembered that photographic sketches may be multiplied by printing with very little trouble.

There is another class of antiquaries and lovers of art by whom this marvellous invention may be applied with great success,—I mean our collectors who illustrate Pennant, Granger, &c. The manner in which large portraits† or views may be reduced, and rare ones copied and printed, by some of the various processes now in use, will enable collectors at once to spare their purses and enrich their collections. I have now before me a printed copy of a portrait (the original taken certainly from a living subject), the work of an amateur, which as a work of art deserves a place in any portfolio. I have had, too, very recently, an opportunity of inspecting some beautiful and most interesting photographic views of Pæstum; and as I write I have beside me a photograph of Roman remains most admirably represented.

It is of course obvious that photography is applicable to many other objects than those to which I have alluded. The purpose of this communication is simply to direct the attention of antiquaries more generally to a matter which, if properly taken up by them, must lead to the preservation of many a pictorial record which will be invaluable to those who come after us. And I trust that the suggestion of the subject in "N. & Q." may be the means of procuring for those inclined to practise the art many useful hints from amateurs far better skilled in it than the present writer.

WILLIAM J. THOMS.

P.S.—Is it too much to suggest to all who may take up the practice, what good service they may

* I have the authority of Mr. J. B. Hockin—who announced in the *Athenæum* of the 14th instant a great improvement in the manufacture of collodion, and a reduction in its cost—that the amateur may be furnished with a very complete set of apparatus, chemicals, &c., for ten pounds.

† The Granger or Clarendon illustrator may thus place in his illustrated volumes copies of portraits which have never been engraved.

do to archæological science by depositing printed copies of their works in the British Museum and the Library of the Society of Antiquaries?

PHOTOGRAPHY IN THE OPEN AIR.

Being most desirous to acquire sufficient knowledge of one or other of the various systems of photography, to enable me to take thoroughly accurate views of certain antiquarian remains, I wished to put myself under the tuition of some artist competent to instruct me. I called upon several, but, upon explaining the object I had in view, and stating that most of the antiquities I was anxious to copy lay far removed from human habitations, a doubt was raised as to the possibility of rendering photography available under such circumstances, unless I carried a tent along with me, in which, shaded from the light, the process of rendering sympathetic any of the various kinds of prepared paper, and of afterwards fixing the picture, could be performed. This, however, would be extremely inconvenient, and I would feel much indebted to any of your correspondents who would do me the favour to point out any system by which the tent could be dispensed with.

Being a perfect novice in the art, I am not aware whether the same objection applies to Daguerre's method; that is, whether such an amount of shade is necessary; but if in this respect it were manageable, my feeling would be in favour of employing it, as, from all I can learn, an amateur would be much more likely to obtain good pictures by it, after shorter practice, than by any of the manifold systems in which prepared paper or albumenised glass is used. But, in short, what I wish to know is, what system would be most convenient, most easily acquired, and best adapted for the purpose I have in view? If any gentleman will kindly enlighten me on this point, he will perhaps be good enough also to inform me where the best portable apparatus can be obtained, and what treatise most clearly explains the process he may recommend to me? A. H. R.

[We gladly insert this Query, in hopes that Dr. Diamond, whose specimens exhibited at Lord Rosse's soirées during the last season attracted such general admiration, will kindly give our correspondent the benefit of his great experience upon this very interesting subject.]

FOLK LORE.

The Application of Toads to Cancers.—Are there any well-authenticated cases of cures resulting from the application of toads to cancers? The naturalists of eighty years ago considered that the land-toad (*Rubeta*) possessed the property of sucking out the poison of the disease; and some remarkable "facts" are brought forward in proof of the assertion. Do any medical men or quacks of the present day, in their treatment of cancer, prescribe "the toad as before"? or is this merely a bit of Folk Lore? Cuthbert Bede, B.A.

Salt-Box.—When entering a house in Wales, and purchasing some of the furniture, the property of a former occupant, a Welsh gentleman told me I *must* purchase the salt-box. I bid for that valuable piece of furniture, and no one attempted to bid against me. I was afterwards told ill-luck would follow me if I had not bought the salt-box. Whence this association of salt and good fortune? R. W. F.

Bath.

Burial Superstition.—In removing the old church of Old Swinford, Worcestershire, some time ago, a coffin was found with the remains of a lady full dressed in ancient costume, and an astonishing multitude of pins (blackened by age) in her dress, and lying strewed about. Was this connected with any charm or burial superstition? J. N.

Worcester.

Spitting for Luck, &c.—During my boyhood it was a common practice with children, when they saw a grey horse, to "spit three times," and "go where the spit goes" (as the initiating phrase expressed it), in order to be *lucky*. The *modus operandi* was to eject spittle as far from the operator as possible, and for him to take his stand for the second ejection upon the spot where the first emission fell; and so for the third. The practice, notwithstanding the progress of education, has not entirely died out, as I find my own children have been taught the charm, or whatever it may be called. Can any of your correspondents explain the origin of this custom?

For two persons to wash their hands in the same water is deemed a cause of *strife*, unless the second person spits in the water. Whence the origin of this?

It is considered unlucky for a person to walk under a ladder, unless he spits three times. Can this be explained?

To spill salt on the table is considered *unlucky*.

These matters are curious, and I should much like to see them elucidated. Ks.

Plymouth.

Minor Notes.

Cromwell Family.—A few years since I copied the inclosed from the Register of Burials for the parish of Felsted, Essex:

"1623.

"Robertus Cromwell filius honorandi viri M^tis Olivari Cromwell et Elizabethæ uxoris ejus sepultus

fuit 31° die Maii, [*et*] Robertus fuit eximiæ spei juvenis, deum timens supra multos."

There was a tradition in the parish that this Robert was buried in the church porch, but I could find no trace of a monument.* Was he a son or nephew of the Protector?

For the connexion of the Cromwell family with Felsted, see Noble's *History*. METAOUO.

Macaulay's Young Levite (Vol. i. *passim*).—Here are three additional evidences of the truth of Mr. Macaulay's picture to those given in "N. & Q." The first describes the life at Wrest in Bedfordshire, where Carew wrote, the seat of Selden's Countess of Kent:

"The Lord and Lady of this place delight
Rather to be in act than seem in sight;
Instead of statues to adorn their wall,
They throng with living men their merry hall,
Where at large tables fill'd with wholesome meats,
The servant tenant and kind neighbour eats.
Some of that rank, spun of a finer thread,
Are with the women, steward and chaplain fed
With daintier cates; others of better note,
Whom wealth, parts, office, or the herald's coat,
Have severed from the common, freely sit
At the Lord's table."

Carew. *To my friend G. N., from Wrest.*

The instances from Gay and Pope, or rather Swift, need no comment:

"Cheese that the tables closing rites denies,
And bids me with th' unwilling chaplain rise."

Gay, *Trivia*, 1716.

"No sooner said, but from the hall
Rush chaplain, butler, dogs and all,
'A rat, a rat, clap to the door.'"

Pope and Swift, *Sixth Satire of Second Book of Horace.*

PETER CUNNINGHAM.

Lifting at Easter.—A gentleman travelling by railway, who had slept the previous night at the hotel at Crewe, was on Easter Tuesday last seized by a party of female servants, including an unctuous kitchen-maid, forced into a chair, *lifted* from the ground three times, and then kissed by each.

This was in conformity with a custom in the northern counties, which awards a similar privilege to the men on Easter Monday, that is, of *lifting* and kissing the women.

The custom is mentioned in Brand's *Popular Antiquities*, Ellis' ed. vol. i. p. 106., where it is said, on the authority of *The Gentleman's Magazine* for February, 1784, that lifting was originally designed to represent our Saviour's resurrection. The account proceeds: "The men lift the women on Easter Monday, and the women the men on Tuesday. One or more take hold of each leg, and one or more of each arm, near the body, and lift the person up in a horizontal position three times. It is a rude, indecent, and dangerous diversion, practised chiefly by the lower class of people. Our magistrates constantly prohibit it by the bellman, but it subsists at the end of the town, and the women have of late years converted it into a money job. I believe it is chiefly confined to the northern counties."

Mr. Thomas Loggan, of Basinghall Street, informs the world, through the *Public Advertiser* of 13th April, 1787, that he was *lifted* by the female servants of the Talbot, at Shrewsbury, and that he had to pay a fee on the occasion. This the gentleman at Crewe escaped. P.

Remarkable Trees.—Affixed to a tree in the beautiful and spacious park of Woburn Abbey, is the following sonnet; the tree, according to the local tradition, being that upon which the last abbot of that religious house was hung; or, to borrow a pun from Professor Sedgwick, "They took the abbot from his house, and *suspended* him."

"O! 'twas a ruthless deed, enough to pale
Freedom's bright fires, that doom'd to shameful death
Those that maintained their faith with latest breath,
And scorn'd beneath the despot's frown to quail!
Yet 'twas a glorious hour when from the gaol
Of Papal tyranny the mind of man
Dared to break loose, and triumph in the ban
Of thunders warring in the distant gale!
Yes, old memorial of the mitred monk,
Thou livest to flourish in a brighter day;
With seeming joy, that pure and patriot vows
Are breath'd where superstition reign'd: thy trunk
Its glad green garlands wears, though in decay,
And pious red-breasts warble from thy boughs.

B. B. Wiffen."

I am not aware whether these lines have ever been printed before.

W. SPARROW SIMPSON, B.A.

The Ember Weeks.—Wheatly says that some derive the word *Ember* "from a German word which signifies abstinence" [what is the German word here alluded to?]; some from embers being the symbol of humiliation; others from abstinence from all food save cakes baked upon embers. He gives the preference to Dr. Mareschal's conjecture, which derives it from the Anglo-Saxon *ymbren* (from *ymb*, αμφι, "about," and *ryne*, "to run"), a circuit or course: Ember days, *i. e.* fasts in course. Bishop Sparrow only gives the *Ember cakes* derivation, for which he quotes Thomas Becon. Mr. Deane (*Serp. Wor.*, p. 329.) suggests the Egyptian *Amber*, sacred, as the origin of the word. Others again derive it from ἡμεραι. Had comparative philology been earlier studied, these

[* Wright, in his *History of Essex*, vol. ii. p. 57., notices the monument, and has given the extract from the burial register as the inscription on it, bearing the date of 1639. Robert was the Protector's first-born son.—ED.]

ingenious conjectures might have been saved. The word *Ember* is really a corruption of *Quatuor tempora* (just as *Caresme* or *Carême* is of *Quadragesima*). We have got it through the Dutch *Quatertemper*, or *Quatemper*, and Germ. *Quatember Woche*. I have met some note or other on the word ἀγγαρεύω, which occurs St. Matt. v. 41., xxvii. 32.; St. Mark xv. 21., in which it is stated that the Germans call the Ember Weeks *Angaries*, because on those weeks the vassals pay their quit-rents, services, &c. to their lords. Eirionnach.

Shakspeare Folios.—Would it not be interesting to the lovers of Shakspeare if there was a record in your pages of the "whereabouts" of the first folios, with their dimensions and condition? I cannot but think the various owners would be gratified to contribute such an account. The Notes might be kept back until a tolerably complete list was written, and then inserted in your columns. It perhaps might not be displeasing to many if a list even of the four editions was made out. I shall be glad to give an account of those in my possession. Bonsall.

Queries.

UNCOVERING THE HEAD AND UNCOVERING THE FEET.

Amongst many contradictory customs distinguishing the Oriental from the European, is that of uncovering the feet instead of the head, as a mark of reverence or respect.

The Orientals have high authority for their custom (see Exodus iii. 5.), and we find it widely spread; the Levites officiated in the Tabernacle with naked feet; the Druids, I believe, performed their sacred duties with naked feet; the Egyptian priests allowed no one to enter their temples without uncovering their feet: whether the Greeks, Romans, and other nations of antiquity observed the same rule, I know not. In modern times we find it general throughout the East, excepting, perhaps, the Hindoo-Chinese nations; though even among them I think the Siamese put off their shoes on approaching the presence of any great man. Traces of it may exist in Europe among Roman Catholics, in the form of barefooted friars, pilgrims, and penances, &c., and traces of it have existed even in the New World. The Peruvians, we are told, put off their shoes when approaching the boundaries of their Sun Temple, the Inca alone retaining his as far as the door, where he also bared his feet before entering the holy place (See Harris's *Collection*, vol. i. p. 82. fol.). Clavigero tells us that no one could enter the Palace of Motezuma without first pulling off his shoes and stockings at the gate. (Cullen's *Translation*, vol. i. p. 211. 4to.)

In Lewis and Clarke's *Travels* is the description of their reception by a Shoshonee chief, with whom they smoked the "pipe of peace:"

"The chief then produced his pipe and tobacco, the warriors all pulled off their mocassins, and our party was requested to take off their own," &c.

I have omitted to note page, but think about 260., ed. 4to. I have several other notices of American Indians uncovering their feet on solemn occasions, but cannot just now refer to them.

If all mankind spread from a common centre, a centre where this custom of uncovering the feet in token of reverence, &c. prevailed, and had even been ordered by the Lord, as above quoted, whence does it arise that all European nations (and European only), rejecting the usages of their forefathers, and the command of God, have adopted so opposite a practice; and whilst polluting their holy places by standing on them with covered feet, are further guilty of the indecency (to say no worse of it), in the eyes of an Oriental, of uncovering the head? Why St. Paul should write to the Corinthians that every man praying, &c. with his head covered, dishonoureth his head (1 Cor. xi. 5.), although he offers a sort of explanation, verse 7., I do not exactly understand; unless because it was in the spirit of the people addressed, for the Greeks prayed with uncovered heads.

Whence comes this practice of uncovering the head in our places of worship at any and at all times; by what law is it enjoined? The 18th Ecclesiastical Canon (the only one bearing on the subject) ordains that all people shall be uncovered during divine service, except such as be sick, and they shall be permitted to wear "a night-cap or coif;" no other exception, no exception in favour of officiating priest; and yet some dignitaries of our church habitually appear in black skull-caps (coif?).

Much remains to be said on the subject of uncovering heads and feet, but at present I am sensible of having trespassed so unconscionably, that I must express as briefly as possible my hope that some of your very numerous and learned correspondents will kindly answer the Queries respecting it. A. C. M.

Exeter.

"PARADISE LOST."

It has been conjectured that from a conversation with Manso, Marquis of Villa, Milton conceived the idea of writing an epic poem, and that Andreini's *Adamo* afterwards suggested the subject. Who was it first gave to the world the following piece of romance, which looks as if it had been written for some *Ladies' Magazine?*

"Milton possessed a fine figure, and when a young man was extremely handsome. In one of his wanderings when in Italy, being of a very pensive cast, he sat

himself down under a tree and commenced reading, but soon fell asleep. During his slumber two females, who were observed at a distance by two of his companions, stopped on coming near to him: and one of them wrote on a slip of paper the following lines, which she laid upon his breast, and, with her companion, immediately disappeared:

"'Occhi, stelle mortali,
Ministri de miei mali,
Se chiusi m' uccedite
Apperti che farete?'

which may be translated:

"'Beautiful eyes, mortal stars, authors of my misfortunes! if you wound me being closed, what would you do if open?'

"It is said Milton was so sensitive on the subject, that he roamed over half of Europe in search of the fair charmer, but in vain: and that this circumstance induced him to write that sublime poem, and entitle it *Paradise Lost.*"

This Query perhaps may merit a place amongst the "Folk Lore" of "N. & Q." JARLTZBERG.

JOHN CLARE.

Seeing in your list of "Books Wanted" mention made of Clare's *Poems*, fcap. 8vo., last edit., induces me to send the following Notes and Queries respecting this gifted but unfortunate man. Of his writings I possess: *Poems Descriptive of Rural Life and Scenery*, 1820; *The Village Minstrel, and other Poems*, 2 vols. 1821, (this work was bound in 1 vol., and lettered *Poetic Souvenir*, a few years since, to make it sell); *The Rural Muse*, 1835. Have these been republished collectively since 1835, with pieces composed by Clare in lucid intervals during his abode at Northampton?

In the *Rural Muse* there is a piece called the "Vanities of Life?" How far is this original? In *Chambers' Journal* for August, 1846, several stanzas of it are printed as quotations from "The Soul's Errand;" but neither the quotation, nor the collection of ballads from which it is taken, are in my possession. Are there any other instances in which John Clare has adopted others' productions as his own?

Should other instances be discovered, judgment must not be severe; since, sometime ago, one feature of Clare's affliction was that he believed himself to be the author of all the poems of which he had heard, and bitterly complained that his works should be published in the names of Milton, Shakspeare, Byron, &c. A. H. COWPER.

SCHONER'S ACCOUNT OF THE BRITISH ISLES.

The following account of the British islands is found, and is all that is found, in the *Opusculum Geographicum* of John Schoner of Carlstadt, published in 1551. If any of your readers know of an earlier edition, I should like to have the particulars of it.

"Hybernia, quæ et Irlandia insula, ab hyberno tempore appellata, maxime pabulosa, nullum animal noxium gignit, multum fertilis, subest gradibus 100 . 54 . 0.

"Anglia, quæ et Albion, insula Britannica, olim eam inhabitarunt gigantes, populus intrepidus in bello, optimique sagittarii, lupos non gignit, nec illatos nutrit, idcirco vagum pecus et sine custode securum. Ejus præcipua civitas est Cantuaria, quæ apud Ptole. ex conjectura Davernum vocatur, subest gradibus 22 . 30. 52 . 10. Huc adnavigatur ex Callas civit. Flandriæ.

"Scotia, pars septentrionalior Albionis insulæ, tenui freto sive fluvio ab Anglia dirempta. Natura invidi et contemptores cæterorum mortalium, plus nimio nobilitatem suam ostentantes, mendaces, nec pacem colunt ut Angli, mendicantes circa divorum templa, lapides in elemosinam a pretereuntibus colligunt in usum ignis, nam lignis caret, habet civitates præcipuas S. Andreas 16 . 15 . 57 . 50. S. Joannes 15 . 40 . 59 . 55."

M.

THE CRYSTAL PALACE — WHO DESIGNED IT?

In one of the earlier editions of Loudon's *Encyclopædia of Gardening* (that of 1822), at p. 926., paragraph 1600, there occurs the following very remarkable passage:

"Indeed there is hardly any limit to the extent to which this sort of light roof might not be carried: several acres, even a whole country residence, might be covered in this way, by the use of hollow cast-iron columns as props, which might serve also as conduits for the water which fell on the roof. . . . The plan of such a roof might either be flat ridges, or octagon or hexagon cones, with a supporting column at each angle, raised to the height of a hundred or a hundred and fifty feet from the ground, to admit of the tallest oriental trees, &c. The great majority of readers will no doubt consider these ideas as sufficiently extravagant; but there is no limit to human improvement; and few things afford a greater proof of it than the comforts and luxuries man receives from the use of glass."

In later editions of the work this passage was suppressed, the author having probably deemed his idea altogether too extravagant for realisation; but if the originator of the Crystal Palace had never met with the above-quoted suggestions of a brother gardener, we must only consider *his* happy idea as one of those startling "coincidences" so summarily disposed of by Mr. Puff in *The Critic*, and "all that can be said is, that two people happened to hit on the same thought." Such coincidences are not uncommon among poets. Virgil, as every schoolboy knows, had reason to complain of them, and some very remarkable instances of them have at times appeared in your pages. If Shakspeare had the start of Puff, we must accord to Loudon precedency of Paxton; though surely, if Sir Joseph was aware of a prior claim

to the idea which he has appropriated, he would have scratched poor Loudon's name, if not with a diamond on the corner of one of his panes, at least with a pen on the sheet of blotting-paper whereon, we are told, with a few bold strokes, he gave his original idea to the world. Suum Cuique.

JOHN HALES OF ETON.

The following is a copy of an inscription on the tomb of John Hales, in the churchyard adjoining Eton College Chapel, and a translation by a gentleman of this place. In Mr. Creasy's *Lives of Eminent Etonians*, p. 201., it is stated that —

"Hales had some fame as a poet, as appears from Sir John Suckling's *Session of the Poets*, 'Hales, set by himself,' &c."

Can you inform me what are the names of any of his poems, and where they are to be found?

"[*Inscription.*]

Mvsarvm . et . Charitvm . Amor
Iohannes . Halesivs
(Nomen . non . tam . Hominis . qvam . Scientiae)
Hic . non . iacet
At . Lvtvm . qvod . assvmpsit . optimvm
Infra . ponitvr
Nam . certe . svpra . Mortalis . emicvit
Moribvs . svavissimis
Ingenio . svbtilissimo . pleno . Pectore . sapvit
Mvndo . svb . limior
Adeoq . aptior . Angelorvm . Consortio
Aetats . svae . 72
Impensis . pet . Cvrwenii
Olim . hvivs . coll . Alvmni
Was . bvried . on . this . Twentieth . Day
Of . May . 1656

[*Translation.*]

The . Darling . of . the . Muses . and . Graces,
John . Hales,
Whose . Name . is . the . Name . of . Knowledge .
Itself,
Rather . than . of . a . Man,
Is . not . interred . here;
But . only . the . beautiful . Clay
Which . he . put . on,
Reposes . beneath.
He . was . conspicuous . for . sweetness . of . Manners,
Beyond . other . Mortals:
A . Man . of . most . subtle . Genius
And . profound . Learning;
Who . soared . above . the . World,
And . so . was . rendered . fitter
For . the . Companionship . of . Angels.
He . died . in . the 72nd . Year . of . his . Age,
And . was . buried . on . this . 20th . Day . of . May .
1656.
This . Monument . was . erected
At . the . Expense . of
Peter . Curwen,
Formerly . Fellow . of . this . College."

H. T.

[No poetical pieces by the ever-memorable John Hales are to be found in his *Golden Remains*, or in Lord Hailes' edition of his collected *Works*, in three volumes 12mo., nor has Dr. Stukeley discovered any in his MS. collections for a Life of John Hales (*Sloane MSS.* No. 4222.). In short, it is doubted by Chalmers in his *Biographical Dictionary*, whether Hales is the person noticed by Sir John Suckling. He says, "It remains to be mentioned, that Wood (see *Athen. Oxon.* by Bliss, vol. iii. p. 412.) informs us that Mr. Hales not only associated with, and was respected by the wits of his time, Sir John Suckling, Sir Wm. Davenant, Ben Jonson, &c., but would sometimes divert himself with writing verses; and that he had a talent for poetry he thinks appears from Sir John Suckling's mentioning him in his *Session of Poets:*

'Hales, set by himself, most gravely did smile,
To see them about nothing keep such a coil;
Apollo had spied him; but, knowing his mind,
Past by, and called Falkland that sat just behind.'

But there is no proof that Mr. Hales of Eton was meant here, and still less proof of a letter in verse by Sir John Suckling having been written to Mr. Hales at Eton. It has more the appearance of one written to some person at Oxford or Cambridge, than at Eton." The inscription on the tomb of John Hales is given in *An Historical and Critical Account of the Life and Writings of Mr. John Hales*, by M. des Maizeaux; also in Le Neve's *Monumenta Anglicana*, and in Wood's *Athenæ Oxon.*]

Minor Queries.

Sovereigns dining in Public. — In the *London Gazette*, No. 7623, of Tuesday, August 2nd, 1737, there is an article from Hampton Court, dated Aug. 1st, 1737:

"Yesterday, 31 July, being Sunday, their Majesties, the Prince and Princess of Wales, and Princesses Amelia and Caroline, went to chapel at Hampton Court, and heard a sermon preached by the Rev. Dr. Blomer. Their Majesties and the rest of the royal family dined afterwards in public as usual, before a great number of spectators."

Perhaps, Sir, some reader of the "N. & Q." will have the goodness to inform me in what country this dining of royalty in public on Sundays originated, when it commenced in this country, and how long it has been discontinued? Φ.

Richmond, Surrey.

Executioner of King Charles I. — In vol. xi. p. 104. of the *Lords' Journals* will be found an order to the Lieutenant of the Tower to bring into the House the original warrant for the execution of King Charles, which it appears was then in the possession of Col. Hacker, to whom it was addressed. The Lieutenant subsequently delivered in the warrant, and stated, that on asking Col. Hacker if he knew who was the executioner of the king, he replied he did not know, but he had

heard it was the "Major;" but he would endeavour to ascertain.

Query: Was it ever ascertained who the said *Major* was? Has any writer referred to this statement of Col. Hacker, who was not unlikely to know, as the warrant was addressed to him, and he no doubt was instrumental in giving, if he did not actually give directions for that atrocious act. Col. Hacker was, in 1660, a prisoner in the Tower; what became of him?* G.

Tradescant.—In the *Heralds' Visitation of the County of Suffolk*, anno 1664, are recorded three generations of a family of *Tradescant* of Wenhastone: *William*, *Robert*, and *William* the grandson, then æt. thirteen.

Query: Does any descendant exist in the county of Suffolk? and what relationship existed between this family and the *gardener* to the Rose and Lily Queen? G.

Bishop Butler.—Can any of the readers of "N. & Q." give information as to the authorship of *An Inquiry concerning Faith:* London. Printed for John and Paul Knapton, at the Crown in Ludgate Street, MDCCXLIV. pp. 107.?

My copy was purchased at the sale of the library of the late Rev. J. B. Vince, Rector of Ringwood, Hants.

On the title-page is written, "By Bishop Butler, late Bishop of Durham, author of *The Analogy*," and in pencil on the fly-leaf, now almost illegible, "Dr. Smalridge's notes," or "Dr. Smalridge's copy."

The style is singularly like that of the great author of *The Analogy*, and there are germs of thought which appear more fully worked out in that treatise and in the sermons preached at the Rolls Chapel. But for the date (1744) it would appear to be an early unacknowledged work of Bishop Butler. *The Analogy* was first published in 1736, and the *Sermons* in 1726. W. E.

[The copy of this pamphlet in the British Museum is without any bookseller's name, or even date, on the title-page, and appears to have been printed before a publisher was found for it, as a blank is left for the name after the word "London".]

Nickname.—What is the origin of Nickname? The question was asked by a child of seven years old, and no one could answer him. Johnson gives only *nom-de-nique*, French. †

Lintot's House, the Cross Keys, Fleet Street.—Can any of your readers inform me whether the house, once the residence of Bernard Lintot, the celebrated publisher, yet stands? If so, where? E. BUCKINGHAM.

"*Statuta Exoniæ.*"—In one of Thorpe's sale catalogues appeared some years ago an article thus: "*Statuta Antiqua Angliæ*, a very early MS. of the fourteenth century, upon vellum, 4to., in the original binding." That volume, among other important instruments, is said to have comprised *Statuta Exoniæ.* Will any among your readers who may be able to do so, be good enough to state the dates and subjects of the statutes designated by the above title; and as to the MS. itself, where it now is, and whether it be accessible? J. D. S.

Hooping-Cough.—Is it *hooping-cough* or *whooping-cough?* I remember, some years ago, hearing that "once on a time" the whooping-cough was very fatal in Gloucester; but some good dame discovered a receipt for its cure, which proved singularly efficacious (the affection was probably on the decline), and that the same was recorded, for the benefit of future generations, on a mural tablet in Gloucester Cathedral. Is this the case? R. W. F.

Bath.

Earl Cornwallis.—In a recent Number of the *Gentleman's Magazine*, it was stated that James Mann, fifth Earl Cornwallis, was created M.A. in 1798, as "grandson of the late Earl Cornwallis, and of kin to the King's Majesty."

How was he of kin to George III.? F. B. RELTON.

Epigram on Lord Palmerston.—The annexed political squib or epigram, which was current in the London clubs at the time of Lord Palmerston's retirement from the Cabinet, has been ascribed to an eminent literary character of the Russell party. Can any of your correspondents put the saddle on the right horse?

"Never fear, my Lord John, since Palmerston goes,
That the popular breath you will catch less;
For, rid of that Lucifer, every one knows
Your Cabinet then will be match-less." A. B.

Optical Curiosities.—Will some of your correspondents give me answers to the following Queries:

I. If I stand in the sun, so that my shadow falls on the water, the entire shadow is fringed with bright lines; like the glory sometimes represented round the head of the Saviour.

II. When the sun shines through intricate foliage, so as to cast the shadow of the leaves and branches on the ground, the interstices in the shadow appear either circular or oval.

[* Colonel Hacker was executed at Tyburn, Oct. 19, 1660. For some account of him, see *The Tryall and Condemnation of Col. Axtell, Col. Hacker, and Capt. Hewlet*, 4to. 1660; also George Bate's *Lives, Actions, and Execution of the Prime Actors and Principal Contrivers of the Murder of Charles I.*, 1661.—ED.]

III. A labourer in Gen. Wyndham's slate mines, on Honister Crag, Cumberland, told me that the workmen up there can *see the wind*. He says, that at a time when the wind is still, there will suddenly arise a fearful gust that carries everything before it. At last the gust strikes the flat face of the slate rock, and immediately an appearance like a rainbow is seen on the slate. "This," he added, "we suppose to be the wind."

I ask for an explanation of the first two phenomena; and as to the third, what does it mean? Has the appearance which these Alpine miners undoubtedly see, anything to do with the wind?

C. Mansfield Ingleby.

Keel-hauling, with an obsolete Addendum.—One has often read and heard of the barbarous punishment of "keel-hauling" in the navy. There is a refinement, however, described in the following extract, which is now, I think, unknown to the "Lords Commissioners." After describing the common "ducking at the main yard-arm," our author (Nathaniel Boteler, Esq., "lately a commander and a captain in one of His Majesties Royal Ships of War," whose work is dedicated to the immortal Pepys) proceeds thus:

"And if the offence be foul, he is also drawn underneath the very keel of the ship, the which they term keel-raking; and being thus under water, a great piece is given fire unto right over his head, as well to astonish him the more with the thunder thereof, which proveth much offensive to him, as to give warning to all others to look out and beware."—*Six Dialogues about Sea-Services:* London, 1685.

Query hereon: At what time was the supplementary "service" of the "great piece" given up?

H. G. T.

Weston super Mare.

Harvesting on Sundays.—Can any of your lay or clerical readers refer me to any old divines who have discussed the question, How far it is lawful for a Christian man to attend to his corn harvest on a *Sunday*, if, in a very wet and catching season, that day turns out fine?

H. T. E.

Civilation.—Can any of your readers supply me with an authority or an etymology for this word? I cannot recall the context, but it explained it clearly enough as the equivalent of "intoxication"; from which it recedes into polite slang, apparently about as far as the phrase "elevation," employed to the same purpose.

J. D. W.

Cambridge.

Veronica Plant and Saint.—In Hooker and Arnott's *British Flora*, the word *Veronica* is accented *Veronica*, and is said to be "obviously derived from ἱερὰ εἰκών, the sacred picture, the flowers (like St. Veronica's handkerchief) being imagined to bear a representation of the countenance of our Saviour." The Queries I wish to put are, firstly, Is this the true derivation, and the right accent? and, secondly, What species of *Veronica* is it that has this marvellous portrait? as in none that I have seen, either English or foreign, can I trace the slightest resemblance to a face.

I should also be obliged for a reference to any book where I can find the history of St. Veronica.

R. A. of A.

Revolutionary Calendar.—Do any of your correspondents recollect the whole of George Ellis's droll version of the distinctive names assigned to the months in the revolutionary calendar? I subjoin the French names, and as many as I remember of Ellis's parody:

Vendémiaire - - -	Squeezy
Brumaire - - -	Wheezy
Frimaire - - -	Freezy
Nivôse - - - -	Snowy
Pluviôse - - - -	Flowy
Ventôse - - - -	Blowy
Germinal - - -	Seedy
Floréal - - - -	———
Prairial - - - -	Meady
Messidor - - - -	Mowy
Thermidor - - -	Glowy
Fructidor - - - -	———

I have quite forgotten the equivalents of *Floreal* and *Fructidor*, and I am doubtful about some of the others, as it is above forty years since I heard them; but I think the first two triads are exact. "Squeezy" for the month of the *wine-press*, with "wheezy" and "freezy" for the months of *fogs* and *frosts*, are very droll.

C.

[The version we have met with is in the following form:—Freezy, Sneezy, Breezy, Wheezy; Showery, Lowery, Flowery, Bowery; Snowey, Flowey, Blowey, Glowey.]

Minor Queries Answered.

Edmond Howes.—Who was Edmond Howes, who (Southey says) wrote under Elizabeth, James, and Charles?

J. R. Relton.

["Edmund Howes, Gentleman," was the continuator of the *Annales* of the venerable John Stow, which he "Continued and Augmented with matters Forraigne and Domestique, Ancient and Moderne, vnto the end of the present yeere, 1631." The first edition appeared in 1615. To each edition an ornamented title-page is prefixed, "enough," says Dibdin, "to give a fit of the cholic to every lover of good art." Howes' "painefull travails" are better known than his own personal history, as his name will not be found in any Biographical Dictionary. In the dedication of the *Annales*, edit. 1631, to the King's most excellent Majesty, he speaks of this work as "my thirty yeeres labours of impartiall truth, which with all faithfulness I have composed, according to my oath and promise made to the late most

reuerand Prelate, Doctor Whitegift, Lord Archbishop of Canterbury, by whose especiall instruction and encouragement I vndertooke this general worke, in honor of my Prince and Country." At the end of the work is a curious "Epistle Dedicated to the Lord Maior and Aldermen of London," in which he states most feelingly the heavy blows and great discouragements he received from his friends at the commencement of the undertaking, for "one amongst the rest, after he had sworn an oath, said, I thanke God that I am not yet mad, to waste my time, spend two hundred pound a yeere, trouble myselfe, and all my friends, onely to gayne assurance of endlesse reproach, losse of liberty, and bring all my dayes in question." Howes lived, however, to "tender his free offered thirty yeeres labours to the patronage of the right Honourable and grave fathers" of the City of London, telling them at the same time how heroically he had surmounted the labours and difficulties of his *Continuation*, in spite "of all preeurrent vipers, lurking adders, and venomous tongues!"]

Mediæval Words. — In *Chronicles of Jocelin of Brakeland*, translated by T. E. Tomlins, the following words occur, of which I should be glad to know the meaning:

Firmars (who held the towns), Pitancery, Barrators, Hanapers.

In what glossary are they to be found?

J. R. Relton.

[Consult the glossary at the end of the edition of *Chronica Jocelini de Brakelonda*, edited by J. G. Rokewode for the Camden Society; also Spelman's *Glossary*.]

Saints' Days and Sundays. — What is the rule, if there is one, for reading the Lessons, Epistle, and Gospel, when a saint's day, with particular lessons, &c., falls on a Sunday? On Sunday July 25th, in this present year, being the seventh Sunday after Trinity, and also St. James's Day, in St. Margaret's Church, Westminster, the Lessons, Epistle, and Gospel for "St. James's Day" were read; while at the Abbey, only a few steps off, the Lessons for the seventh Sunday after Trinity were used, with the Epistle and Gospel for St. James's Day. †

[It was ruled by the Bishop of London, in his *Charge* of 1842, p. 65., that "Where a saint's day falls upon a Sunday, the collect for the saint's day, as well as that for the Sunday, should be read, and the Epistle and Gospel for the saint's day, but the Lessons for the Sunday."]

George Chalmers.—I have a book (there is no title) with a prefix to Chap. I.: "An Introduction to the History of the Revolt of the Colonies." At the conclusion is, "End of Volume I." A MS. remark on the fly-leaf says: "This book was printed in the year 1782, for George Chalmers, Esq., the author, who wrote an *History of the Rise and Progress of the American Colonies*, published in quarto." Will some of your correspondents oblige me by saying whether the work was ever completed; or, if not, what impeded its conclusion? There is no publisher's or printer's name.

Bonsall.

[There is a copy of this work in the British Museum, without a title-page or any prefatory matter. On the fly-leaf is written in pencil, "By George Chalmers." The place and date are queried in the catalogue as "Lond. 1790?"]

Sir William Denny. — Who was Sir William Denny, said to be the author of *Pelecanicidium: or the Christian Adviser against Self-Murder; together with a Guide and the Pilgrim's Pass to the Land of the Living*, 1653? J. R. Relton.

[Sir William Denny, of Gillingham, in Norfolk, was created a baronet 3rd of June, 1642, married Miss Catherine Young, but had no issue. Sir William died in great indigence, and with him the title expired. Burke's *Extinct Baronetcies*.]

Scotch Psalms and Paraphrases.—When and by whom were the *Psalms of David in Metre*, and *Translations and Paraphrases in Verse of several Passages of Sacred Scripture*, written, which are now used in the Kirk and other Presbyterian congregations in Scotland? G. A. T.

Withyham.

[The metrical version of the Psalms used in the Kirk was composed by an Englishman named Francis Rouse, a native of Cornwall, who flourished as one of the keenest republicans during the reign of Charles I. and the Commonwealth. In early life Rouse studied as a lawyer, but abandoned the profession on becoming a member of the Rump Parliament. He subsequently assisted Cromwell to the supreme authority as Protector, whom he affected to look upon as a compound of the characters of Moses and Joshua; and his original intention was to form the English Commonwealth after the model of the Jewish. Hence, after he was made Provost of Eton, his cotemporaries styled him "the old illiterate Jew of Eton." After a life of political strife, he died in 1659, and was buried with great pomp at Eton. His writings were printed in 1657, under the title of *The Works of Francis Rous, Esq.*, fol. See "N. & Q.," Vol. v., p. 80.]

Suffragan Bishops. — Cotemporary with the act which made Henry VIII. head of the English Church, another act was passed to constitute twenty-four suffragan bishops, and twenty-four new towns were named as their sees. Were these bishops ever nominated, and how long did they act? J. W.

[Six-and-twenty places were named as the seats (nominally) of the suffragan bishops; Gloucester and Bristol were subsequently made new bishoprics. The act 26 Hen. VIII. c. 14. was repealed by 1 & 2 Philip and Mary, c. 8., but it was revived by 1 Elizabeth, though seldom put in practice since that time. For the names of the suffragans nominated under this act, see *A List of the Suffragan Bishops in England*, drawn

up by the late Rev. Henry Wharton, from MSS. in the Lambeth Library, A.D. 1769, reprinted in *Bibliotheca Topographia Britannica*, vol. vi.]

Replies.

SURNAMES.

(Vol. v., *passim.*)

This is a subject which involves many curious questions of antiquarian interest, bearing upon the language, habits, and pursuits of our countrymen in bygone days. It is one, also, that immediately concerns every man who feels an honest pride in being called by his father's name. With a view, therefore, of drawing more general attention to it than through the appropriate medium of "N. & Q." it had then received, I drew up the notice which appeared in Vol. v., p. 290. That notice has been succeeded by many others of a highly instructive character; and with the hope of yet further eliciting inquiry, I now offer the following more extended observations. Your *clerical* readers are best qualified to supply the illustrative information most to be desired, namely, particular *facts* and *local* traditions.

If Mr. Lower correctly accounts for the origin of the surname *Mitchell* (Vol. v., p. 509.), that gentleman need scarcely be reminded that — not to take him to its true source in Iötunheimr* — it is one coeval, in all probability, with the presence of Hengist and Horsa on our shores. At any rate, amongst other men of mark similarly designated, the illustrious Thegn, whose daughter, Æthelswytha, became the wife of our Alfred, was called *Æthelred Mucil* (Mickle), though, with a lamentable disregard of all euphony and politeness, a transposition frequently took place, and he became *Mucil Æthelred*, which, in our present vernacular, would be *Big Æthelred.* In like manner we might derive the names Black or Blake, White, and Stammers, from those respectable personages of the Anglo-Saxon period, Wulfric se Blaca, Thurcetles Hwitan, and Æthelwerde Stameran.

Then, again, without stopping to inquire with C. (Vol. v., p. 592.) whether its root be identical with that of *earth*, in Old Norse *Iörth*, I may observe that *worth*, as an independent word, is a designation also of the highest antiquity in our language. The Old Norse *urd*, and Teutonic *wurt*, a "fate" or "destiny," was, with our Anglo-Saxon progenitors, *wýrd*, whence the "weird sisters" of Gawen, Douglas, and Shakspeare. Thomas Wurth, Wortys, or Woorts, for so is the name severally written, was Sheriff of Norwich in 1480, and Coroner in 1489.

But whether or no we are called upon to travel as far as ancient Scandinavia for the etymologies of these two particular names, certain it is that many of our most common personal appellations, if we trace them to their fountain head, have a *Norse original*, such as Balderstone, Thurston, Smithers (whence Smith in all its varieties), Ward, Garth, &c.; whilst others, found in great numbers, especially amongst the population of the old seats of our woollen manufactures, are undoubtedly of Flemish or Walloon, and German extraction. Now, as to both these classes of names, originally derived from cognate families of languages, when we are at fault in all other directions, I may answer Mr. Lower's third Query (Vol. v., p. 509.) by referring him to the glossaries appended to the *Eddas* and *Sagas* published at Copenhagen, chiefly by the R. S. N. A., and by the Arnemagnæan Commission, as well as to the interesting and highly erudite *Deutsche Mythologie* of Jac. Grimm, authorities which often permit us to pursue our inquiries to the most satisfactory conclusion. The name Wicland, Wealand, or Wayland, for instance, is none other than that of the hero of the Völundar-kvida, identical with the Velint of the Vilkina-saga. *Völundr* means *a skilful workman*, in which sense the Icelanders still use it, as in the phrase, *Hann ez völundr à járn*, — "He is a wayland in iron."

The Latin shape assumed by them in old deeds, charters, and other evidences, often, again, at once discovers the original meaning and form of certain classes of ancient surnames, and frequently enables us to assign to an identical source appellations which, at a first view, appear to have no two characters in common. For instance, Grosvenor is *Magnus Venator*; Fairfax, *De Pulchro Capellitio*; Cutcliffe, *De Rupe scissa*, &c. Burroughes and Burke, with the numerous orthographical modifications of each, are all again rendered by *De Burgo*; as are Woolfe, Love, and Loo, by *Lupus*; and Frene and Ashe, by *De Fraxino:* whilst some names seem to be nothing more than simple contractions or corruptions of their Latin style, as Benlows of *Benevolus*, and Foulis of *De Foliis.* A few other similar examples are given in Vol. v., p. 291.

And here I may draw attention to the fact that, in old legal documents, we often find proper names so misspelt, as quite to alter the true character of the word. The cause is obvious; when these names are given *vivâ voce* by uneducated people, the scribe, if unacquainted with the patois of the district, especially with the local vowel sounds, and the peculiar force of certain of the consonants, is led, almost unavoidably, into error. It is as if he were taking down the speech of a foreigner without understanding a word of his

* By the way, on whose authority does Mr. R. F. Littledale (Vol. vi., p. 60.) represent the Icelandic *Iötun* as equivalent with *Godmen?* Is not *Polyphagos* a better rendering of *Iötun?*

language.* And, as descriptions of places and persons are transcribed for the most part from one such document into another, this error is perpetuated, to the infinite bewilderment and discomfiture, not only of the etymologist, but also, which is of far more consequence, of the conveyancer and the genealogist.

Although it must be admitted that, when rightly understood, the vulgar provincial sound of a word, if it be one of *native* growth, is frequently our safest clue to its *unde derivatur*, still the misspelling, mispronunciation, and other changes surnames are perpetually undergoing, as they spread themselves over a country, present obstacles in the way of tracing personal designations to their true origin, which demand much diligent inquiry and local information to surmount. I have met with many a man who could not give me what I knew to be his own proper name with any approach to correctness; and thus, as my own experience testifies, Edmondson is transformed into Emmerson, Immerson, and Impson; Parrington into Parnton, Panton, and Barnton; Peremore into Perramore and Palmer, &c. Still, such like accidental and unintentional effects of blundering ignorance, for similar *variæ lectiones* rarely exist in reference to the patronymics of the educated classes, are not, I would suggest, sufficient to justify Mr. Lower's remark (Vol. v., p. 509.), "That family names have scarcely become hereditary, in some parts of England, even now in the middle of the nineteenth century." The right name is still there, and is meant to be expressed, if its owner did but know how. But until we can all of us "speak, read, and write with propriety," such like variations must continually occur; nor, I would beg W. L. (Vol. v., p. 424.) to observe, do they at all invalidate the somewhat indefinite statement made by me (Vol. v., p. 290.), that "surnames were not completely adopted by the mass of the people until the close of the fourteenth century."

We find, however, "in many isolated parts of the country," as that statement asserts, occasional instances of "a total change from one designation to another," that is to say, a person obtains a nickname, and this, here and there, as in the case referred to by E. S. (Vol. v., p. 425.), *may* haply supersede his paternal name, and be transmitted to his children. But this is an unwarranted irregularity, for, after all, the newly adopted appellative does not legally belong to him; and its use, in certain proceedings, might subject him to unpleasant consequences. The truth is, a man, *proprio motu*, may not lawfully divest himself of his parental surname; it descends to him as an indefeasible inheritance; and, till within the last few years, no less a sanction than that of a solemn act of the legislature was necessary to enable him to change or modify it, though now the licence of the crown alone suffices for that purpose.

The still prevailing custom referred to by W. L. (Vol. v., p. 424.), of distinguishing an individual by the addition of his father's or mother's *Christian* name to his own *Christian* name, and which, I may remark, is by no means confined to the locality indicated by that correspondent, will in itself immediately account for the anomalous personal description to which he alludes as occurring temp. Car. I. I could readily exemplify this custom by innumerable instances, some of them sufficiently curious, *e.g.* "Matty Johan Ned," "Dick o' Dick o' Dicky's," &c., and point to other similar peculiarities of a highly suggestive character. It is enough, however, to invite *especial* attention to these accidental names, in the use of which multitudes of existing surnames had their origin; and the places to look for them in most abundance are those where the same family designations largely prevail, as in Wensleydale, amongst the Metcalfes and Dinsdales, and in Weardale amongst the Featherstons and Waltons. Old parish registers, again, will amply reward the labour of investigation; they are full of illustrative matter.

Cowgill.

A. C.'s excellent observations on the assumption of surnames embolden me to offer a suggestion which, I conceive, if commonly adopted, would tend to clear up family history very remarkably. Suppose that every child was given as a *second* name (between his Christian and surname) that of his mother's family. By this means the cotemporary branches of each family would be instantly distinguished, and after the lapse of a few generations, the clue to the maternal lines would be of incalculable service. Thus, three brothers, Charles, Robert, and Thomas Russell, marry respectively Mary Howard, Anne Somerset, and Jane Cavendish. The children of Charles Russell and Mary Howard are Charles Howard Russell, William Howard Russell, and Mary Howard Russell. Their cousins, the children of Robert Russell and Anne Somerset, are Richard Somerset Russell and Charles Somerset Russell. The third branch similarly are Cavendish Russells. By this means there can be no confusion between cousins, even if two or more should bear a favourite Christian name; and in speaking of the various branches collectively, there would be great convenience in designating not only the family but the *generation*, as the "Somerset Russells," the "Howard Russells," &c. Of course in the second generation

* What would the sharpest London reporter make of the following, when spoken by a native of the Fells, "En udder blae el deat?" What again of the exclamation of an "Owdhum" gossip, "Farttle be ith' Foyar?" But both these expressions are pure English nevertheless.

the grandmother's name would be dropped for the mother's, and Charles Howard Russell's son by his wife Jane Percy will be Thomas Percy Russell.

URSULA.

SURNAMES ASSUMED.

(Vol. vi., p. 97.)

There is one practice of this kind not adverted to by A. C. which strikes me as peculiarly unjust, when the heirs-general assume a name that is *not extinct*. I know a case where a sister inherited her brother's estate; and wishing to take the name, was for the time prevented by the male heir; but during the minority of his son, her son assumed it by act of parliament. The descendants of the latter having again failed in the male line, the name has been a second time assumed by their heirs-general, and these now call themselves *the elder branch* of the family, whose name they have taken. In the same family, the eldest of the remaining male line having left a daughter, it is said that her descendants are *also* to assume the name, while there is still a direct male heir, who, if he does not inherit the estates, ought surely not to be deprived of the *representation* of his ancient and honourable name.

I know no remedy that would be effectual, unless it were permitted to the real representatives of families who ranked as European nobility in the Middle Ages, to call themselves by some such honourable distinction as "noble gentleman," or the like, their wives having the designation of "dame." I would give them no rank beyond what they are entitled to as hereditary esquires. But when it is considered that the name and arms (for example) of Chaworth are on the tombs of the Dukes of Burgundy, among the greatest princes of Europe; that Sir Philip Sydney is said to have had the offer of the crown of Poland; and that English families, many of which remain, were admissible as knights of Rhodes and Malta, which required nobility of four descents, it must seem rather incongruous that their direct representatives might now write themselves "Rentier," and be supposed by foreigners to be of the same rank which we now understand in England by the term "Gentleman Farmer."

If the eldest representatives of such families would combine for such an object, as the baronets did a few years ago, I think they might gain their point. And even those of them who possess rank and title would not be sorry, I think, to be thus distinguished from the new-made aristocracy. O.

I will not discuss with A. C. the propriety of the practice which he censures, but which is now fully sanctioned by custom. The instances in which a change of surname, or an additional surname, has been authorised by the crown, are far too numerous to be counted. The practice, however, does not appear to be a very ancient one, and I should like to know what is the earliest instance on record? At first, I presume, it was a special favour; at present, any one that is able and willing to pay the fees may, I believe, obtain it. How long has this been the case? How long, too, has it been the custom for a person of equestrian rank, who has assumed a second surname, to prefix to it his original surname, as if it were a Christian name, after the title "Sir?" The dates of these innovations are worth being recorded. D. X.

ENGLISH BISHOPS DEPRIVED.

(Vol. vi., p. 100.)

English Bishops deprived by Queen Elizabeth in June, 1599:

1. *John White*, Bishop of Winchester, died at South-Warnborow, Hampshire, Jan. 11, 1559-60. Some account of him will be found in Cassan's *Bishops of Winchester*, 8vo., 1827, vol. i. pp. 544—551. See also Wood's *Ath. Oxon.*, by Bliss, vol. i. col. 311.

2. *Owen Oglethorp*, Bishop of Carlisle, who crowned Queen Elizabeth, died Dec. 31, 1559, and was buried in the church of St. Dunstan's, Fleet Street, London. Wood's *Ath. Oxon.*, vol. ii. c. 792. Le Neve's *Fasti Ecclesiæ Anglicanæ*, fol. 1716, p. 335.

3. *Cuthbert Scot*, Bishop of Chester, died at Louvain. Fuller's *Church History* by Nichols, 8vo., 1842, vol. ii. p. 449. Le Neve, p. 341.

4. *James Tubervyle*, Bishop of Exeter, is said by R. Izacke, in his *Antiquities of the City of Exeter*, 8vo., 1677, to have died Nov. 1, 1559. Wood's *Ath. Oxon.*, vol. ii. c. 795.

5. *Ralph Bayne*, Bishop of Lichfield and Coventry, died at Islington in 1560, and was buried in the church of St. Dunstan's in the West, London. Zouch's *Works*, 1820, 8vo., vol. ii. p. 283. Le Neve, p. 125. Fuller's *Worthies*, by Nuttall, 8vo., 1840, vol. ii. p. 410.

6. *Francis Mallet*, Canon of Windsor, Chaplain to Queen Mary, and Dean of Lincoln, died Dec. 1570. Le Neve's *Fasti*, p. 146. Wood's *Ath. Oxon.*, vol. ii. c. 781.; and Wood's *Fasti*, vol. i. c. 48.

7. *Thomas Goldwell*, Bishop of St. Asaph, was living at Rheims in 1580, being then about eighty years of age; and is said to have died shortly afterwards at Rome. Wood's *Ath. Oxon.*, vol. ii. c. 822.

8. *Henry Morgan*, Bishop of St. David's, died at Wolvercote, Oxfordshire, Dec. 23, 1559. Le Neve's *Fasti*, p. 514. Wood's *Ath. Oxon.*, vol. ii. c. 788. Fuller's *Church Hist.*, vol. ii. p. 449.

9. *Richard Pate*, Bishop of Worcester, died at Louvain. Thomas's *Survey of the Cathedral Church*

of Worcester, 4to., 1736, Part II. pp. 209–10. Wood's *Ath. Oxon.*, vol. ii. c. 794. Le Neve's *Fasti*, p. 299.

10. *Nicholas Heath*, Archbishop of York, died at Cobham, in Surrey, 1579. Nichols' *Progresses of Queen Elizabeth*, 4to., 1823, vol. i. p. 250. Le Neve's *Fasti*, p. 310. Wood's *Ath. Oxon.*, vol. ii. c. 817.

11. *Gilbert Bourne*, Bishop of Bath and Wells, died at Silverton, in Devonshire, Sept. 10, 1569. Cassan's *Bishops of Bath and Wells*, 8vo., 1829, Part I. pp. 462—467. Le Neve's *Fasti*, p. 33.

12. *David Pole*, Bishop of Peterborough, died in 1568. Le Neve's *Fasti*, p. 239. Wood's *Ath. Oxon.*, vol. ii. c. 801.

13. *Thomas Watson*, Bishop of Lincoln, is said in Chalmers's *Biog. Dict.* to have died in 1582. This however is unsupported by his authorities, unless Dodd's *Church Hist.*, to which I am unable to refer, gives this date. According to the following authorities, he died at Wisbeach Castle, Cambridgeshire, in 1584; and was privately buried in the church of that town, Sept. 27. Philpot's *Examination and Writings*, edited for the Parker Society, 8vo., 1842, p. 168. Hutchinson's *Durham*, 4to., 1787, p. 141. Wood's *Fasti*, vol. i. c. 145.

English Bishops deprived, *Feb.* 1, 1691:

1. *Thomas Ken*, Bishop of Bath and Wells, died at Longleat, March 19, 1710–11, aged seventy-three; and was buried at Frome Selwood, Somersetshire, March 21. Cassan's *Bishops of Bath and Wells*, Part II. pp. 83—101. Lathbury's *History of the Nonjurors*, 8vo., 1845, p. 225.

2. *Francis Turner*, Bishop of Ely, died Nov. 2, 1700; and was buried in the church of Therfield, Herts. Chalmers's *Biog. Dict.* Lathbury's *Nonjurors*, p. 183.

3. *Robert Frampton*, Bishop of Gloucester, died in 1708, aged eighty-six; and was buried privately at Standish, in Gloucestershire. Lathbury, p. 203.

4. *William Lloyd*, Bishop of Norwich, died at Hammersmith, where he had lived privately for twenty years, Jan. 1, 1709–10; and was interred in the belfry of the chapel. Britton's *Cathedral Antiquities of Norwich*, p. 74.

5. *Thomas White*, Bishop of Peterborough, died 1698; and was buried in St. Gregory's churchyard, or vault, at St. Paul's, June 5th. Lathbury, p. 179. Evelyn, vol. iii. p. 364.

JOHN I. DREDGE.

STRADA'S SYMPATHETIC MAGNETIC TELEGRAPH.

(Vol. vi., p. 93.)

Addison has repeated his account of Strada's sympathetic magnetic telegraph in No. 119. of *The Guardian*, in which work he has three papers on the "Prolusionès Academicæ"; in the first of which he says, —

"Strada's Prolusion on the style of the most famous among the ancient Latin poets who are extant, and have written in Epic verse, is one of the most entertaining as well as the most just pieces of criticism that I have ever read."

The Prolusions were first printed at Rome in 1617, in a handsome volume in small 4to.; but that edition is very rare, and Chalmers and others have erroneously stated it to have been first printed at Cologne in 1617, 8vo.

The verses containing the relation are a happy imitation of the style of Lucretius, and are thus inscribed: "Rationem expeditissimam absentes admonendi nullis eo missis tabellis, nullis tabellariis." He concludes thus with the "Commoda hujus inventi":

"O utinam hæc ratio scribendi prodeat usu!
Cautior, et citior properaret epistola, nullas
Latronum verita insidias, fluviosque morantes.
Ipse suis Princeps manibus sibi conficeret rem:
Nos soboles scribarum emersi ex æquore nigro,
CONSECRAREMVS CALAMVM, MAGNETIS AD ORAS."

How far from dreaming that it could be ever so nearly realised, as it is in the electric telegraph, must the poet have been when concluding his ingenious fiction with these lines!

The Prolusions have been frequently reprinted, and were long a favourite academical book. In the same chapter we have the well-known "contention between the nightingale and the musician," written in imitation of the style of Claudian.

In a pleasing miscellany, published periodically in 1750, entitled *The Student, or the Oxford and Cambridge Miscellany*, is given the following version, which, as the book is not common, may be worthy of transposition into your pages:

THE SYMPATHETIC LOADSTONE.

(*From Strada; "Magnesi genus est lapidis mirabile," &c.*)

"With magic virtues fraught, of sov'reign use,
Magnesia's mines a wondrous stone produce:
To this applying slender bars of steel,
Sudden new motion and new life they feel;
Nor to the Bear alone, whose splendours burn
Around the freezing pole, instinctive turn;
But each fond needle mutual motion proves,
Each to the rest in sure direction moves.
Thus, if at Rome thy hand the steel applies,
Tho' seas may roll between or mountains rise,
To this some sister needle will incline,
Such Nature's mystic pow'r and dark design!
Thus, to thy distant friend, if fate denies
To breathe in missive intercourse thy sighs,
Mindful, a flat and spacious orb provide,
And let thy ready pencil on the side
Th' expressive elements of childhood trace,
And in due rank each order'd letter place.
In the mid orb thy needle next be shown;
Strong with magnetic force, and virtue not its own.

Which quivering still, in changeful turnings tost,
May touch the letter, which shall please thee most.
Emblem of this a second orb compose,
Alike with letters grac'd in order'd rows;
Next place the steel, to thy first pattern true,
From the same stone whose pow'r attractive grew,
This faithful instrument of love sincere,
To distant climes thy parting friend shall bear,
At first inform'd on what peculiar day
To mark th' instructive steel, and note its varied way.
If to your distant friend, due terms agreed,
You long the secrets of your soul to speed,
The letters mark successive as they stand,
The ready needle move with meaning hand;
And as just thought requires, not wanton chance,
Now here, now there, direct the slender lance;
To each the motion of thy steel dispense,
Lo, letters leap obedient into sense!
Meantime thy distant friend, with conscious eye,
Perceives the fond spontaneous sympathy;
While his own steel in like rotation flies,
And bids the gradual syllables arise:
Each word he marks to full perfection brought,
And eyes th' expressive point, interpreter of thought.
He, too, when rests unmov'd his potent spell,
Each sentiment responsive can retell;
Rouses alike *his* letters from their rest,
And in return unloads his grateful breast.
Oh! that this tale would grow to lasting fame,
And practice authorise the letter'd frame!
Then might the kind epistle safely stray,
Nor fear the frowning thief nor wat'ry way:
Princes might deign to form the gay device,
While we dull scribes from sable seas arise,
Wash'd from our ink, nor doom'd to write again,
Place on *Magnesia's* shores the votive pen.
ΜΙΣΟΓΡΑΦΟΣ."

S. W. Singer.

MUMMIES OF ECCLESIASTICS.

(Vol. vi., p. 53.)

In Mrs. Trollope's *Belgium and Western Germany*, the following passage is found touching the Kreutzberg monks:

"The wonderful state of preservation in which these bodies remain, though constantly exposed to the atmosphere by being thus exhibited, is attributed by good Catholics to the peculiar sanctity of the place; but to those who do not receive this solution of the mystery, it is one of great difficulty. The dates of their interment vary from 1400 to 1713; and the oldest is quite as fresh as the most recent. There are twenty-six, fully exposed to view, and apparently many more beneath them. From the elder ones, the coffins have either crumbled away, or the bodies were buried without them. In some of these ghastly objects the flesh is still full, and almost shapely upon the legs; in others it appears to be gradually drying away, and the bones are here and there becoming visible. The condition of the face also varies very greatly, though by no means in proportion to the antiquity of each. In many, the nose, lips, and beard remain; and in one, the features were so little disturbed, that —

'All unruffled was his face,
We trusted his soul had gotten grace.'

Round others, the dust lies where it had fallen as it had dropped, grain by grain, from the mouldering cheeks; and the head grins from beneath the cowl nearly in the state of a skeleton. The garments are almost in the same unequal degree of preservation; for in many the white material is still firm, though discoloured; while in others it is dropping away in fragments. The shoes of all are wonderfully perfect.

"The last person buried in this vault was one who acted as gardener to the community. His head is crowned with a wreath of flowers, which still preserves its general form; nay, the largest blossoms may yet be distinguished from the smaller ones; but the withered leaves lie mixed with his fallen hair on either side."—Paris edition, vol. i. p. 158.

H. W. G.

Elgin.

RICHARD BAXTER.

(Vol. vi., p. 86.)

Your correspondent R. G. wishes me to verify a severe criticism which he transcribes from a work entitled *The Scholar armed against the Errors of the Time*, 1795, and in which it is said that, instead of the "kingdom of heaven," as it is in the Scripture, Baxter calls it "parliament of heaven." Now, for your correspondent's information, I may be allowed to state that Baxter has done nothing of the kind. He never throughout the *Saint's Rest* fails to employ the Scriptural representations of the heavenly world; and though he uses the phrase "parliament of heaven," it is merely in a figurative sense, not *instead* of the "kingdom of heaven," but as a figure which it would be necessary to adopt in contrasting the inhabitants of heaven with those who were wont to meet in the Parliament that then existed. It is further said that into this "parliament of heaven" he puts some of the regicides; that is, I suppose, Brooke, Pim, Hampden, White, &c. But these were not regicides; at least not in the opinion of very many who were thoroughly competent to judge of their characters. Some think Oliver Cromwell was a regicide, but not so others,—Thomas Carlyle to wit, and no mean authority. The men whom Baxter put in heaven were those whom he fully believed to be worthy of a place there; whom he looked upon as having wrought righteousness and peace upon the earth. That he should have left them out of the later editions of his work was a sad defection of judgment; for it was like blotting them out of the book of life. He did this, not because his views of their history and acts were altered, but that in the omission he would be enabled to please the enemies of Puritanism. Of course this failed, and he did

violence to his own feelings; for his judgment respecting them remained the same, and he rejoiced in the prospect of meeting them in heaven. Perhaps the following extract from the first edition of the *Saint's Rest* may still further elucidate the verification of the criticism referred to.

"I think, Christian, this will be a more honourable assembly than you ever beheld, and a more happy society than you were ever of before. Surely Brooke, and Pim, and Hampden, and White, &c. are now members of a more knowing, unerring, well-ordered, right-ayming, self-denying, unanimous, honourable triumphant senate, than this from whence they were taken is, or ever Parliament will be. It is better to be doorkeeper to that assembly, whither Twisse, &c. are translated, than to have continued here the Moderator of this. That is the true *Parliamentum Beatum*, the Blessed Parliament; and that is the only church that cannot erre."

To hang a severe criticism on a few isolated passages from a book, is unjust to its author.

H. M. Bealby.

North Brixton.

I beg to thank your correspondent A. N. for his notice of my Query with respect to Baxter; and as to his question concerning the antiquity of supposed miraculous hosts, I would refer him to the fourteenth chapter of the treatise by Paschasius Radbertus "De Corpore et Sanguine Domini" (Martene et Durand, *Vet. scriptt. ampliss. Collect.*, tom. ix. col. 433.: Paris, 1733). He may find as many extraordinary narratives connected with this subject as he can reasonably wish for, in the second volume of the *Thesaurus Catholicus* of Jodocus Coccius; lib. vi. *De Eucharistia*, Colon. 1620. So far as I am aware, the most extended account of any particular prodigy of this description is contained in the *Thaumaturgus Eucharisticus* of Anastasius Vochetius, 8vo. Aug. Vind. 1637; my copy of which book belonged to the College of the Jesuits at Brussels in 1653. The "rubea carnis species" is herein said to have subsisted in a host preserved in a church at Augsburg, for more than four hundred years; and one of the verses of the sequence publicly chanted in its honour was as follows:

"Ecce signum, Deo dignum,
Signum clarum, signum rarum,
In Augusta claruit."

R. G.

HYDROPHOBIA.

(Vol. v., p. 10.; Vol. vi., p. 110.)

The pages of "N. & Q." are hardly suitable for discussing the question whether there be such a disease as *hydrophobia* or not. It is better fitted for a medical journal. I never heard the doubt started before, nor does it seem tenable, so numerous are the cases on record, and so distinct from any other disease the characters which they present. It is true that tetanus and hydrophobia are nearly allied; and, like all other named diseases, are merely the most prominent forms of infinitely varied morbid gradations, which we make absolute by specific description and set terms; but if these prominent forms are to be distinguished at all, if typhus be distinct from synocha, spedalskhed from struma, or hysteria from epilepsy, then surely hydrophobia is an affection different from tetanus. Such at least is the generally received and established opinion of the medical profession, with which the miscellaneous readers of "N. & Q." are most concerned. The doubts and peculiar opinions of individual medical men are best discussed among themselves, as in the case of any other profession; and the curious can always gain ample information on such subjects, orally or in print, from professional sources.

To prevent possible misconceptions, I may state that the established practice of the medical profession in hydrophobia is the same as their duty prescribes in all other diseases, viz., to endeavour to find a cure, to lengthen life, and to diminish suffering. In popular talk, with which they have nothing to do, two ways of dealing with hydrophobic patients are mentioned. One is to smother them between two feather-beds; the other is to give them their quietus with a dose of laudanum. I never knew or heard of either being done, and sincerely hope they are fables; at all events, no respectable medical man would allow them to be attempted, even with the sufferer's consent. Such an act would be Murder; and all concerned in it, even by suggestion, would be liable to a criminal prosecution. If such things have really ever been done in this country, or in earnest suggested, I hope the instances will be communicated to your pages, authenticated with name, time, and place; but it is hardly to be credited that we are so little removed from barbarism.

Many things are popularly attributed to the medical profession which do not belong to them, and for which they are not responsible. Such, for instance, as that it is the invariable rule to bleed after a fall or an accident, whereas this is very seldom done. It would be beneficial to all parties, if the public would more frequently inquire of medical men what is the received opinion and practice of the profession on this or that point. It will often be found to vary from what is currently believed to be the case.

William E. C. Nourse.

28. Bryanstone Street.

Smothering between Two Feather-beds.—A correspondent of yours (Vol. v., p. 10.) makes inquiry if it were the practice formerly to smother patients in decided cases of hydrophobia. I cannot

entirely solve his Query, but I have lately met with a curiously detailed case of that disease, which is strongly confirmatory that such was the prevailing opinion within the last seventy years. In the *London Medical Journal*, vol. viii. pp. 156—164., London, 1787, 8vo., it is stated that Henry Rider of Richmond was seized with hydrophobia on Friday the 23rd February, 1787, having been bitten by a dog *eighteen months* before, viz., in Aug. 1785. He was from the beginning of the attack on Friday convinced of the nature of the disease, and that a fatal result was inevitable. On the Sunday (the 25th), at mid-day, he imagined he was to be smothered betwixt two feather-beds, and the medical gentleman in attendance adds: "Every time I came to see him, he apprehended it was to give the fatal order; no persuasion could remove this unhappy idea from his mind; and he evidently suppressed his complaints, in order to conceal, as he supposed, from me, the necessity of my proceeding to the last extremity." Death put an end to the poor man's suffering on Monday the 26th, at 4 o'clock A. M. The narrative is curious, and is highly creditable to the skill and humanity of the professional attendant. A.

Rabies Canina.—When I first went to school at Eton, in 1794, I well remember a story which all the boys believed, that the ostler at the Christopher Inn, when in the last stage of hydrophobia, was smothered under a feather-bed by his attendants, in order to put a termination to his sufferings. The tragedy was supposed to have recently occurred, and it is possible that some more definite information may still be obtained on the spot, should Indagator wish to pursue the inquiry further. Braybrooke.

Smothering Hydrophobic Patients.—Mrs. Duff, wife of the late Lord Fife, then Col. Duff, died of undoubted hydrophobia about the year 1806. It was induced by a bite *on the nose* from a favourite Newfoundland dog; this for Mr. J. Cornish. The report was widely spread that she "had to be smothered," which was of course groundless. There can be no mistake here, for Mrs. Duff was an intimate friend of the lady who communicated the fact to me, with many particulars needless to repeat. A. A. D.

SIMILES FOUNDED ON THE MAGNETIC NEEDLE.

(Vol. vi., p. 127.)

Your correspondent J. H. M. asks for other instances of the use of the same metaphor that occurs in the following passage from one of Leighton's *Sermons*:

"The heart touched by the Spirit of God, as the needle touched with the loadstone, looks straight and speedily to God, yet still with trembling, being filled with holy fear."

There is a passage in Bishop Jeremy Taylor's sermon on "Growth in Sin," which amplifies the same thought, and affords an interesting parallel:

"But as the needle of a compass, when it is directed to its beloved star, at the first addresses waves on either side, and seems indifferent in his courtship of the rising or declining sun, and when it seems first determined to the north stands awhile trembling, as if it suffered inconvenience in the first fruition of its desires, and stands not still in full enjoyment, till after first a great variety of motion, and then an undisturbed posture; so is the piety, and so is the conversion of a man wrought by degrees and several steps of imperfection; and at first our choices are wavering, convinced by the grace of God, and yet not persuaded; and then persuaded, but not resolved; and then resolved, but deferring to begin; and then beginning, but as all beginnings are, in weakness and uncertainty; and we fly out into huge indiscretions, and look back to Sodom, or long to return to Egypt: and when the storm is quite over, we find little bubblings and unevennesses upon the face of the waters, we often weaken our own purposes by the returns of sin; and we do not call ourselves conquerors, till, by the long possession of virtue, it is a strange and unusual, and therefore an uneasy and unpleasant thing to commit a crime."

I cannot resist the temptation of offering you another quotation, similar in purport, though from a very different source:

"As still to the star of its worship, though clouded,
The needle points faithfully o'er the dim sea,
So dark as I roam, in this wintry world shrouded,
The hope of my spirit turns trembling to thee."

These lines are from one of the late Thomas Moore's *Sacred Songs*, poems which I often think are neither so much quoted nor so much read as they deserve to be. Joshua G. Fitch.

Replies to Minor Queries.

M. Barrière and the Quarterly Review (Vol. v., pp. 347. 402. 616.).—In reply to your correspondent C., I can only state that the great similarity of certain articles in the *Quarterly Review*, and M. Barrière's representations of the same events, seemed to me indicative of something approaching to plagiarism; and I am not, I may add, disposed or accustomed to urge unfounded or light imputations; but the lapse of years, and my own very advanced age (eighty-two), with the difficulty of referring to the articles of the *Quarterly's* accumulated volumes, would make it an arduous task for me just now to consult these publications, and name the passages which may have produced the impression on my mind to which I gave utterance. I therefore prefer at once acknowledging that I may have been mistaken, and that your correspondent must have been better informed

upon the subject. He probably writes from personal knowledge, I from inference. J. R. (Cork.)

Lady Barbara Mowbray and Elizabeth Curle (Vol. v., p. 517.).—Of these two ladies, so loyally attached to their unfortunate mistress Queen Mary of Scotland, your correspondent NHRSL is desirous of obtaining some authentic information. Of Lady Barbara I am not at present enabled to furnish any particulars; but of the Curle family I may perhaps afford a clue to the inquiry of NHRSL, from documents in my possession relating to the settlement of the estate of St. Katharine's Hall, commonly known as St. Kattern's, Somerset, which in 1594, 36th Eliz., was the property of William Blanchard, from whom it descended to Henry Blanchard; who, in October, 1690, married *Querinah Curle*, and in 1748 the estate passed to Querinah, the heir of the Blanchard family, and then the wife of Thomas Parry, of St. Katharine's Hall. They had issue John Parry, M.A., Rector of Sturmer, co. Essex; Querinah, who married W. Milles Cobb, of Ringwood; and Elizabeth, who married Henry Knight, of Bath.

The Blanchard and Curle families were staunch adherents of the royal cause during the civil wars, and I have evidence of the esteem entertained by King Charles for the then owner of St. Kattern's just before the battle of Lansdowne. I am also in possession of a portrait of Querinah Curle, painted by Sir Peter Lely.

I have given these minute particulars in order to afford NHRSL a means of prosecuting his inquiries through other channels that may present themselves, and I feel fully persuaded that a perfect genealogy of the Curle, and also of the Blanchard families, would amply repay a diligent and careful investigation. J. P. A. KNIGHT.

Aylestone, Leicestershire.

Parallel Passages (Vol. vi., p. 123.).—P. C. S. S. owns that he is too dull to perceive any *parallelism* between the Cromwellian complexion of Sylla and the "cream-smothered strawberries" of the young lady's mouth, as described in the Irish song. He would be glad if a precise reference to the passages in Mrs. Gray's *Etruria*, in which allusion is made to the mulberry tincture of Sylla's face, as he has vainly sought for it through both volumes of that ingenious and imaginative work. But in Plutarch's *Life of Sylla* there is a passage which undoubtedly furnished the *parallelism* which MR. H. L. TEMPLE has detected:

"Καὶ τῶν Ἀθήνησι γεφυριστῶν ἐπέσχωψέ τις εἰς τουτο ποιήσας,

'Ξυκάμινον ἔσθ' ὁ Σύλλας, ἀλφίτῳ πεπασμένον.'"

P. C. S. S.

Flemish Words in Wales (Vol. vi., p. 151.).—I am neither an ethnologist nor an etymologist, and in my more candid moments I am not quite without fear that I may have an unreasonable suspicion of those who are. At all events, I do not believe all that they tell me, especially about the local use of words. For instance, I believe that one of the words given at p. 152. as "*quite* peculiar" to certain colonies established in Pembrokeshire and Glamorganshire, belongs equally to Somersetshire. When I lived in that county, I heard a story of what was said to have occurred at a trial on the Western Circuit, which may illustrate the matter, and was in substance as follows:

Counsel (to witness). Well then, you saw so and so?

Witness. No, zur, a coud'n zee nothing.

Counsel. Could not see when you were close by? Why could not you see?

Witness. 'Caus of the *pilm*, zur.

Counsel. Oh! (rather posed) indeed—

Judge (after a pause, to Counsel). Mr. ——, do you know what the witness means by "pilm?"

Counsel. No, my Lud, I do not recollect to have met with the word in the whole course of my reading.

Judge (to witness). My good man, what *is* "pilm?"

Witness. Mucksadroud, your honour.

How much information the Court and counsel gained from the explanation, I do not take upon me to say; but I think it indicates that "muck" or "mucks," in a state of dryness or "drought," may become *pilm* over a wider extent of country than your correspondent supposes. As to the origin of the word, of course Dr. Dry-as-dust would be the best authority. I do not venture to give an opinion myself. N. B.

Pickigni (Vol. vi., pp. 75. 160.).—F. A.'s "old dictionary" is Cole's, which contains the explanation he gives, and which is substantially the same as Blount's. The word itself is a misspelling of *Picquigny*, a town in Picardy, where was treacherously murdered at a conference William Longue Espée, Duke of Normandy, and where was held the celebrated congress between Louis XI. and our Edward IV. Its position near the frontier made it of importance in the early wars between France on the one hand, and the Flemings and Bourguinons on the other. The *shibboleth*, no doubt, consisted in a double peculiarity of French pronunciation, included in the word *qu* for *k*, and the *gn mouillé* as it is termed, which cannot be exactly expressed by letters, but is most nearly represented by *ni*, as *grognard*, a grumbler, is pronounced *groniard*. C.

Large Families: Mrs. Honeywood.—The following Note respecting the progeny of Mrs. Mary Honeywood, I obtained from a Kentish paper, probably the ensuing number to that from which

Mr. King procured the extract printed at p. 106. of "N. & Q." Vol. vi.:

"A PROLIFIC KENTISH WOMAN.

"Sir, In your last there was a paragraph under this head referring to a monument in Lincoln Cathedral, to one of the numerous descendants of Mrs. Mary Honeywood. As it is not quite accurate in point of numbers, allow me to correct it by mentioning another monument to the same family, and much nearer home. In Lenham church, north of the chancel, is a very remarkable inscription on the tomb of Robert Thompson, Esq., which states, 'that he was grandchild to Mary Honeywood of Charing, who had at her decease 367 children lawfully descended from her: sixteen of her own body, 114 grandchildren, 228 in the third generation, and *nine in the fourth*.' These nine are omitted in your paragraph. Mrs. Honeywood lies buried in this church, though her monument is at Mark's Hall, near Cogshall in Essex, which at the time of her death was the residence of Lieut.-Gen. Phillip Honeywood."

NONREGLA.

Clock Mottoes (Vol. v., p. 285.). — There was a large turret clock upon the stables at Stanlake in Berkshire, the seat for many generations of the Aldworth family, my paternal ancestors. The face of the dial showed the date of 1688, encircled with the word *Revolution* in large characters. It happened that, exactly a century afterwards, my father ordered the clock to be repaired, when the painter spoiled the Whig joke by altering the date from 1688 to 1788, and was much disgusted at being directed to restore the original figures, which, I believe, still remain as an indication of the political sentiments of the former proprietors of the old mansion. BRAYBROOKE.

Was William the Conqueror buried without a Coffin? (Vol. vi., p. 35.). —Thierry, in his *History of the Norman Conquest*, book vii., says:

"The king's corpse had been dressed in the royal habit and robe, but was *not in a coffin*. On its being placed in the grave constructed of masonry, which was found to be too narrow (*vas breve structum erat*), it was then requisite to force the body in, which caused it to burst."

Incense and perfumes were burned, but without avail; the people hurried away. "Sacerdotes itaque," as Ord. Vit. goes on to state, "festinabant exequias perficere," and the place was soon deserted, even by them. It is evident, from this account, that the body was conveyed uncoffined to the grave. Ordericus was twelve years old when the Conqueror died. COWGILL.

Six Thousand Years (Vol. vi., p. 131.). — At the end of a volume of *Sermons*, by the Rev. — Coleman, Ventnor, A. A. D. will find it stated that the six-days' creation was a type of the six thousand years ("one day being equal to one thousand years," quoted as proof), and one day's rest the type of one thousand years' millennium, or Christ's second advent; that "of that day no one knoweth," applies simply to our ignorance of true chronology, though the author has faith in Clinton. As the subject has been alluded to in "N. & Q.," I would suggest that it would meet with its master if the learned Warburton lecturer at Lincoln's Inn could be induced by any friend to forward a few lines. I imagine that he anticipates the Papacy to end about the time that Mr. Coleman, and the reverend gentlemen named at page 131., believe that the world will. A. C.

In reply to A. A. D.'s question as to the world lasting six thousand years, I would remark that as a boy I was taught that the world would most likely be of about six thousand years' duration; but the reason given was that the Deluge took place about two thousand years after the Creation, and our Saviour's sojourn in the world about two thousand years later, and therefore the end of the world will be at the termination of the next period of two thousand years. BYARD.

Yolante de Dreux (Vol. vi., p. 150.). — Jolanda, or Joleta, widow of Alexander III. King of Scotland, married in 1284, left a widow, without issue, 1285. Married, secondly, Arthur I. Duke of Bretaigne; died 1322; had issue one son and five daughters. J. Y.

"*Sacrum pingue dabo*" (Vol. vi., p. 36.). — If it may lead to the identifying of the author of this line, I would state that it forms one out of many, which together constitute a poem on Cain and Abel. I well remember reading it, years ago; and I think I am right in fancying that it was described as a monkish performance.

Whence comes another line, much more curious than the one under consideration, viz.:

"Roma tibi subito motibus ibit amor?"

This line reads the same backwards as forwards, and, of course, is a pentameter either way.

BŒOTICUS.

Edgmond, Salop.

Similitude of an Eagle in a Braken Stalk (Vol. vi., p. 35.). — If MARICONDA will cut the stalk of the fern, not straight across, but slantingly, he will find a very fair representation of the spread-eagle, as exhibited on Austrian coins or stamps. C. I. R.

Muffs worn by Gentlemen (Vol. v., p. 560.).—In No. 39. of the *Tatler*, Don Salteir is ordered to take down certain objects in his museum, under pain of having his letters patent for making punch superseded, being debarred wearing his muff next winter, &c. &c. J. K.

Dutch Porcelain (Vol. v., p. 343.). — What is the etymology of the word *porcelaine?* Douce,

in his *Illustrations of Shakspeare*, derives it from the Italian "porcellana," so called from its resemblance to the polished exterior of the *Concha Veneris*, which for reasons that cannot here be given was so called. The curious reader may find a clue by consulting Florio's *Italian Dictionary*, 1598, under the word "Porcile." Can any of your correspondents deduce the explanation?

JAMES CORNISH.

Queen Mary's Seal (Vol. vi., p. 36.).—The white "crystal seal" referred to is sold by the attendants at Holyrood House to the visitors. Query, has E. A. S. got the *original* or a copy? Concerning the controversy about the arms, see the negotiations in Lodge's *Illustrations of British History*, vol. i. p. 396. W. G.

John, King of France, at Somerton (Vol. vi., p. 54.).—Extensive and interesting ruins of Somerton Castle, at which it has always been said that John, King of France, was confined, are in existence near the banks of the Witham, about five miles south of Lincoln. O.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Gray Bell has commenced the publication by subscription of a Series of Reprints of Rare Tracts, &c., illustrative of the Topography, Family History, Antiquities, Glossaries, &c., of the various English Counties. The five numbers which have been forwarded to us contain Matthew Parker's *Verses on the Installation of the Earl of Northumberland; Trial of Jennet Preston for Witchcraft; Glossary of Berkshire Words; The Howdy and the Upgetting, two Tales by Thomas Bewick; and The Taking of Gateshead Hill*, &c. If judiciously selected, and carefully edited, the utility of such reprints is too obvious to require proof.

Mr. Bohn's contribution to the demand for cheap books is this month limited to additions to his *Standard* and *Classical Libraries*. In the former he has published the seventh volume of Neander's *Church History*. One other volume will complete this important work; unless the translator's anticipation that the volume on which this eminent historian was engaged at the time of his death, was so far completed as to admit of its publication; in which case it will be translated and published in the same form as its predecessors. In the *Classical Library* we are presented with a spirited and faithful translation into prose of *The Satires of Juvenal, Persius, Sulpicia, and Lucilius, with Notes, Chronological Tables, &c.*, by the Rev. Lewis Evans, M.A. This work will, we have no doubt, find favour with many readers; and its value is unquestionably increased by the addition of *The Metrical Version of Juvenal and Persius* by the late William Gifford.

"The Earl of Burlington," says *The Athenæum* of Saturday last, "has acceded to an application from several antiquaries for permission to excavate within the walls of the old castle of Pevensey, in Sussex—the Anderida of the Romans, and the prison of the poet-king of Scotland, the earlier and the better James I. It is not often that applications of this nature are complied with,—and still rarer is it, when permission has been obtained, that the persons conducting the operations are fit for their work. In this instance, however, there can be no doubt that the work is in good hands,—for Mr. C. Roach Smith is the presiding antiquary over the spades and pickaxes about to be employed."

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W. W. T. *is thanked, although his Replies have been anticipated.*

We are again compelled to omit Coleridge's Notes on Pepys, *and many other interesting articles; and to postpone till next week our answers to several Correspondents.*

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It is requested that those who may be inclined to aid this investigation will forward their contributions to Mr. C. Roach Smith, 5, Liverpool Street, City, London; or to Mr. Lower, at Lewes.

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Notes.

COLERIDGE'S NOTES ON PEPYS'S DIARY.

In a copy of Pepys's *Memoirs*, 2 vols. 4to. 1825, in my possession, are the following MS. remarks of S. T. Coleridge. They have never been printed; if you think them worthy of insertion they are quite at your service.

As it would take up too much room in your pages to copy the passages at length from Pepys's *Diary*, I generally only give the page, and beginning of the passage alluded to.

Pepys.—Vol. i. p. 84.: "he, in discourse of the great opinion of the virtue, gratitude," &c.

Coleridge. — "Exquisite specimen of dry, grave irony."

Pepys.—Vol. i. p. 189.: "Falling into discourse of a new book of drollery in use, called Hudibras, I would needs go find it out; . . . . it is so silly an abuse of the Presbyter Knight going to the warrs, that I am ashamed of it."

Coleridge. — "Pepys pronounces at p. 167. the *Midsummer Night's Dream* the most insipid ridiculous play he had ever seen."

Pepys. — Vol. ii. p. 10.: "Sir G. Carteret did tell a story, how at his death he did make the town swear that he should never be dug up —— they after sixty years do it —— found a plate of brasse, saying, &c. —— which, *if* true, is very strange."

Coleridge. — "IF!!! but still more strange would be the *truth* of the story. Yet only suppose the *precise date* an addition of the reporters: and nothing more natural.—Mem. The good old story of a jealous husband's sending his confidential servant to his wife, forbidding her to see a certain gentleman during his absence, and to bring back her solemn oath and promise that she would not: and how the shrewd fellow, instead of this, took her oath not to ride on Neptune's back, their huge Newfoundland yard-dog."

Pepys. — Vol. ii. p. 13.: "We had much talk of all our old acquaintance," &c.

Coleridge. — "Most valuable on many, various, and most important accounts, as I hold this *Diary* to be, I deem it invaluable, as a faithful portrait of enlightened (*i. e.* calculating) self-love and self-

interest in its perihelion to Morality, or its nearest possible neighbourhood to, or least possible distance from, Honour and Honesty. And yet what a cold and torpid Saturn, with what a sinister and leaden shine, spotty as the moon, does it appear, compared with the principles and actions of the regicide, Colonel Hutchinson, or those of the Puritan, Richard Baxter (in the Autobiography edited by Sylvester), both the contemporaries of Pepys."

Pepys.—Vol. ii. p. 46.: "He tells me the King of France hath his mistresses, but laughs at the foolery of our King, that makes his bastards princes," &c.

Coleridge. — "Mem. Earl of Munster. This, with wit and condescension, was all that was wanting to a perfect parallelism in the character of George IV. with that of Charles II., and this he left to be supplied by his worthy brother and successor."

Pepys.—Vol. ii. p. 55.: "Engaged under hand and seal to give the man that obtained it so much in behalf of my Lord Chancellor."

Coleridge. — "And this was one of the three idols of our church; for Clarendon ever follows Charles the Martyr, and the Martyr, Laud! Alas! what a strange thing the conscience seems to be, when such actions and deliberate falsehoods as have been on strong grounds imputed to Lord Clarendon,—among others, the suborning of assassination,—could be made compatible in his own mind with professions of religion and habitual religious meditations and exercises."

Pepys.—Vol. ii. p. 62.: "The Dutch are known to be abroad with eighty sail of ships of war, and twenty fire-ships, and the French come into the channell with twenty sail of men of war and five fire-ships, while we have not a ship at sea," &c.

Coleridge. — "There were good grounds for the belief, that more and yet worse causes than sensuality and sensual sloth were working in the king's mind and heart, viz. the readiness to have the French king *his* Master, and the Disposer of his Kingdom's *power*, as the means of becoming himself the uncontrolled Master of its *wealth*. He would fain be a Despot, even at the cost of being another's Underling. Charles II. was willing, nay, anxious, to reduce his Crown and Kingdom under the domination of the Grand Monarque, provided he might have the power to shear and poll his subjects without leave, and unchecked by the interference of a parliament. I look on him as one of the moral Monsters of History."

Pepys.—Vol. ii. p. 108.

Coleridge. — "To initiate a young student into the mystery of appreciating the value of modern History, or the books that have hitherto passed for such,—First, let him carefully peruse this *Diary*, and then, while it is fresh in his mind, take up and read Hume's *History of England*, reign of Charles II. Even of Hume's reign of Elizabeth, generally rated as the best and fullest of the work, I dare assert, that to supply the *omissions* alone, would form an Appendix occupying twice the space allotted by him to the whole Reign, and the necessary rectification of his statements half as much. What with omissions, and what with perversions, of the most important incidents, added to the false portraiture of the character, the work from the reign of Henry VII. is a mischievous romance. But alike as Historian and as Philosopher, Hume has, *meo saltem judicio*, been extravagantly overrated. Mercy on the age, and the people, for whom Locke is profound, and Hume subtle."

Pepys. — Vol. ii. p. 110.: ". . . . do hear Mr. Cowly mightily lamented (his death) by Dr. Ward, the Bp. of Winchester, and Dr. Bates . . . as the best poet of our nation, and as good a man."

Coleridge.—"!!—Yet Cowley *was* a poet, which with all my unfeigned admiration of his vigorous sense, his agile logical wit, and his high excellencies of diction and metre, is more than (in the *strict* use of the term Poet) I can conscientiously say of Dryden. Only if Pope was a *Poet*, as Lord Byron swears, then Dryden, I admit, was a *very great* Poet. W. Wordsworth calls Lord Byron the Mocking Bird of our Parnassian Ornithology; but the Mocking Bird, they say, has a very sweet song of his own, in true Notes proper to himself. Now I cannot say I have ever heard any such in his Lordship's volumes of Warbles; and spite of Sir W. Scott, I dare predict that in less than a century, the Baronet's and the Baron's Poems will lie on the same shelf of Oblivion, Scott be read and remembered as a Novelist and the Founder of a new race of Novels; and Byron not remembered at all, except as a wicked Lord who, from morbid and restless vanity, pretended to be ten times more wicked than he was."

Pepys.—Vol. ii. p. 125.: "To the Bear Garden . . saw the prize fought, till one of them, a shoemaker, was so cut in both his wrists that he could not fight any longer . . . The sport very good."

Coleridge. — "! Certainly Pepys was blest with the queerest and most omnivorous taste that ever fell to the lot of one man."

Pepys.—Vol. ii. p. 151.: "To the King's Playhouse, and there saw a silly play and an old one, *The Taming of a Shrew*."

Coleridge. — "This is, I think, the fifth of Shakspeare's Plays, which Pepys found silly, stupid trash, and among them Othello! Macbeth, indeed, he commends for the *shews* and music, but not to be compared with the 'Five Hours' Adventures'!! This, and the want of wit in the Hudibras, is very amusing, nay, it is seriously instructive. Thousands of shrewd and intelligent men, in whom, as in S. Pepys, the *Understanding*

is [*word illegible*, but explained as a new invented verb by the Doctors, meaning overgrown] to the necrosis or marasmus of the Reason and Imagination, while far-sighted (yet oh! how short-sighted) self-interest fills the place of conscience, would say the same, if they dare."

Pepys.—Vol. ii. p. 254.: "To church, and heard a good sermon of Mr. Gifford's at our church, upon 'Seek ye first the kingdom of heaven and its righteousness, and all things shall be added to you.' —— He shewed, like a wise man, that righteousness is a surer moral way of being rich, than sin and villany."

Coleridge.—"Highly characteristic. Pepys' only ground of morality was Prudence, a shrewd Understanding in the service of Self-love, his Conscience. He was a *Pollard* man, without the *Top* (*i. e.* the Reason, as the source of Ideas, or immediate yet not sensuous truths, having their evidence in themselves; or, the Imagination, or idealising Power, by symbols mediating between the Reason and the Understanding), but on this account more broadly and luxuriantly branching out from the upper Trunk. For the sobriety and stedfastness of a worldly self-interest substitute inventive Fancy, Will-wantonness (*stet pro ratione voluntas*), and a humorous sense of the emptiness and dream-likeness of human pursuits—and Pepys would have been the Panurge of the incomparable Rabelais.—Mem. It is incomprehensible to me that this great and general Philosopher should have been a Frenchman, except on my hypothesis of a continued dilution of the Gothic blood from the reign of Henry IV. Des Cartes, Malbranche, Pascal, and Molière, being the *ultimi Gothorum*, the last in whom the Gothic predominated over the Celtic."

Pepys.—Vol. ii. p. 260.: "To the fair, to see the play 'Bartholomew Fair'; and it is an excellent play . . . . only the business of amusing the Puritans begins to grow stale and of no use, they being the people that at last will be found the wisest."

Coleridge.—"Pepys was always a Commonwealth's man in his heart. N.B. Not a democrat; but even more than the constitutional Whigs, the very antipodes of the modern Jacobins, or *Tail-up, Head-down* politicians. A voluptuary, and without a spark of bigotry in his nature, he could not be a Puritan; but of his free choice he would have preferred Presbyterianism to Prelacy, and a mixed Aristocracy of Wealth and Talent, to a Monarchy or even a mixed Government, such at least as the latter was in his time. But many of the more enlightened Jacobites were Republicans who despaired of a Republic. *Si non Brutus, Cæsar.*"

Pepys.—Vol. ii. p. 319.

Coleridge.—"Can a more impressive proof be desired of the truth and wisdom of the Earl of Carnarvon's recent remark in the House of Lords, that before the reign of Anne, the constitution had but a sort of uterine life, or but partially appeared as in the [*illegible*], and that it is unworthy of a British statesman to quote any precedent anterior to the Revolution in 1688! Here, an honest, high principled, and patriotic Senator, criminates Lord Clarendon for having prevented Charles II. from making the Crown independent of the Parliament, and this when he knew and groaned under the infamous vices and folly of the king! Sick and weary of the factious and persecuting temper of the House of Commons, many, the true lovers of their country and its freedom, would gladly have dispensed with Parliaments, and have secured for the King a revenue which, wisely and economically managed, might have sufficed for all ordinary demands, could they have discovered any other way of subjecting the Judges to a periodical rigorous account for their administration of the *Law*. In the *Laws* and the Rights established by Law, these men placed the proper liberty of the subject. Before the Revolution a Parliament at the commencement of a Reign, and of a War, under an economic and decorous [*illegible*], would have satisfied the People generally."

Pepys.—Vol. ii. p. 342.: "Thence walked a little with Creed, who tells me he hears how fine my horses and coach are, and advises me to avoid being noted for it . . . . being what I feared," &c.

Coleridge.—"This struggle between the prudence of an Atticus, and the Sir-Piercy-Shafton-Taylor-blood working as an instinct in his veins, with extreme sensitiveness to the *opinions* of men as their combining medium, is very amusing."

Pepys.—Vol. ii. p. 348.: Pepys here concludes his Diary from threatening blindness.

Coleridge.—"Truly may it be said that this was a greater and more grievous loss to the mind's eye of his posterity, than to the bodily organs of Pepys himself. It makes me restless and discontented to think what a Diary, equal in minuteness and truth of portraiture to the preceding from 1669 to 1688 or 1690, would have been for the true causes, process, and character of the Revolution."

Pepys.—Vol. ii. (Correspondence), p. 65.: "It is a common position among these factious sectaries, that there is no medium between a true Churchman of England and a Roman Catholic," &c.

Coleridge.—"It is only too probable, that James's bigotry alone baffled his despotism, and that he might have succeeded in suppressing the liberties of his country, if he would—for a time at least—have kept aloof from its Religion. It should be remembered, in excuse for the supporters of James II., that the practicability of conducting the affairs of the State with and by a parliament had not yet been demonstrated, nay,

seemed incompatible with the theoretic division of the legislative from the executive — and indeed only by blending the two *in fact*, and preserving the division in words and appearance, was this effected: — and even now the practicability of governing the empire with and by a perfectly free and freely elected parliament, remains to be demonstrated."

Pepys.—Vol. ii. (Correspondence), p. 71.: "Cedria, citria, cedar."

Coleridge.— "That lady of masculine intellect, with all the woman's sense of beauty (Mrs. Emerson, was that the name? but long a botanical correspondent and contributor to Nicholson's *Phil. Magazine*, *v.* Mrs. Ibbetson), believed herself to have discovered the principle of this precious citrine wood, and the means of producing it. And I see no reason for doubting it, though of her phytological anatomy, by help of the solar microscope, I am sceptical. The engravings instantly called up in my mind the suspicion of some kaleidoscope delusions, from the singular *symmetry* of all the forms. But she was an excellent and very remarkable woman, and her contributions in the *Phil. Magazine* worth studying, even for the style."

Pepys.— Vol. ii. (Correspondence), p. 73. Burnet's *Theory of the Earth.* "The whole hypothesis so ingenious and so rational, that I both admire and believe it at once."

Coleridge.— "! Strange! Burnet's book is a grand Miltonic romance; but the contrast between the Tartarian fury, and Turbulence of the Burnetian, and the almost supernatural tranquillity of the Mosaic, Deluge, is little less than comic."

Pepys. — Vol. ii. (Correspondence), p. 198. Second sight, so called in Scotland. "She's a handsome lady indeed," said the gentleman, "but I see her in blood," &c.

Coleridge. — "It would have been necessary to cross-examine this Scotch Deuteroptis, whether he had not seen the duplicate or spectrum of other persons in blood. It might have been the result of an inflammatory condition of his own brains, or a slight pressure on the region of the optic nerves. I have repeatedly seen the phantasm of the page I was reading, all spotted with blood, or with the letters all blood."

The above is a literal transcript of S. T. Coleridge's Marginalia; and whether we agree or differ with the opinions expressed, I cannot but think some of your readers may be pleased to see the written thoughts of such a man (whether antagonistic to, or agreeing with his later conclusions) prevented from perishing, by being inserted in a book of such world-circulation as "N. & Q."

BONSALL.

FOLK LORE.

A Worcestershire Legend in Stone (Vol. v., p. 30.). —A correspondent refers to the Worcestershire legend of John of Horsill, which he says is as follows:

"Hunting one day near the Severn, he started a fine buck, which took the direction of the river: fearing to lose it, he discharged an arrow, which, piercing it through, continued its flight, and struck a salmon, which had leaped from the surface of the water, with so much force as to transfix it. This being thought a very extraordinary shot (as indeed it was), a stone carving representing it was fixed over the west door of Ribbesford Church, then in course of erection."

Now, I have always heard a not less extraordinary, but more poetical version of the legend; which is, very briefly, as follows:—The great lord of that part of the country had but one child, a daughter, who was passing fair to see, and who was beloved by a young hunter, who seems to have had nothing but his handsome face and bow to depend upon. She returned his love with all the passionate fervour of, &c. &c., and they often contrived to meet in secret in one of those romantic spots on the Severn's banks, where doubtless, according to established custom, they mingled their tears, and said soft nothings, and abused the maiden's paternity. For papa was inexorable, and had no notion that his daughter, for whose hand belted knights had pleaded in vain, should be wedded to this poaching, penniless young hunter. And so they lifted up their voices and wept. But one day in came the maiden and said that she had lost the ring that her father had given her: and as it was a magical ring, that possessed a complete pharmacopœia of virtues and healing properties, and had been a family relic for many generations, papa was so concerned about its loss that he caused a proclamation to be issued, that whoever should bring him back the ring might claim the hand of his daughter, and thus be "handsomely rewarded for his trouble." Every one searched for the ring, and every one confessed that their search was hopeless; and the handsome young hunter laughed in his sleeve, and went on his way to the great lord's castle, to beg his acceptance of a fine Severn salmon, which he had just shot. Not that the Waltonians of that day killed their salmon in that manner, but according to the young hunter's account he had been walking on the west bank of the river, when a fine stag had suddenly started up on the eastern bank, and that he had shot an arrow at it; that when his arrow had got about half way over the river, it pierced the salmon, which had chosen that unlucky moment for his last summerset; and that thereupon the young hunter had waded into the water, and secured his unlooked-for prey. In consideration of its being killed in such a singular manner, he begged his lord's accept-

ance of it, and also offered his services to the cook to help to prepare it for the table. Having thus secured his witnesses, the young hunter cut the salmon open, and with a well-affected tone of wonder, exclaimed, "Here's the young lady's ring inside the salmon!" and so, sure enough, there was: and the young lady, on being questioned, said that she supposed she must have lost the ring off her finger the while she was bathing in the river, and that the enamoured salmon had then and there taken it to heart. But I confess I am sceptical on this point, and inclined to think that it was a well-laid plan between the young maiden and her lover. And it succeeded as it deserved; for they were married, and were very happy, and were soon surrounded by many miniature duplicates of themselves.

Whether or not the carving on the tympanum of the *northern*—not *western*—nave doorway of Ribbesford Church represents the chief event of the above legend, I am unable to say. Your correspondent says it does, and recognises in the carving "a rude human figure with a bow, and a salmon transfixed with an arrow before it:" and this is certainly the popular belief. But without wishing to disturb the legend (which Nash, in his *History of Worcestershire*, does not mention), I very much doubt its application to the carving in question. In such a rude representation it is a mere matter of speculation to say *what* it is meant for: but I take it to be a man shooting at a beaver. The object at which he is aiming is rather larger than himself, has a thin neck, a thickly-made body, a sort of square tail, and what seems to be four small legs; and is raised on its hind feet out of what seem to be meant for rushes. Running towards the man is a small four-legged figure, much more like a dog than a stag. Certainly there is nothing about the salmon which has the least resemblance to that fish: and that the sculptor would have had the power to properly represent it we may judge from one of the capitals on the doorway, where he has carved two small fish in such a way that there is no need of the inscription "This is a fish" to tell us what is meant. We have a proof that beavers abounded in the Severn in the neighbourhood of Ribbesford in the fact that a small island there is called "Beaver's Island." A representation of the doorway is given in Nash, but it is very far from correct. Before I conclude I may mention—*apropos* to the Severn salmon—the singular fact, that not more than fifty years ago the indentures of the Bridgenorth apprentices set forth that their masters, under pain of certain penalties, were *not* to give them Severn salmon for dinner *more than* three times a week!

CUTHBERT BEDE, B.A.

"CAMBRIDGE DISPUTATIONS" ILLUSTRATIVE OF SHAKSPEARE.

A Query appeared at page 55. of this present Volume, requiring the meaning, amongst other technical expressions, of "*Si A sit B, cadit quæstio.*"

I do not profess to answer that, or the other question proposed by the Querist—nor does there, at first sight, seem to be anything in the subject in common with Shakspeare; but as, in a former Query of equally unpromising appearance, I found a theme from which I drew a defence of the original word "sickle" (Vol. v., p. 324.); so, in this, I perceive an apt opportunity to explain another expression in *Measure for Measure*, which has, in my opinion, been hitherto wholly misunderstood. I also wish to point it out as yet another proof of Shakspeare's thorough familiarity with all technical knowledge, even with "*the jargon of the schools*" from which it has been so absurdly the fashion to suppose him excluded.

What else but subservience to this prejudice could prevent such men as Doctor Johnson from seeking, *at the right source*, for the meaning of many of those obscure expressions they were confessedly unable to understand? Of that, for example, which I am now about to explain, where Angelo, in his sophistical argument with Isabella (*Measure for Measure*, Act II. Sc. 4.) puts in supposition, that if Isabella would consent to commit sin, her brother's life might be saved, adding these words in qualification—

> "As I subscribe not that, nor any other,
> But in the loss of question"——

Now, Dr. Johnson and the rest, in their *bisson conspectuities*, could not make anything of this phrase, "*loss of question*"; and the Doctor even went so far as to propose the substitution of *toss* of question! one of those happy emendations from which we can never be sufficiently thankful for deliverance.

But, beyond all reasonable doubt, Shakspeare meant, by "loss of question," the *casus quæstionis* of the logicians!

Isabella is *the respondent*, who maintains the *quæstio;* Angelo the opponent, by whose reasoning the "*quæstio cadit*"; consequently the latter declares that his hypothetical case has for its sole object "the loss of question": that is, the refutation of the arguments urged by Isabella in favour of a remission of her brother's condemnation.

And observe how admirably appropriate this logical technicality is to the subtle schoolmen! not less so than the scriptural allusions—the "sickles of the tested gold"—the "prayers from fasting maids" to the enthusiastic novice!

A. E. B.

Leeds.

ROBERT.

The sight of "Rubertus," in the passage of Ulricus Molitor quoted in "N. & Q." (Vol. vi., p. 158.), reminded me of some old Notes which have lain by for many years, of use to nobody, not even the owner. Perhaps the list which I inclose, and which I had made from them, may not be capable of being turned to any use, as indeed it was not made with a view to any specific purpose, but grew up casually and incidentally; nevertheless, as it does exist, and is from mere accumulation rather curious in its way, some readers may be amused by looking over it. The history of it is simply, that some years ago I was a good deal engaged with documents belonging to the ninth and three following centuries, and could not help remarking that the name "Robert" every now and then presented itself in new forms of spelling so different from that which we (only from its being the survivor, I suppose) consider the real and proper one, that, until I had become familiar with a good many varieties, I sometimes met with specimens which I did not at first recognise. Probably (if the places still exist) the reader might be taken to *Hruorpreheteshusen*, in the diocese of Saltzburg, or *Heribrahteshusun*, in that of Fulda, without being even aware of the intention with which those pleasing names were originally given. He might come away not merely knowing nothing about any individual "Robert," commemorated by the "housen," but without even thinking of the name. We must remember (as the schoolboy did when told to heat his master's chocolate) that "H" is no letter, but a mere aspirate.* At the same time it is so important a feature in this case that it must not be omitted, especially as it not only presents its own essential variety, but furnishes several modes of spelling of which no other examples happen to have occurred to me, though there is little doubt they and many beside might be found, if they were worth looking for. I believe I could give an authority for every word in the list; but the matter is unimportant, and you would grudge the space. Those readers who would take any interest in such references will know where to look for sufficient specimens in the works of Schannat, and the collections of Pez, D'Achery, Martene, &c.

As to the arrangement under which the names appear in this list, it is perfectly arbitrary, except that I have endeavoured (not very laboriously) to group them into families. To do that exactly would probably be impossible, and to attempt anything like it would ensure one more trouble than profit; but I hope that enough is done to exhibit in some degree the gradual process of change, and the links by which varieties so different are united to each other, and to the common origin, whatever that may have been. I have put *Robert* first, because, as I have said, he has survived all the others (except perhaps *Rupert*, who is, however, seldom to be met with); but that he has no right to play the Præpositus in this genealogy of names seems very clear.

ROBERT, Hrobert, Robertes, Rhobert, Rhrobert, Rohbert, Ropert, Raubert, Raubett.

RUOBERT, Ruobbert, Ruobbraht, Rubbracht, Ruohbert, Ruohtpert, Ruopreht, Ruopreth, Ruoprech.

RUODBERT, Hruodbert, Rhuodbert, Hruoadbert, Readbert, Ruodpert, Ruodepert, Ruodpret, Ruodbraht, Hruodbraht, Ruodpraht, Hruodpraht, Ruodpreht, Ruodperaht, Hruodperaht, Hruodperath.

RUOTBERT, Hruotbert, Ruotpert, Ruotperd, Routpert, Ruotpreht, Routpret, Ruotprat, Ruotperaht, Ruotbraht, Ruotbrahte, Hruotbrahte.

RODBERT, Hrodbert, Hrodberet, Roadbert, Chrodebereth, Rodobert, Chrodobert, Chrodobard, Rodebert, Rodelbert, Hrodpert, Rodperht, Hrodperht, Rodperth, Rhodprecht, Hruodprath, Hruotpraht, Rodpot.

ROTBERT, Rotpert, Rotpreth, Crotperth, Crotpereth, Heraotpreht, Rothbert, Rothpert.

RUBERT, Rubret, Rupet, Rupert, Rudepert, Rudobert, Ruopert, Ruacpert, Rupreth, Rupreht, Rupraht, Rupracht, Ruprecht, Rueprecht, Rupprecht, Roupreht.

RUDBERT, Rhudbert, Rudpert, Rudpreht, Rudpreth, Ruedprecht, Rutbert, Rutbreht, Rutbrecht, Rutpert, Rutpreht, Rutpreth, Routprecht, Ruadbert, Ruadpert, Ruaddpert, Hruadbert, Ruadpret, Ruadpraht, Ruadperaht.

RABBERT, Ratbert, Hratbert, Radbert, Ratbercht, Ratpert, Ratpreht, Ratpraht, Ratberat, Ratperaht, Ratperath.

RAPRAHT, Rahpraht, Rahtpraht, Rabraht, Ratbraht, Ratprath, Radpreht, Hradupraht, Rantbraht, Rantpraht, Ruadbrant.

RAMBERT, Rambret, Rampert, Rampret, Reimprecht, Reimpot, Romprecht, Reumbert, Ruumbert, Roghembert.

RAPERT, Radopert, Chradopert, Radepert, Rapot, Rapato, Rapoto, Rapodo, Rapotho, Rapotto, Ratpo, Ratpod, Rathpod, Hrappod, Ratbod, Ratbot,

* I feel that no apology is necessary for supposing that this hint may be necessary for some of the readers of your popular and widely-circulated work, when I find so learned a man as the Jesuit Gretser puzzled by the prefixed H, and suggesting that perhaps it was put to signify the Latin *Herus*, or the German *Herr*, put as we moderns put D. for doctor. He edited a work of Rabanus Maurus, who, by the way, was abbot of Fulda, and a party to some of the deeds from which the above specimens are taken. Finding his author called Hrabanus in some ancient copies, he kept the name and put this marginal note: "Quanquam H litera hoc loco ociosa videtur, tamen exemplaria vetera eam sic habent, et apparet usum ejus apud veteres eum fuisse ut aut *herum* Latine, aut *herrn* Teutonice signaret quemadmodum apud nos hodie D."—*Auct. Bib. Pat.*, p. 559., ed. Par. 1624. He might easily have met with *Hlucdowic*, &c., *Hroudiric*, &c., *Hrodger*, &c., *Hroadgoer*, &c.

Ratboto, Ratboten, Ratpoto, Ruotboto, Ruadpoto, Hruodpoten, Radbod, Ratbold, Ratpott, Raboto, Rabodo, Hradboten, Hruadboten.

Ribbert, Ribbodo, Ribprecht, Rihbert, Rihberd, Ripert, Rihpert, Rihbraht, Rihbrath, Rihhbraht, Rihpraht, Richpert, Rihperaht, Rihperat, Rihpreht, Rihberat, Richpert, Ricpreht, Richpreth, Heriperht, Heripreht, Heriperaht, Heripato.

After an introduction to all these *persons*, the reader would feel more at home at the *places* which I have mentioned, and the almost namesake localities of Raprehteshusun, Rappertesdorff, Rappotertorf, Raprehtisdorff, Raperzhouen, Ruprechtshouen, Rapotenraut, Rappertsvvyler, &c.

S. R. Maitland.

Gloucester.

Minor Notes.

Passage in Alfred's "Boethius."—Being favoured with a reading of Alfred's version of *Boethius* about fourteen years ago, I was surprised at meeting with the following passage, printed without note, comment, or conjecture, by Chr. Rawlinson, p. 87. (b. xxxiv. c. viii. of Alfred's arrangement):

"Gif ðonne hwek mon mæge gesion ða birhtu þæs heofenlican leohtes mid hluttrum eagum his modes, ðonne wile he cweþan þæt sio beorhtnes þære sunnan sciman sie þæs ær nes to metanne wiþ þa ecan birhtu Godes."

That "þæs ær nes" are the *disjectæ membra vocis*, "þeosternes," is so self-evident as to need no proof, argument, or example.

Literal translation.

"If, then, any man may (i. e. *is able to*) see the brightness of the heavenly light with [the] clear eyes of his mind, then will he say that the brightness of the sunshine is *darkness*, to compare with the eternal brightness [*or glory*] of God."

E. Thomson.

Mistletoe on the Spruce and Silver Fir.—Having observed in some old numbers of the "N. & Q." lists of trees upon which the mistletoe is known to grow, I may mention that although its occurrence on needle-leaved trees is, I believe, very rare, I have observed it on the spruce and silver fir, both on the Guadarrama mountains in Spain, and in many parts of the Pyrenees. It is said also to grow on the *Pinus Cembra* in Switzerland.

Pwcca.

Cambridge Prize Poem, 1820.—*False Quantity.*—I am a Bœotian; accordingly I ought to be well acquainted with Helicon. I have seen it in the distance, and taken a walk on the highway leading to it, but never got to its base. I however once availed myself of a *Gradus ad Parnassum*, and learnt to "scan" its sunny heights. Having received a kind invitation from the Cambridge Prize Poem of 1820 to take a turn with him in the old familiar road, I gladly consented. My companion marched on for the space of forty-nine lines, when he suddenly stood still. One of his feet appeared to me to be decidedly lame. Can any of the classic poets afford him a crutch whereon to lean? If there should be one forthcoming, I must be prepared to receive it on my own thick pate, instead of to offer it to him for his lame foot. Nevertheless, until I start up beneath such a blow, I do not expect to find myself "expergĕfactus."

Bœoticus.

Edgmond, Salop.

St. George's Day.—The day of England's patron saint is marked for its influence on her poets' destinies. It is the anniversary of Shakspeare's death and apotheosis too: and on the same day Wordsworth put off these "lendings." It is perhaps less generally known that "by a writ, dated at Windsor, on the 23rd of April, 1374, a pitcher of wine daily was granted to Chaucer for life, to be received in the port of London, from the hands of the king's butler."—See Sir H. Nicolas' life of the poet, pp. 28, 29: Pickering, 1846.

Tradition tells us of a day when less fitting acknowledgment was made to Milton's merits, by a prematurely ungrateful college. Was this St. George's Day also? Who knows? and what a triumph of induction if it were!

J. D. W.

Cambridge.

Scented Glue for Bookbinding.—No doubt some of your readers have experienced the annoyance of discovering that their newly received copy of some scarce, but not erudite, book, obtained with difficulty, had had its popularity at one time acknowledged by readers ranking amongst the *great unwashed*, from whose persons or pipes it had derived an odour not pungent, indeed, but very likely to be permanent. My Query is, Could not some odoriferous mixture, compounded with the glue of the binder, be employed to neutralise or conquer the faint but offensive taint complained of?

Many books in old *French* bindings which I have handled, have a scent about them so delicious, as positively to increase the pleasure of reading them; I imagine that this scent must lie in the glue. Any suggestion, or, better still, tried recipe for such a mixture, or to answer its purpose, will be gratefully received by

Pastille.

Dictionary of Anonymous Writers.—*Dictionnaire des Ouvrages Anonymes et Pseudonymes*, par Ant. Alex. Barbier, 2nd ed., Paris, 1822–5, 4 vols. 8vo. See *La France Littéraire*, par J. M. Quérard, Paris, 1827, tome Ier, p. 178.

Can any reader of the "N. & Q." inform me of a similar work on English bibliography? And if

there be none, allow me to point out the desirableness of such a compilation. Φ.

Richmond, Surrey.

[We fully agree with our correspondent as to the value of such a work as he suggests, and shall gladly insert any communications which may furnish materials towards it.]

Punning Mottoes (Vol. vi., p. 155. *note.*). — Permit me to send you a few more punning mottoes in addition to those selected by H. W. S. S.

Deo paget. — PAGET.

Του αριστευειν ἑνεκα. — HENNIKER.

Forte scutum salus dueum. — FORTESCUE.

Hoc in loco dens. — HOCKIN.

Fides montium Deo. — HILL.

Et juste et vrai. — WRAY.

Fari fac. — FAIRFAX.

Recipiunt fœmina sustentacula a nobis.—PATTENMAKERS' COMPANY.

God the only Founder. — FOUNDERS' COMPANY.

Omnia subjecisti sub pedibus, oves et boves. — BUTCHERS'.

Most of these are good specimens of this curious class of motto. W. SPARROW SIMPSON, B. A.

Queries.

FIRST EDITION OF FOXE'S BOOK OF MARTYRS.

You often assist correspondents, by procuring for them *odd volumes*, to complete *imperfect sets* of books. Will you consent to go one step farther in that direction, and make an attempt to complete *copies* of rare works, which are deficient in *leaves*, *plates*, or *title-pages?* You know how common such melancholy cases are. It may often happen that two collectors could materially assist each other, by an interchange of duplicate leaves of some valuable book, which both of them possess in an imperfect state, and are anxious to complete.

Will you, at all events, make one trial of this plan for me? I have a copy of the first edition of Foxe's *Acts and Monuments*, fol. 1563: I need not say that it is imperfect. I also have nearly 700 leaves of a second copy; and shall be very glad to interchange leaves with any other person similarly circumstanced.

The leaves which *I want* are the following:

Title and prefatory matter.	1.—Pp. 931, 932.
1.—Fol. 13.	2.—Pp. 977—980.
1.—Pp. 613, 614., Signature K K i.	1.—Pp. 1101, 1102.
1.—Pp. (879, 880) * K K k ii.	1.—Pp. 1117, 1118.
2.—Pp. 899—902.	1.—Pp. 1149, 1150.
	1.—Pp. 1447, 1448.
	10.—After p. 1726.
	20.—Index.

My second copy has none before folio 17. (signature D iii.), nor any after p. 1488.

How many defective copies are there of rare editions of the earlier English Bibles, of Tyndale's New Testament, Sternhold's Psalms, &c., which might be vastly improved by such an interchange; to say nothing of almost all the books published by Caxton, Machlinia, the St. Albans, Oxford, York, Tavistock, and other early provincial presses; and even many of the most interesting of the publications issued by Pynson and Wynkyn de Worde. But I need go no farther on that subject: and therefore end by commending my project to your mature consideration. HENRY COTTON.

Thurles, Ireland.

[The object of the present communication is one so completely in accordance with the views and objects for which "N. & Q." was established, that we have to thank our correspondent for taking so excellent a mode of pointing out the utility of this new feature. We in our turn hope he may succeed in his object, and complete his book.]

"HISTOIRE DU PRINCE TITI."

Much confusion has existed, and indeed still prevails, regarding the authorship of that strange little volume, *Histoire du Prince Titi, A. R.*, à Paris, chez la Veuve Pissot, 1736, 12mo. The first time I saw it mentioned was in Dr. Johnson's *Diary of his French Tour*; in a note to which Mr. Croker states that "it was said to be the *autobiography* of Frederick Prince of Wales (father of Geo. III.), but was *probably* written by Ralph, his secretary." He then refers to Walpole's *Royal and Noble Authors*, ed. by Park; and to *Biog. Dict.*, article RALPH.

This latter is a garbled account of what appeared in the *Gent. Mag.*, vol. lxx. Part I. p. 422., mentioning the discovery of the original MS. in the handwriting of the Prince himself, who gave it to Jas. Ralph the historian, amongst whose papers it was found, and by the executors given up to Lord Bute.

In a subsequent ed. of Boswell's *Life of Johnson*, London, 1835 (vol. vi. p. 5.), Mr. Croker says the volume was advertised in the *Gent. Mag.* for Feb. 1736, as the *History of Prince Titi, a Royal Allegory, translated from the Original*, just published in Paris, by the Hon. Mrs. Stanly: sold by E. Curl. The fact is, that the two editions, French and English, appeared the same year; and Mr. Croker might have referred us to p. 122. of the same vol. of *Gent. Mag.* for an amusing article from Fog's *Journal*, detailing the extraordinary enlarging of the nose of the ambassador mentioned in the work.

Curl also announced, *Pausanius and Aurora, being the Continuation of Prince Titi's History, done from the Italian*, 1736, which I have not seen.

Mr. Croker, in the Prefatory Notice (p. lxi.) affixed to Lord Hervey's *Memoirs of Geo. II.*,

again adverts to the subject, but does not afford any elucidation to the mystery.

After all that has been said, I was certainly somewhat surprised to find that Barbier, in his *Dict. des Ouvrages Anonymes*, tom. i. p. 362., states that this work is "par le Saint Hyacinth;" and in the account of him in the *Dict. Universel Historique, &c.*, we are told that he wrote "plusieurs romans très-médiocres; celui *du Prince Titi* est le seul qu'on lise, on y trouve de l'intérêt et de l'esprit."

Probably some of your numerous readers may be able to furnish some further information as to the authorship, and supply a key to what Walpole calls Memoirs of the Prince's own times, but which I confess are too obscure for me. F. R. A.

Oak House.

BATHS AND THEIR CONSTITUENT PARTS.

With a view of making a tour of the English and Continental Baths, I have been reading the works of Dr. Granville and others, but am struck with a palpable defect or omission in all of them.

To many it is not convenient, for want of money or time, to go to a distance and spend sums in travelling to baths. Might it not be of immense use, therefore, to find for each bathing station of value and repute, a prescription for preparing artificial baths at home? Nothing can be more simple; and though *artificial* baths may not always be so efficacious as natural springs, they may often be better than ordinary water.

But I have searched in vain the books in the College and Advocates' Library here, for specific directions to prepare imitations of celebrated baths. Why should we not have Harrogate, or Clifton, or Wiesbaden, or Carlsbad, and others, if a few medical receipts could give them?

A friend here gave me a receipt for Harrogate baths, most agreeable and salutary, viz.:

For a *slipper* bath full of hot water, mix with it two ounces of sulphuret of potass, and you have a tolerable Harrogate bath: or, for a *hip* bath of the same, mix half an ounce of the sulphuret.

I see a work advertised by Mr. Parker, *Sutro on German Baths;* a table of the ingredients necessary for artificial baths of different regions would be appropriate for such a work, and might be inserted in an appendix, or in any treatise on domestic medicine. I shall be glad if any of your readers can refer me to any treatise supplying the want now pointed out by A FRAIL PATIENT.

Edinburgh, Aug. 24. 1852.

RUMOURED DISCOVERY IN COLL.

Mr. Stark, in his recently published *History of the Bishopric of Lincoln*, states (note G, p. 504.), on the authority of a "local journal," that in the isle of Coll, near Iona, there exist the remains of a monastic building, of which —

"Part of the ruins have been recently removed by some of the natives in order to procure materials for repairing their cabins. On pulling down one of the walls of considerable thickness, a vaulted apartment of fair dimensions was laid open, partly consisting of masonry and partly formed by an excavation from the mountain. Around this cell or room appear a variety of shelves or ledges . . . bearing upon them in considerable numbers what according to modern phraseology would be termed 'specimens of geology.' . . . The names of the specimens are indented or engraved upon the lead trays in Old Latin, which, in many instances, still continue legible, though the majority of the names are quite unknown to modern times."

There was also found in the vault a —

"Composition of hardened clay, being obviously a model of the island, so far as relates to its geological structure."

I am very anxious to know if the vault, with its trays, specimens, and model, has been examined by any competent authority, and, if so, where I may find a detailed account of the relics. If a discovery of this kind was ever made, surely its only record is not to be found in a "local journal."

K. P. D. E.

SHAKSPEARE QUERIES.

I should feel very grateful for any replies to the following questions: —

1. The late Mr. Malone possessed a copy of Shakspeare, full of MS. notes by the Rev. John Whitaker, which are probably of some value. It does not appear to be in that portion of Malone's library now in the Bodleian, and I should be pleased to ascertain what has become of it.

2. In the last part of Mr. Jolley's sale at Messrs. Puttick's was sold a small *biographical* dictionary of English worthies, printed about 1692, and including a notice of Shakspeare. I was not in London at the time, and so missed the opportunity of seeing it. The notice is probably copied from Langbaine, but as it *may* contain a few words of worth, its present possessor would very much oblige by furnishing a copy of it.

J. O. HALLIWELL.

Brixton Hill.

NEWSPAPER FOLK LORE.

"A REPTILE SWALLOWED BY A LITTLE GIRL.

"Last summer a little girl, between eleven and twelve years of age, daughter of a labouring man named Watson, living at Blaxton, whilst engaged in the harvest field, drank some water out of a ditch, and, it appears, swallowed some kind of reptile in it. Since then the poor child has periodically experienced incredible pains in her chest, from the increasing bulk and movements of the reptile, which at times ascends

the throat in quest of food, causing intense agony. On these occasions warm milk and water is poured down her throat; and, when the reptile has imbibed the nourishment, it descends to its place of lodgment, just above the diaphragm. That a poor child should be left to endure such excruciating torture is a reflection on the science and benevolence of the age in which we live.—*Doncaster Chronicle.*"

This paragraph is now going the round of the newspapers in the form of an extract from the *Doncaster Chronicle.* As I have not chanced to see a copy of that valuable print, I may perhaps be permitted to inquire whether or not this paragraph is faithfully extracted therefrom, and I would also ask the highly intelligent editor thereof to favour me with replies to the following questions:

1. Has the editor of the *Doncaster Chronicle* seen the reptile?

2. Is the editor quite sure that the creature is a reptile, and not a small fish which in its outward form bears a very close resemblance to a whale?

3. If the editor has not seen this nondescript creature of periodically-voracious-but-easily-satisfied-with-milk-and-water appetite, how does he happen to know that the said reptile exists otherwise than in his own benevolent imagination?

4. Does the editor's severe "reflection" refer only to that portion of "the science and benevolence of the age," which is supposed to reside in the bone-setters, reducers-of-fabulous-dislocations, and wretched vendors-of-poisonous-herbs who infest the northern parts of this island, to the serious prejudice of benefit-clubs and life assurance societies, or has the "case" really been submitted to any qualified-medical-practitioner?

5. Has the parish surgeon seen the poor girl, and what is his report on the case? A LONDONER.

Minor Queries.

"*Lord Stafford mines,*" *&c.*—The following lines appear in *A Sermon of Merchants*, by Theodore Parker:

"Lord Stafford mines for coal and salt,
The Duke of Norfolk deals in malt,
The Douglas in red herrings;
And noble name, and cultured land,
Palace and park, and vassal band,
Are powerless to the notes of hand
Of Rothschild or the Barings."

Can you inform me whence they are derived?

BOLIS.

Raspberry Plants from Seed found in the Stomach of an ancient Briton.—

"There are now growing, in the Botanical Gardens of one of our Universities, raspberry plants which have been raised from seeds discovered some years ago matted together in the form of a ball in the stomach of an ancient Briton. They may, probably, have been the cause of his death, by resisting the course of digestion! Be this as it may, the plants raised from them are to be seen flourishing and vigorous, notwithstanding the number of ages which have passed since our rude progenitor swallowed them."—*Botanist's Manual and Woodland Companion.*

Can any of your readers inform me *where* these plants "are to be seen;" and when and where the ancient Briton was discovered; and in what state of preservation the body was found? CERIDWEN.

Ghost Stories: Archbishop Cranmer.—

"In all the best attested stories of ghosts and visions, as in that of Brutus, *of Archbishop Cranmer*, that of Benvenuto Cellini recorded by himself, and the vision of Galileo communicated by him to his favourite pupil Torricelli, the ghost-seers were in a state of cold or chilling damp from without, and of anxiety inwardly."—Coleridge, *Lectures upon Shakspeare*, &c., vol. i. p. 211.

What is the story of Archbishop Cranmer? K.

John Cobbe.—In *Cat. Rot. Patentium*, p. 286., temp. Hen. VI., occurs the following:

"Quod Johannes Cobbe per artem philosophiæ possit metalla imperfecta de suo proprio genere transferre et ea in aurum vel argentum transubstantiare."

And in Rymer (*Fœd.*, vol. xi. p. 68.) is the King's permission for the necessary experiments, and he orders "that none shall hinder the said Cobbe therein."

Query 1. What was the result of these experiments (if made); and where can information respecting them, or the said John Cobbe, be found?

It appears that the *Collectæ Chymicæ* (Ayscough's *Cat. MSS.*, p. 498.) in the British Museum was composed by one John Cobbe.

Query 2. Is this author indentic with the philosopher above mentioned? If not, what is the *true* date of the *Collectæ Chymicæ*, and what farther is known of these Cobbes? T. C.

"*At the Clearing of the Glass.*"—In the new edition of Walton's *Life of Donne*, I find the following paragraph, part of a note describing the Earl of Essex's expedition to Cadiz:

"To inculcate discipline and subordination, and to impress on his followers the sacredness of their cause, Dr. Marbeck records that the Lord Admiral had service performed three times a day,—in the morning, in the evening, and at bed time, *at the clearinge of the glasse.*"

If one of your readers will explain the above, he will greatly oblige CRUG.

Poem on Fiction.—I have lately come into the possession of a manuscript poem, which I conclude unpublished, with the following title:—*On Fic-*

tion. A Colloquial and Familiar Rhapsody, regarding Prosaic, Poetic, and Dramatic Fiction, by Quintin Queerfellow, Gent. It is of between two and three hundred pages of octosyllabic verse, very spiritedly written, with all the "facility" of that measure, and I think, here, not "fatal," very amusing, and by no means uninstructive; giving, besides general thoughts on the subject, notices of most of our writers, ancient and modern, and their works. Having some thoughts of publishing it, could you, or any of your correspondents, obligingly tell me the author? to whom, in my opinion, it would do no little honour. And it was evidently written for publication, though there is nothing in it to lead to the cause of its not having appeared; most probably the expense.

The MS. was bought at an auction at Puttick's sale-rooms in the spring. M. M.

La Gazette de Londres.—Having lately met with a journal styled *La Gazette de Londres*, dated "Lundi 3, jusqu'au Jeudi 6 Mai, 1703, V. S.* No. 3830.," permit me to ask, through the medium of the "N. & Q.," if it were customary to publish the *London Gazette* in French at that period? I have never seen but that copy, which I have ascertained to be a translation of the *London Gazette* of Monday 3rd May to Thursday 6th May, 1703, No. 3911. Both are printed by the government printer, Edward Jones, in the Savoy. It will be remarked that they are differently numbered; and if one might infer anything from that, it would appear that the English copy had published eighty-one numbers antecedently to the French version of it. Φ.

Richmond, Surrey.

"*Not serve two Masters.*"—

"Not serve two masters? here's a youth will try it,
Would fain serve God, yet give the devil his due;
Say grace before he doth a deed of villainy,
And give thanks devoutly when 'tis acted."

I shall feel truly obliged if you will inform me in what play the above lines may be found?

J. HAZELTON.

Chantry Chapels.—Many of the small churches destroyed at the Reformation as "Chantry Chapels" were situated in hamlets remote from the parish church, and were used for public worship as chapels of ease. Were any chapels so situated, *i. e.* remote from other churches, ever used exclusively as sepulchral chantries? I have not met with an instance of the kind.

Where can an account of the destroyed chantries be seen? Is there any collected account of them published? W. H. K.

* Le vieux style.

Catastrophe.—Arthur Wilson, the historian, referring (in his *Autobiogruphy*) to the period when he was secretary to the Earl of Essex, says:

"The winters wee spent in England. Either at Draiton, my lord's grandmother's; Chartley, his own house; or [at] some of his brother, the Earle of Hertford's houses. Our private sports abroad, hunting; at home, chesse or *catastrophe*. Our publique sports (and sometimes with great charge and expence) were masks or playes. Wherein I was a contriver both of words and matter. For as long as the good old Countesse of Leicester lived (the grandmother to theise noble families) her hospitable entertainment was garnisht with such, then harmless, recreations."—Peck, *Desiderata Curiosa*, lib. xii. No. v. chap. vi. sect. 2.

Can any of your correspondents elucidate the term *catastrophe* in the above passage?

C. H. COOPER.

Cambridge.

Judges' Robes.—During the court of assize just held in this town, the judge in the *Crown Court*, Lord Campbell, had a robe of *scarlet* and *ermine*: his brother judge in the *Nisi Prius*, Mr. Justice Wightman, one of *plain black*.

Is this distinction caused by the *courts* in which they sit, or by their *official position* as *judges*?

A. B.

Liverpool.

Minor Queries Answered.

Bishop of London, 1713.—Who was Bishop of London, May 31, 1713? T. C.

[Dr. Henry Compton, who died on July 7th, 1713.]

Peterman.—John Aubrey, in one of his MSS., says of Kington Langley, near Chippenham:

"Here was a chapel dedicated to *St. Peter*. The *Revel* is still kept (1670) the Sunday after *St. Peter's day*: it is one of the eminentest Feastes in these partes. Old John Wastefield told me that he had been *Peterman* in the beginning of Her Majesty's Reign."

It is probable from the above that the *Peterman* was a sort of Master of the Ceremonies at the Revel. But is there any other instance of the use of this word, and what is the accurate history of it? J. E. J.

[Phillips and Bailey explain *Peter-men* as "those who formerly used unlawful engines and arts in catching fish in the river Thames." See also Nares' *Glossary*. *Petermen*, in the slang dialect, are those who follow coaches and waggons to cut off packages. It appears, however, to have another meaning in the extract from Aubrey.]

Official Costume of the Judges.—Is there any work from which I can obtain information respecting the history of the official costume of the judges.

of England, especially of the coif, now so much diminished from its original size? J. H.

[For notices of the coif, consult Du Cange, *v.* Cufa: Spelman, *v.* Birretum album, Coifa: Strutt, 237. See also the article Coif in *Ency. Metropol.*, vol. xvii. p. 2., which states that much curious matter respecting the degree of the coif will be found in a work by the late Serjeant Wynne, entitled *Observations touching the Dignity of the Degree of Serjeant-at-Law*, 1765. This work, however, is seldom to be met with, as only a few copies of it were printed for private circulation.]

Replies.

LETTERS OF JUNIUS.

(Vol. v., *passim.*)

Thanks for referring me to the editions in the London Library, which are thus described in the Catalogue:

"11944. Junius. The Genuine Letters of, to which are prefixed Anecdotes of the Author, 8vo. Piccadilly, 1771. This first spurious edition contains several letters not included *in the genuine edition of* 1771, or in Woodfall's last edition. The authorship is fathered on Mr. Burke."

"11945. Junius, the Letters of, *First Genuine Edition*, 2 vols. 12mo.: H. S. Woodfall, London, 1771."

I was at first disposed to believe that there was simply a typographical error as to the date of No. 11945, and that it should have been 1772; but in the description of No. 11944, it is again formally referred to as "the genuine edition of 1771."

I must confess that I read this description with great surprise. I knew, or believed, from Junius's private letters to Woodfall, that the first authorised and acknowledged edition, "the author's edition" as Junius calls it, was *not* published in Feb. 1772 (see *Private Letters*, Nos. 53. 55. 56.); and I happened to know that the following advertisement appeared in the *Public Advertiser* of March 2, 1772:

"The publication of the original and complete edition of *Junius's Letters* (printed by H. S. Woodfall, printer of this paper), with a Dedication, Preface, and Notes, by the Author, will be tomorrow at noon, price half a guinea, in two volumes, sewed."

A reference to the copy in the London Library, soon cleared up the mystery. It is all a mistake. The edition was not published by Woodfall at all, but by Wheble, whose name appears in the title-page. It is not therefore the "first genuine edition," but one of the many spurious or pirated editions. It is not even what perhaps I may be allowed to call "a genuine spurious" edition, but a manufactured copy made up of many editions. Of this the proof is simple and obvious. In the engraved title-page, the work professes to have been "printed by John Wheble, 1771:" but the volumes contain the letter to Mansfield, not published until Jan. 21, 1772; the Dedication, not published, as I have shown, until March 3, 1772; and they conclude with a letter professedly written by and signed Junius, addressed to Lord Apsley, and dated Feb. 1775!

In my opinion, the first volume was a separate publication, issued, as professed in the title-page, in 1771, to which, after March, 1772, the Dedication was added. The second volume was a distinct publication in 1772. It must have been printed after March, 1772, as it contains notes which first appeared in "the author's edition." The letter of Feb. 1775 is a mystery which I must leave others to explain. I first met with it in an edition by Wheble, published in 1775.

I could add numberless other proofs that these volumes are a mere manufacture; but enough, I think, has been said to satisfy the most sceptical.

Having thus shown that the description in the Catalogue of No. 11945 is a mistake, I may as well add, though it is of less importance, that the account of No. 11944 is equally erroneous. The edition referred to is certainly not the "first spurious edition," but, as I believe, the very last that preceded the publication of the only genuine edition, that of 1772. As to what is meant by "Woodfall's last edition," the description is too vague to justify comment; for editions have been printed by H. S. Woodfall, George Woodfall, and the present Mr. Henry Woodfall. Neither is it correct to say that it contains many letters not included, &c. in Woodfall's last edition; for it does not contain a single letter by Junius—except the dozen lines on the Monody, which, being merely temporary in their character, Junius himself struck out—that is not to be found in every edition published by a Woodfall, and in every edition of *Junius Letters*. It contains, indeed, two letters by Draper, which had no business there, and no way concerned Junius; and an impudent forgery, professing to be a letter from the King in reply to Junius.

My attention having been thus drawn to the subject, I will hereafter, with your permission, say a few words and ask a few questions respecting these early piratical editions,—the editions which preceded "the author's" of 1772. This will be the more readily excused, considering how little information we have on the subject; and that, as I believe, there is not one of these editions of this British classic, as Junius is called, to be found in our great national library, the British Museum.

L. J.

FRANCES, DUCHESS OF SUFFOLK, AND ADRIAN STOKES.

(Vol. vi., p. 128.)

For the information of A. S. A. (Wuzzeerabad), I forward the following particulars respecting Adrian Stokes, which will principally be found in Potter's *Charnwood Forest*, p. 79.:

"The Duchess, after the death of her husband (beheaded February 23rd, 1553–4, for his share in raising his daughter Lady Jane to the throne), underwent almost incredible hardships, but afterwards enjoyed much tranquillity and domestic happiness, at Beaumanor (in this county), in a second matrimonial connexion with Mr. Adrian Stocks, who had been her Master of the Horse."

They were married March 1st, 1554–5.

"This alliance, though censured by some as beneath her dignity, has been praised by others for its policy, as providing for her own security; which, from her near relationship to the Crown, might, in case of an equal match, have been disturbed. The Duchess died in 1559, in three years after which Mr. Stocks obtained, by letters patent from Elizabeth, a new lease of twenty-one years of her Highness's manor of Beaumanor. . . . Mr. Stocks had a daughter (who died an infant) by the Duchess; and about 1571, when he was returned as one of the members for the county, he took, for his second wife, Dame Anne, widow of Sir Nicholas Throckmorton, Knt."

In 1558, a George Stokes was one of the Knights of the Shire for this county.

"Mr. Stocks died in 1586 (Nov. 30th), leaving his brother William, then aged sixty, his heir."

Other particulars will be found in Nichols's *Leicestershire*, vol. iii. pp. 144—146., and Dugdale's *Warwickshire*, vol. i. p. 113.

By the following extracts, which I have made from the Chamberlain's accounts of this borough for the year 1576–7, it will be seen that he was at that time one of the Commissioners of the Musters for this county.

"The charges for the soldyars trayned.	*s.*	*d.*
Inprimis, paid to Nedeham, the smyth, for ij calevers	xxx	
Itm̄, p^d^ to the tenne psones appoynted for soldyars to be trayned, at there firste going to Melton to be trayned there iij dayes to geyther, eu'ye of them alowed viij*d.* a daye . .	xxvj	viij
. . . . .		
Itm̄ of Sondaye, the xxiij^rd^ of June, geven to the said ten psones towardes there charges att Loughborowe, then being sente to Sr George Hastings, Knight, & to Adrian Stookes, Esquier	v"	

This is the only instance in which I have met with his name in these accounts; and, as it was customary for the Corporation to present wine to the noblemen, county justices, and others, on their visits to the town, it would seem to indicate that he must have led, probably from policy, a very retired life.

Thomas Stokes, Esq., of New Parks, recently High Sheriff of the county, is, I believe, a lineal descendant of the same family.

In the article on "Springs and Wells, &c.," p. 152. (No. 146.), read *Fosse* Road for *Vosse* Road. LEICESTRIENSIS.

VARIATIONS IN COPIES OF THE SECOND FOLIO EDITION OF SHAKSPEARE, 1632.

(Vol. vi., p. 141.)

MR. COLLIER has had so much practice, and such long experience in the collation of the various old editions of Shakspeare, that I have no doubt he has taken the due precaution of examining, by means of a powerful magnifier, the passages in his corrected copy of the second folio, in which he states that it differs from all the other copies he has consulted. It is with considerable hesitation, therefore, that I venture to state the result of an examination of several copies which may seem to throw a shade of doubt upon the subject.

I have three copies of the second folio in my possession, which, for the convenience of reference, I shall designate by the letters W, S, and H. In all of these, the passages to which MR. COLLIER refers, when subjected to the test of a magnifying glass, give results at variance with his statement. In *Measure for Measure*, p. 70. col. 2. line 8 from bottom, the copy H reads unequivocally —

"For thine owne bowels which doe call thee, fire."

The copy S has been tampered with, the inner part of the cross line of the "f" has been scratched out, and the comma at *thee* removed to the end of the line.

The copy W is in its original binding, and has been carefully corrected throughout in a neat old hand, which, from some evidences in the volume, may be safely considered of the date of the close of the seventeenth century. The conjectural readings are numerous, and some of them I have had the pleasure to find confirmatory of my own. This volume I have but recently acquired. The line in question is corrected by the erasure of the f in fire, and the substitution of a capital S.

In the other passage, *King Richard II.*, p. 26. col. 2. line 21., the copy W reads clearly,

"The flye flow hours," &c.*

The inner part of the cross-line of the f, though short, is quite evident to the naked eye.

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* In my edition of Shakspeare, I have printed "The *fly-slow* hours" as conveying an image highly beautiful and just.

In the other two copies this part of the cross-line of the f is not so visible to the naked eye, but when magnified is distinctly seen to have been bent and broken off by an accident at press.

I feel it incumbent upon me to let Mr. Collier know that there are *variations* in the copies of the second folio as well as in the first; corrections evidently made while the book was at press; but the printer certainly outdoes the negligence of him who put forth the first folio.

If Mr. Collier will turn to *Love's Labour's Lost*, p. 143. col. 2. line 38., he will find a passage which, in the copies W and H in my possession, is thus given:

"If this austere unsociable life,
Change not *you* offer made in heate of blood:
If frosts, and fasts, hard lodging, and *thine* weeds
Nip not the gaudy blossomes of your Love."

Which in copy S is properly corrected by the printer thus:

"If this austere insociable life,
Change not *your* offer made in heate of blood:
If frosts, and fasts, hard lodging and *thin* weedes
Nip not the gaudy blossomes of your Love."

Again, in *Much Ado about Nothing*, p. 119. col. 1. line 10., copies W and S have "righthly," copy H corrects "rightly;" and in the same column, line 10 from bottom, W and S have "*It* thank," H corrects "*I* thank."

The pagination of the second folio is very confused and incorrect; the mistakes are too numerous to mention, but in one instance I find it corrected. In copy S, *Love's Labour's Lost*, the page which should be 123 is 132; this is remedied in the other two copies, which have it rightly 132.

There are probably many other instances of variation which a closer examination would develope. Mr. Collier is doubtless aware of the lines repeated in pp. 171. and 196., and of the numerous other sphalmata which disfigure this volume.

It is singular that I should, just at this moment, have met with a copy of the second folio, which, like Mr. Collier's, has been carefully corrected throughout, and it may not be unsatisfactory to him to know that the passage in *Coriolanus*,

"You Heard of Byles and Plagues,"

has not escaped the MS. corrector, who has deleted *you*, and reads,

"*A* Heard of Byles and Plagues."

It however appears to me that these anonymous corrections must stand upon their own intrinsic merits, and I cannot consider the correction "*unheard* of boils, &c." so undoubted that I could say of it, with Mr. Collier, "this must be right." *Heard* is the way in which *herd* is spelt in other places; it occurs again in Act III. Sc. 1., where Coriolanus says:

"Are these your *Heard?*"

and the word being printed as it is with a capital letter, raises a doubt whether *you Herd* could possibly have been a mistake for *unheard*. The speech, interrupted and broken by passion, as it now stands seems to me more satisfactory.

But in these matters how difficult it is to propose any change which shall carry universal assent! I thought, with many others, the substitution of *Bisson Multitude* for *Bosom Multiplied* a happy emendation, yet we find that one strenuous dissentient voice is raised against it:

"Non equidem invideo; miror magis."

The majority on this occasion may be in the wrong, for I heard a defeated candidate at the late election declare that the minority were generally right! S. W. Singer.

Mickleham, Aug. 18. 1852.

The following are the readings in a copy of the folio edition of Shakspeare, 1632, in my possession. The first is *Measure for Measure*, Act III. Sc. 1.: in my copy the reading is, —

"——Friend hast thou none.
For thine own bowels which do call thee, fire
The meere effusion of thy proper loynes,
Do curse the gout," &c.

The second passage is thus printed in my copy, *Richard II.*, Act I. Sc. 3.:

"The flye flow hours shall not determinate
The datelesse limit of thy deer exile:"

You will observe the word is printed "flye" with the final e, and the word dear is printed "deer." Mine is a very clean, well-printed copy, and the type remarkably distinct and clear.

It may be proper, however, to state, that although I have always considered my folio to be the edition of 1632, having purchased it as such about twenty years ago, when it had *that date lettered on the back*, yet it has not the original and genuine *title-page*, but instead thereof one beautifully executed with a pen:

MR. WILLIAM
SHAKESPEARE'S
COMEDIES,
HISTORIES, &
TRAGEDIES.

[*Here is inserted the Portrait by Dræshout.*]

LONDON
Printed by Isaac Iaggard, and Ed. Blount.

I once had an opportunity of comparing it, rather hastily, with one which professed to be the third edition, and I was struck with their exact resemblance in many particulars.

Perhaps Mr. Collier may be able to determine whether my copy be indeed the edition of 1632, or favour me with some certain criteria for settling the point. J. T. A.

ARMS IN CHURCHES.

I find that in the year 1547, the first of Edward VI.'s reign, the curate and churchwardens of St. Martin's, in Ironmonger Lane, London, took down from their church the crucifix, and the images and pictures of the saints, and in their place painted the walls with texts of Scripture, and *where the crucifix had stood they put the Royal arms.* (Knight's *History of England*, vol. ii. p. 731.)

Among the Churchwardens' Accounts belonging to the church of St. James, Louth, Lincolnshire, are the following entries:

"1561.

"Paid to the Wryghtis for takynge doune the Roodloft, v^s iiij^d.

"Paid for ij books, for Mr. Jewell's Apology and for Salvyn's (Calvin's) Institucyons enjoined for hus by the Byshopp, xvj^s.

"Paid to the Apparitor for citing us (the Churchwardens) to Lincoln for not having the King's armes painted in ye church, ij^s."

The "Act for the Uniformity of Common Prayer," and the "Act restoring to the Crown the ancient Jurisdiction over the State Ecclesiastical and Spiritual," had appeared in 1559, and it is probable that some clause in one or other of those Acts provided for the erection of the Royal arms in all churches. Whether in this case the churchwardens had neglected the injunctions of the State, or of the bishops of the diocese, I cannot say, but I should be inclined to think that the Royal arms, like Jewell's *Apology* and Calvin's *Institutions*, had been "enjoined for them by the Byshopp."

E. A. H. Lechmere.

Have not your correspondents misconceived the intention of these Royal arms, by attributing such a variety of causes? I suppose the arms to have been erected in all churches (and generally on the spot where the rood had been previously placed) simply to denote the change which had taken place from an ecclesiastical to a regal supremacy.

J. Noake.

Worcester.

"OH! GO FROM THE WINDOW."

(Vol. vi., pp. 75. 112. 153.)

It must be near sixty-five years since I heard the ballad inquired after by your *other* septuagenarian friend. His rhythm seems smoother than the fragments in Beaumont and Fletcher. My nurse's version, as I distinctly recollect, was—

"Away from the window, my life and my love,
Away from the window, my dear!
The wind is in the west,
And the *cuckoo's* in his nest,
And you can have no lodging here."

A prologue, I forget whether spoken or sung, told the story how the lady had calculated on her husband's absence, and had appointed her lover to come in at a certain window:

. . . . . .

"But the wind and the rain
Have brought him back again;
And *you* can have no lodging here."

It was further said or sung, that the lady having no other means of apprizing her paramour of the change of circumstance, sang this warning from her open casement. I am sorry to say that my recollection adds a more disagreeable feature to the tale; for, as it was told to me, the lady had moved her *child's cradle* to the window, and, the better to deceive the slumbering husband, sang the song as if a lullaby to her baby.

Is it not very strange that your septuagenarian correspondent †, myself, another, and Mr. Bacon of Norwich (as quoted by Dr. Rimbault), should all remember only the same half-dozen lines of a ballad that probably contained several stanzas, and that the said lines, and they alone, should also be preserved, with some uncouth variations, in Beaumont and Fletcher. I am driven to suspect, as the only explanation of this partial preservation, that the *groundwork* was a prose tale *recited*, into which the song of two or three stanzas was introduced. This is the only guess I can make to account for the partial preservation of the song.

Allow me, in my turn, to ask whether any one remembers another song of somewhat the same class which I learned about the same time, in the same nursery. The story is a kind of Romeo and Juliet one. The young lady receives her lover through her window, and means to keep him as long as she safely can; so she invokes the vigilance of the cock to warn them when it should be time to part:

"Fly up, fly up, my bonny bonny cock,
But crow not until it be day;
And your breast shall be made of the burnish'd gold,
And your wings of the silver grey.

"But the cock he proved false, and very very false,
For he crow'd full an hour too soon;
The lassie thought it day,
And she sent her love away,
When 'twas only the glimpse of the moon!"

The *bonny* and the *lassie* denote a Scotch origin: the air, too, which also I remember, is of a Scottish character. There seems in the plumage promised to the cock, an allusion to the *dove* in Ps. lxviii. 13.

C.

TWO FULL MOONS IN JULY.

(Vol. vi., p. 172.)

This newspaper wonder, and its rhyme, the thunder, seems to have arisen out of an idea that two full moons in July is a very rare occurrence. The

informant of *The Times* affirmed that such a thing had not happened for nearly a century. Nevertheless, in *July* 1833 there were two full moons, which passed over without any comment. In answer to your correspondent's question, there were two *biplenilunar* months in 1561, January and March. I always bow to the established faith in all matters connected with the moon and the weather; nevertheless, there is a thing which, I confess, puzzles me. How did the moon and July arrange it when the style was changed? Whenever there are two full moons in July of either style, for that very reason there is only one in July of the other. Is it only a recent law of nature that a double-mooned July is a month of thunder? Or is the moon a Catholic, and, as such, did she obey Pope Gregory? Or does she belong to one of the Protestant communities; and, if so, to which? Or is there any escape from this triple alternative? I can see none, unless it be that the asserted connexion does not exist. In case any of your readers should wish to try conclusions with the matter, I subjoin a list of all the months which have had two *full* moons, and of all which have had two *new* moons, for the last quarter of a century.

Full.—March 1828, October 1830, July 1833, December 1838, September 1841, May 1844, January 1847, March 1847, October 1849, July 1852.

New.—July 1829, April 1832, November 1834, August 1837, May 1840, December 1842, March 1843, October 1845, June 1848. M.

[We are indebted to J. M. G. G., S. W. J. M., and several other correspondents for Replies of a similar nature.—Ed.]

CORRUPTIONS AND ABBREVIATIONS OF WORDS.

(Vol. vi., p. 29.)

"N. & Q." has received many interesting communications relative to the corruption in spelling and pronunciation of names of persons, places, and things: the last note occurred Vol. vi., p. 29. The following *olla podrida* is heartily at your service.

The Irish word *disert*, which signifies a desert, a wilderness, and sometimes a hermit's retreat, has been variously corrupted *ister*, *ester*, *Easter*, *tristle*, and *dysart*. Thus *Ath-Disirt-Nuadhan*, *i. e.* the ford of St. Nuadhan's Desert, which is the name of a parish in Roscommon, is metamorphosed into *Eastersnow*. In *Phœnix Park*, the first word is a corruption of *Fionn Uisge*, *i. e.* the clear, or good water, from a once famous chalybeate spring still existing. *Erse* seems to be *Irish* pronounced as a monosyllable. Beggery Island, in Wexford Haven, is *Beg-Eire*, or Little Ireland. *Smerwick* (co. Kerry) is said to be a corruption of St. Mary Wick. *Marie-la-Bonne*, as the name of a lane in Dublin, has been degraded into *Marrowbone*, and seems also to have become, in a translated form, the parent of the word *Gossamer*, Good St. Mary; in French *Fille de la bonne Vierge*, or perhaps *Gange O'May*; though the last syllable has been otherwise derived, from the French *Mère*, *Mère de Dieu*. Ecclesiastical words afford some curious instances: — *Quadragesima* (or Lent), Old Fr. *Caresme*, now *Carême*; Irish, *Carghas*; W. *Grawys*. Επισκοπος, Fr. *evesque* and *evêque*; Old Ir. *Epscop*, now *Easpog*. *Dies Natalis Christi* (Christmas); Irish, *Nodlog* (pr. *Nullug*); W. *Nadolig*; Fr. *Noel*. *Quatuor tempora* (Ember seasons), Germ. *Quatember*; Eng. *Ember*.

Zaragoza is a corruption of Cæsar Augustus; *Andalusia* of Vandalitia. The modern name of Ephesus, *Ayasaluc*, is a corruption of Agio Izeologos, Romaic for *St. John the Divine*. The church of *SS. Giovanni e Paolo* is abbreviated to San Zanipolo; *Teutonisch*, Deutsch; *St. Botolph's Town*, Boston; *Brighthelmstone*, Brighton; *Bethlehem*, Bedlam; *Hospital*, Spital and Spiddal; *St. Maur*, Seymour; *St. Ethelred*, Saudrey and Tawdrey; *Inchiostro*, ink; Χειρουργός, properly a handicraftsman, through the French, first *chirurgeon*, now surgeon. Ἐλεημοσύνη has dwindled into alms; *Mobile*, *vulgus* mob; *Déshabille*, or *en déshabille*, shabby; *Caryophyllus*, girofleur, gilly-flower; *Asphodil*, fleur d'affodille, daffodil; Πανακεια, panacea, pansy; Αθανασια, athanasy, tansy; Φανταστια, fantasy, fancy. Eirionnach.

ETYMOLOGY OF "ALCOHOL."

(Vol. vi., p. 54.)

In No. 142. of "N. & Q." A. E. S. asks: "Can you enlighten me as to the derivation of the word *alcohol*; or rather, I should say, as the first syllable almost of itself proclaims it to be Arabic, what is the meaning of the word or words whence it is derived?" I trust the following information may prove in some degree satisfactory to your correspondent.

Alcohol is derived from an Arabic word *Al-kahal*, or *Al-kool*, signifying an impalpable powder, or other subtle substance; its present application being attributable probably to the alchemists. The substance to which the word originally belonged was black powder of some kind of lead ore, employed by Moorish women to tinge their eyelids. Dr. Shaw states (*Travels*, p. 294., fol., as quoted by Bishop Lowth on Isaiah):

"No Moorish ladies take themselves to be completely dressed till they have tinged the hair and the edges of their eyelids with *al-kahol*, the powder of lead ore."

Sandys (*Travels*, p. 67.) says that Turkish women —

"have great eyes principally in repute; and of those, the blacker they be, the more amiable; insomuch that

they put between the eyelid and the eye a certain black powder, made of a mineral brought from Fez, and called *alcahole.*"

Bishop Lowth thus translates the Hebrew original of the Septuagint version of Ezekiel xxiii. 40.: "εστιβιζου τους οφθαλμους συ," "Thou didst dress their eyes with *al-kahal.*"

Kraus (*Kritisch-etymologisches medicinisches Lexikon*) gives the same etymology of *alcohol;* and adds the Arabic characters (ال ـ لكحل) which are here copied.

The transfer of the name of a substance thus employed to heighten the charms of female beauty, to a substance of so subtle a nature as the refined spirit obtained by rectification, is easily conceivable among an imaginative people, especially with those of Eastern origin: hence *alcohol*, for spirits of wine.

Such, it occurs to me, is the etymology of *alcohol.* W. B. KESTEVEN.

Upper Holloway.

BURIALS IN UNCONSECRATED GROUND.

(Vol. v. *passim;* Vol. vi., p. 136.)

I have met with several instances of this. In the parish register of Mayfield there are entries of four brothers named Beany, who were buried in a field near their father's house, because they died of the "plague." This was in the seventeenth century. At Rotherfield, Sussex, a gentleman who had some quarrel with his rector was buried in his own garden, in order to avoid any association with the object of his ill-will. This may have been about the commencement of the present century; but at length his representatives, wishing to dispose of the property, found the tomb an obstacle to its sale, and the body was exhumed, and re-buried in the churchyard. The singular instance mentioned by your correspondent, of a body being deposited upon the beams of a barn, reminds one of the means of disposing of the dead resorted to by some tribes of the American Indians, who bind their deceased friends in matting and similar substances, and then fasten them in a horizontal position across the branches of a tree. In Banvard's panorama of the Mississippi there were several representations of this singular method of "crossing the *sticks.*" M. A. LOWER.

Lewes.

To the list we may add Dr. Solomon, of Liverpool, who acquired a fortune as the inventor of the Balm of Gilead, and was buried in a field at Mosley Hill, near that town. AGMOND.

Replies to Minor Queries.

Mitigation of Capital Punishment to a Forger (Vol. vi., p. 153.).—I am obliged by MR. GATTY's answer to my Note. We have now cleared away the two great incredibilities of the story,—the judges' public attendance at divine worship at the end of the assizes, and the convict escaping by forging his own discharge. I will try to get at the residue; but few of my learned friends remember what happened on circuit thirty-five years ago. I supposed the anecdote more recent, not suspecting that "Baron G., notorious for his unflinching obduracy," could be Baron Graham, of whom, though I have no personal remembrance, I have always heard exactly the opposite character.

I am familiar with the other story of George III. pardoning a forger at the request of Mr. Fawcett, and have endeavoured, fruitlessly, to trace it to its source. I cannot find the *name* of the forger, the date of the conviction, or *the Rev. Mr. Fawcett's Commentary on the Bible;* but my search for the last has not been sufficiently rigid to warrant me in disputing its existence. If known to any reader of "N. & Q.," I shall be obliged by a reference.* The art of bookselling, though far below its present state, was not unknown in the days when loyalty abounded, and pardons for forgery were rare; and I think this story would have been at least as good an advertisement, as the apparition of Mrs. Veale to *Drelincourt on Death.* There are other versions; one is of a Quaker at Weymouth, but I do not remember how he gained the royal favour. Another is of a clergyman of the Church of England, who preached before the King so well that his Majesty sent for him, and offered him good preferment, *which he refused.* Whether *that*, or George III. reading a dissenter's commentary on the Bible, be more doubtful, I cannot venture to decide. All may be true.

I take some interest in inquiries of this sort; and, if favoured with any hints, I will make the best use I can of them, by following the evidence in every practicable direction. H. B. C.

U. U. Club.

Shaston (Vol. vi., p. 151.).—If MR. CHADWICK will refer to Hutchins's *History of Dorset*, he will

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[* In *An Account of the Life, Ministry, and Writings of the late Rev. John Fawcett, D.D.:* Lond. 1818, p. 271., it is stated that Mr. Fawcett presented a copy of his *Essay on Anger* to George III., which "he afterwards learned was graciously received and perused with approbation. He was repeatedly induced, in conjunction with others, to solicit the exercise of royal clemency in mitigating the severity of that punishment which the law denounces; and it gladdened the sympathetic feelings of his heart to know that these petitions were not unavailing; but the modesty of his character made him often regret the publicity which had been given to this subject." Mr. Fawcett was the author of *The Devotional Family Bible*, 2 vols.: Lond. 1811, 4to. See Watt's *Biblioth. Britan.*—ED.]

find that the modern name *Shaston* is an abbreviation of *Shaftsbury*, in that county, a town which produced many tradesmen's tokens, though in Hutchins's list I do not observe the name of Edward Burd. C. W. B.

Alain Chartier (Vol. vi., p. 122.). — J. Wallis, in his *Grammatica Linguæ Anglicanæ*, Lond. 1765, 8vo. p. 230., tells us that the first four of these lines were shown him as a curiosity in the French language, upon which he says:

"Ego protinus eosdem ipsos quatuor versus idiomate Anglicano verbatim reddidi, substituta tamen voce *Twist* pure Anglica pro exotica quam ille expectaverat *Chord*."

Thus:

"When a Twister, a-twisting, will twist him a twist,
For the twisting of his twist he three twines doth intwist;
But if one of the twines of his twist do untwist,
The twine that untwisteth, untwisteth the twist."

He then gives two other versions in English, and also one in Latin, adding some observations on the words *two*, *twain*, *twice*, *twins*, *to twine*, *twist*, *twister*, *twirl*, &c., which, though curious, it will be sufficient to refer to. F. R. A.

Oak House.

Voyage du Monde de Descartes (Vol. vi., p. 150.). — In pages 51, 52. of the preface to the English translation of *The History of Friar Gerund*, which formed part of the Shandean Library, mention is made "of the most witty, sensible, and ingenious Voyage to the World of Descartes, written in French by Father Gabriel Daniel, and very well translated into Spanish."

We have also an English version, entitled *A Voyage to the World of Cartesius*, Lond. 1692, 8vo., by T. Taylor, whose name is appended to the Dedication. It has, however, been ascribed to De Foe; but Wilson, who gives some account of the book in *Memoirs of De Foe*, vol. i. p. 224., thinks on questionable authority. F. R. A.

Oak House.

The British Apollo (Vol. vi., p. 148.). — E. H. Y. will find that there is an edition of this work in one volume, 8vo. 1718. I enclose a cutting from a recent catalogue of books of Kerslake of Bristol, in which it appears:

"1935. The BRITISH APOLLO, about 2000 Answers to Curious Questions, 3rd ed., 1718, 8vo. 3*s*. Dedicated to Henry Duke of Beaufort, &c."

W. J. Bernhard Smith.

Temple.

Saints who destroyed Serpents (Vol. vi., p. 147.). — Eirionnach may add S. Samson (the first Archbishop of Dol) to his list of saints whose Christian labours have been symbolised by legends descriptive of their triumph over the dragon. Mabillon (*Annal.* lib. xxx. num. lx. § 10. A.D. 831) describes *Sanson sur Rille* as —

"Pentale monasterium a Childeberto rege conditum, ad confluxum Liricini amnis in Sequanam, infra Pontem-Audomari, pro sancto Samsone episcopo Dolensi, qui serpentem ex eo loco ejecit, eidemque nomen suum reliquit."

And (lib. xiv. num. xxxvi. ad ann. 655) he mentions —

—— "quoddam antrum ad fluvium Sequanam, ex quo Samson quondam serpentem ejecerat."

J. Sansom.

Birthplace of Josephine (Vol. v., pp. 220. 619.). — I can inform Mr. Ker, with reference to his inquiry "whether or not Josephine had African blood in her veins," that there are very few white families in Martinique, of whom it has not been asserted, at one time or another, that they are connected by blood with the coloured population, in a more or less remote degree. Indeed, in some instances, something more than mere assertion has been brought forward upon this point, as the following circumstance, recorded in the judicial annals of that island, curiously illustrates. A coloured woman was upon her trial for assaulting a lady of the highest rank, whose claim to be reputed "white" had never been called in question. In those days the infliction of a blow by a black or coloured person upon a white individual, was punished by the amputation of the hand; and the judges were about to pronounce the usual sentence, when the prisoner offered to prove that the lady she had assaulted was not white, but a coloured person like herself. An investigation was then gone into, and it was proved to the satisfaction of the judges (themselves white men) that the lady in question "had African blood in her veins."

The most important evidence adduced on this occasion was a work, the authorship of which is assigned to Père Labat, the well-known historian of the French Antilles. It is a genealogical account of the principal families in Martinique, exhibiting the degrees of consanguinity in which they stand towards the coloured population. On the appearance of the book the whites used all their endeavours to get it suppressed, but a few copies escaped, and are still privately circulated among the curious in such matters. I have never seen this book, and cannot say whether or not the family of Josephine is included. If so, it could only be on the side of her maternal ancestors, inasmuch as her father was a native of France.

Henry H. Breen.

St. Lucia.

Monkish Burials (Vol. vi., pp. 28. 152.).—Your correspondent Leicestriensis, in his interesting paper at page 152. of your present volume, re-

ferred to the small but very curious brass of a priest with crossed hands, at Fulbourne, Cambridgeshire. In the MS. catalogue of my own Collection of Rubbings of Monumental Brasses, I find the following note appended to the account of the brass in question; it is taken from an unpublished letter by Mr. Bloxam:

"Brasses of priests with the hands crossed in front are of more rare occurrence in this county than abroad. A few years ago the ancient cemetery of the Priory of Kenilworth was disclosed to view, and many slabs with crosses covered the remains of the monks, who were found to have been interred with the hands crossed, the fingers downwards. In an old work entitled *Vetus disciplina monastica*, the dead bodies of monks of the order were disposed as follows: 'Supra pectus manus extra ancillam amplicantur!'"

This note bears so much upon the subject of "Monkish Burials," that I thought it might interest some of your readers.

In the noble Flemish brass at Wensley, Yorkshire, circ. 1360, a chalice is represented as being laid upon the breast of the figure, whilst the hands are *crossed* and point downwards. I cannot call to mind any other brasses of priests in England in which the same arrangement is to be found.

W. SPARROW SIMPSON, B. A.

Beech Tree (Vol. vi., p. 129.).—I have inquired of persons in the neighbourhood of Little Marlow, where beech woods abound, if they remember any instances of trees of that description being struck by lightning. A labourer who was attending some sheep, perfectly recollects a violent storm taking place at a spot called Booker, which killed several of the sheep, evidently by lightning, who were under the tree, which was a remarkably fine and large beech. The tree itself was much scorched on one side, and the leaves "frizzled up." This is, I am aware, only a solitary instance, and it happened about twenty-one years ago; still it may assist in preventing TITYRUS trusting himself in a thunderstorm, for the purpose of safety, "sub tegmine fagi."

C. I. R.

Duke of Orleans (Vol. vi., p. 128.).—I cannot give A. C. any cotemporary evidence of what is stated in my *Curiosities of Heraldry*, p. 173., viz. that Charles, Duke of Orleans, was in captivity for twenty-five (not twenty-nine) years at Groombridge, the seat of Sir Richard Waller. I originally found the statement in a work entitled *The Principal Historical and Allusive Arms of the United Kingdom*: London, 4to., 1803. This is, according to Moule, a "particularly scarce" book, most of the copies having been destroyed by a fire at the printing-office. But subsequently to my perusal of it I have met with similar accounts, the accuracy of which I believe remains unchallenged. The fact of the unfortunate duke's having been imprisoned at Pontefract and elsewhere for some time, does not militate against the twenty-four years' captivity in Kent. Polydore Vergil tells us that he "was at the last lett home *twenty-six* yere after that he had been taken in the battaile of Agincourt," which would allow two years for detention in other places. In Burr's *Tonbridge Wells*, 1766, p. 163., the account given is as follows:

"Sir Richard [Waller] followed the King into France, and very highly distinguished himself at the ever-famous battle of Agincourt, from whence he brought the Duke of Orleans prisoner, and was allowed by Henry to keep him in honourable confinement at Groombridge. This prince continued twenty-five years in captivity, paid at last 400,000 crowns for his ransom, and, from a principle of gratitude for the hospitality of his generous keeper, rebuilt the mansion-house, and repaired and beautified the parish church [Speldhurst], which to this day bears his arms over the portal. He also assigned to Sir Richard and his heirs for ever, as a perpetual memorial of his merits, this honourable addition to his family arms, namely, the escutcheon of France suspended upon an oak, with this motto affixed to it,—

'HI FRUCTUS VIRTUTIS.'"

The authority quoted is *Baronetage*, 1720, vol. ii. p. 289.

MARK ANTONY LOWER.

Lewes.

Henrie Smith (Vol. vi., p. 129.).—To the full and able answer given to your correspondent's inquiry I would not have ventured to add anything, only it may be worth while to note Fuller's quaint allusion to his being

"Commonly called the *silver-tongued preacher*, and that was but one metall below St. Chrysostome himself."—*The Life of Mr. Henry Smith, prefixed to his Sermons, &c.*, 1675.

†

I observe among your Queries one relating to the Rev. Henry Smith, a divine of the reign of Elizabeth. In your Note you say he was connected with a family of the same name living at Withcock, Leicestershire. In Burton's *Leicestershire* (1622), under the name of "Withcote," you will find a few particulars respecting the divine in question, and his family. His father, I believe, was the purchaser of the estate at Withcote; and there is now standing an old chapel, which I have visited, containing monuments in memory of members of the family.

JAYTEE.

Leicester.

Longevity (Vol. v., p. 178.).—Not very long after the publication of your sceptical correspondent O. C. D.'s letter, I saw in an American paper an obituary notice, which put forward a claim to very great age (about 140 years, if I recollect right), the evidence of which was easily accessible. The deceased person was stated to be a native of

Scotland, and to have been once, if not twice, married in that country. The date of her emigration was also stated. Unfortunately, I did not make any memorandum of the particulars, as I took it for granted that the obituary notice would have been copied into the English and Scotch papers, and its correctness investigated. Strange to say, it seems to have escaped the caterers for the English newspapers, although the death of a person said to be about 103, which occurred about the same time, "went the rounds." Reference to a file of American papers for March last, would, I dare say, enable any person interested in the matter to make the necessary inquiries. I believe that accurate registries have been kept in Scotland from a much earlier period than that of this lady's alleged birth. E. H. D. D.

At Barton, a village not far from Richmond in Yorkshire, is a monument in memory of Margaret (Hebburne), first the wife of R. Dodsworth, Esq., and then of Col. H. Chaytor. She saw three centuries, being born in 1598 and dying in 1704. I am indebted for this notice to Longstaffe's *Richmondshire*, an exceedingly well-digested book, which, by the way, contains some weather rhymes and sayings with regard to places to which I would invite a reference. Cowgill.

Sex of the Moon and Sun (Vol. v., p. 468.; Vol. vi., p. 61.). — Are your correspondents aware that the Moon was formerly considered to be of the masculine gender, and the Sun of the feminine? Such, however, was the case in all the ancient Teutonic languages, as it was in the old Norse. In the *Völu-spá* it is said:

> "But the Sun had not yet learned to trace
> The path that conducts to *her* dwelling place:
> To the Moon arrived not was the hour
> When *he* should exert *his* mystic pow'r:
> Nor to the Stars was the knowledge given,
> To marshal their ranks o'er the fields of heaven."

In the Prose Edda, also, it is stated, that "there was formerly a man named Mundilfari, who had two children, so lovely and graceful, that he called the *male* Máni (Sw. *măne*, Dan. *maane*, Mæso-Goth. *ména*, Alemann. *máno*), and the *female* Sól, who was espoused to a man named Glenur." These two children the gods "placed in the heavens, and let Sól drive the horses that draw the car of the Sun, whilst Máni was set to guide the Moon in *his* course, and regulate *his* increasing and waning aspect."

There is a curious note on this subject by Sharon Turner (*Hist. Ang. Sax.*, edit. 1823, vol. i. p. 213.), in which it is shown that the same peculiarity existed in Arabia, Hindûstan, amongst the Caribbees, and elsewhere, as well as with our own Anglo-Saxon progenitors, of whose usage in this respect he cites examples from *Cotton MSS.*, Tib. A. iii. p. 63. Nor did it cease with them, at least as to the Sun, for in *The Vision of Pierce Ploughman* (Pass. xviii. fol. *c. b.* edit. 1550) we read:

> "And lo how the sunne gan lacke *her* light in *herselfe*
> When *she* see Him suffer," &c.

Grimm (*Deut. Mythol.* p. 664.) tells us that, in some parts of Germany, people were wont to speak of "Frau Sonne" and "Herr Mond," and he quotes the popular saying, "Frau Sonne geht zu rast und gnaden." He also remarks that, at Salzach, "Hér Mán" is in everybody's mouth when referring to the Moon. Cowgill.

The Royal "We" (Vol. v., p. 489.; Vol. vi., p. 61.). — Sir Edward Coke is wrong; *not* King John, but Richard Cœur de Lion, was the first of our monarchs who adopted this imperial style, as the following example proves:

> "Ricardus Dei Gratia Rex Anglie, Dux Normanie, Aquitanie, Comes Andegavie, Archiepiscopis, &c. Salutem. Sciatis *nos* concessisse civibus nostris Norwicensibus, &c. Concessimus etiam eis, &c. Quare Volumus et firmiter Precipimus, &c. Data apud Potesmutam, per manus W. de Longo-campo, Elyen. Episcopi, Cancellarii nostri, quinto Die Maii, Regni nostri anno Quinto," *i. e.* 5th May, 1193.

Henry II., in his charter to the city, ann. 1182, uses the form, "Sciatis *me* concessisse. . . . Quare *volo* et firmiter *precipio*," &c. See Blomefield's *History of Norwich*, fol. 1741, pp. 24. 26.

Coke was Recorder of Norwich, and it is strange that he should have made this mistake, as the above-recited charter, the original of which is still in a perfect state, must, one would suppose, have come under his notice. Cowgill.

Etymology of Sycophant (Vol. vi., p. 151.). — The etymology you quote from Brande is the common one, and supported by old authorities; but it agrees very ill with either of the meanings assigned to the word *calumniator* or *flatterer*. I have never met the word in any other sense than a mean flatterer. As *hierophant* is an announcer of holy things, may not *sycophant* be a speaker of words sweet and luscious as figs? As we say *sugared words*, *honied tongue*, an Athenian might say a *sycophant*. C.

Blindman's Holiday (Vol. v., p. 587.).—W.H.C. has inquired respecting this expression. Lord Bolingbroke used to say that on any important point he always liked to "consult a sensible woman," and one may do so with advantage on almost any affair. I therefore asked a lady what she thought about "Blindman's Holiday," and I think she has given the clue to the origin of the expression. She told me that in early life she remembered well a dependent female relative, that was an inmate of her father's house, but who could

scarcely ever be got to make herself useful with the needlework of the family, on the plea that her *eyesight was bad*, though it was noticed that on particular occasions she could see keenly enough. The children, therefore, used to say that aunty pretended blindness that she might always *keep holiday*, and do no work. Now the blind from their infirmity are of course in general *exempted from labour*, and in this view *always keep holiday*; and when the twilight hour comes, when those that *can* work, or read, &c., can no longer *see* to do so, it is *Blindman's Holiday* to them, and they of necessity rest accordingly. AMBROSE FLORENCE.

Travelling Expenses at the Close of the Seventeenth Century. — Coaches (Vol. vi., pp. 51. 98.). — The statement given under the former title is manifestly absurd; it is either some egregious blunder, or a hoax on your contributor. The following extract from Chamberlayne's *State of England* for 1692 (and I believe the same account is given in earlier editions, but 1692 is the earliest I have at hand) gives an *official* statement of the expense and mode of travelling in those days, by those who did not travel with their own horses, and will show that *stage coaches* were of a much earlier date than is assigned to them in W. H. C.'s article on "Coaches," in your No. 144., p. 98.:

"Moreover, if any gentleman desire to ride post to any principal town in England, post-horses are always in readiness (taking no horse without the consent of his owner), which in other kings' reigns was not duly observed; and only 3*d.* is demanded for every English mile, and for every stage to the post-boy 4*d.* for conducting. Besides this excellent convenience of conveying letters and men on horse-back, there is of late such an admirable commodiousness, both for men and women of better rank, to travel from London to almost any town of England, and to almost all the villages near this great city, that the like has not been known in the world, and that is by stage coaches, wherein one may be transported to any place, sheltered from foul weather and foul ways, free from endamaging one's health or body by hard jogging or over-violent motion; and this not only at a low price, as about a shilling for every five miles, but with velocity and speed, as that the posts in some foreign countries make not more miles in a day; for the stage-coaches called 'Flying-coaches' make forty or fifty miles in a day; as from London to Oxford or Cambridge, and that in the space of twelve hours, not counting the time for dining, setting forth not too early nor coming in too late."— Chamberlayne's *Present State*, 1692, Part ii. p. 206.

And I find this same notice continued in all the editions of the work down to 1748, the last I happen to have. The later editions add, that these coaches "now perform sometimes 70, 80, or 100 miles, to Southampton, Bury, Cirencester, and Norwich."

C.

"*Balnea, vina, Venus*" (Vol. vi., p. 74.). — In reply to R. F. L. I beg to say that Martial is the author; but the second line begins "Sed vitam faciunt." The lines have been thus translated by Darwin:

"Wine, women, warmth against our lives combine;
But what is life without warmth, women, wine?"

A. B. M.

Wootton.

Snike (Vol. vi., p. 36.). — Manifestly a typographical error for *sinke*. A parallel may be found in "N. & Q." (Vol. vi., p. 55.), in the Minor Query "Cambridge Disputations," where *ist* is printed instead of *sit*: "Sed igitur E ist F; ergo valeat consequentia, et argumentum."

FABER FERRARIUS.

Dublin.

Venice Glasses (Vol. vi., p. 76.). —

"*Gazul* and *Subit*, two Egyptian weeds (growing in the sands where the Nile arrives not), being burnt to ashes and sent to Venice, make the finest chrystal glasses." — *An English Dictionary by E. Coles, Schoolmaster and Teacher of the Tongue to Foreigners*, London, printed, &c., 1717.

METOAUO.

Fell Family (Vol. iii., p. 142.; Vol. iv., p. 256.). — The only known descendant of Judge Fell of Swarthmore Hall, is, I am informed, a Mr. Abrahams, druggist, Bold Street, Liverpool. My informant also states that Fell of Brycliff was no relation of the Chancellor. J. R. RELTON.

Bitter Beer (Vol. vi., p. 72.). — I find in Parkhurst's *Heb. Lex.*, sub voce שֵׁכָר, St. Jerome, *Epist. ad Nepotianum*, quoted as saying, that in Hebrew "any intoxicating liquor is called *sicera*, whether *made of corn*, the juice of apples, honey, dates, or any other fruit." It is clear, therefore, that *sicera* does occasionally mean beer, and it is in Scripture set generally in opposition to wine. Can it be shown ever to mean alcohol? In my former Note these references were not given:

"Lupo salictario Germani."
Plinii *Hist. Nat.*, xxi. 15.

And the quotation from Herodotus, *Euterpe*, 77. Also, for *confectum* read *confectam*. W. FRASER.

Salt Box (Vol. vi., p. 54.). — J. WN. will find the dissertation he alludes to in the *Museum*, p. 26., published March 31, 1838, under the head "Metaphysics." Porson has the credit of the production as a specimen of college examination.

J. EBFF.

Bolt Court, Fleet Street.

Author of the "Gradus" (Vol. vi., p. 128.). — Allow me to suggest to your correspondent that most probably the *Gradus ad Parnassum* was a compilation undertaken by many, possibly with one superintendent, by order of the Jesuits. The earlier editions

of this work are remarkable for the peculiar epithets, &c. attached to particular words, for the purpose, it would seem, of instilling their opinions into the minds of the younger students. The words, for instance, *Hæresis*, *Papa*, may show this. The first is described as "Impia, scelerata, exitiosa, horrida, detestanda, insana, mendax," &c. *Papa*, on the other hand, is "Sanctus, venerandus; cui summa potestas terrarum cœlique data est; cujus vestigia adorat Cæsar, et auro vestiti murice Reges; sceptra vicesque Dei gerens; qui regna infera Ditis, cœlorumque fores aperit et claudit."

C. I. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

Every day furnishes additional proof how a taste for archæological studies is spreading on every side, and that the example set by the Archæological Societies of London is being zealously and successfully imitated throughout the country. We have now before us two volumes, in which are recorded the *Proceedings of the Somersetshire Archæological and Natural History Society*, during the years 1849, 1850, and 1851; and two volumes more creditable to the several parties engaged in their production could hardly be desired. The papers are well considered, and for the most part appropriate: that is to say, touching rather on the specialties of Somersetshire, than on points of more general interest; and the illustrations are executed in a way to put to shame many which have been issued to the world by societies having greater means, and putting forth greater claims, than the Somersetshire Archæological and Natural History Society.

While on the subject of such societies we may announce that an Archæological Society for the county of Surrey is in the course of formation, and that gentlemen desirous of joining it, or promoting its objects, are invited to communicate with the Honorary Secretary, Mr. Webb, 1. St. James' Square, Notting Hill.

Postulates and Data—of which we have eleven numbers now before us—is a new weekly periodical which may lay claim to the character of thorough novelty, for each number contains only three or four articles; and these are as varied as can well be imagined,—an attack on the *Admiralty boroughs* and on the mismanagement of Admiralty contracts being found side by side with a Dissertation *On the Seventy Weeks of Daniel* and *Annotationes Criticæ in Platonem.* It is certainly a literary curiosity; and though the price at which it is published must prevent its ever attaining a wide circulation, *Postulates and Data* will probably find a good many admirers among those who share the opinions it advocates, and who are able to appreciate the scholarship displayed in its pages.

Lord Mahon has just published a *Letter to Jared Sparks, Esq., being a Rejoinder to his Reply to the Strictures of Lord Mahon and others on the Mode of Editing the Writings of Washington*, in which, with the courtesy which distinguishes all his writings, Lord Mahon withdraws the charge he had made against that gentleman of having made "additions" to the Letters of Washington; but clearly establishes that of his having made "omissions and corrections," and these too in a manner prejudicial to the "Truth of History."

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Notes.

PORTRAIT PAINTERS OF QUEEN ELIZABETH.

"There is no evidence," says Walpole, "that Elizabeth had much taste for painting; but she *loved pictures of herself*." Her extreme sensitiveness in regard to the manner in which her portrait was drawn, is curiously illustrated by the proclamation written by Cecil in 1563 (existing in the State Paper Office), which was printed in the *Archæologia*, vol. ii. p. 169. Although at so early a period of her reign, it is stated that "great nomber of paynters, and some printers and gravers," had already and did daily attempt to make portraitures of her Majesty; with all of which the queen being much dissatisfied, since "hytherto none hath sufficiently expressed the naturall representation of hir Majesties person, favor, or grace," at the request of the Privy Council her Majesty is pleased to declare that "some coning person mete therefore shall shortly make a pourtraict of hir person or visage, to be participated to others for satisfaction of hir loving subjects;" and in the mean time all persons are ordered to forbear from painting, graving, or printing any portrait of the royal visage, until the special person appointed should have finished the pattern: after which her Majesty was content that all other painters, printers, or gravers, "that shall be known men of understanding, and so thereto licensed by the hed officers of the plaieis where they shall dwell," shall or may follow and copy the said "patron or first pourtraicture." It is, in all probability, to the proceedings consequent on this proclamation that Sir Walter Raleigh alludes in his Preface to the *History of the World*, in which he says, that the pictures of Queen Elizabeth "made by unskilful and common painters" were by her own commandment "knocked in pieces and cast into the fire." It would be interesting to know the name of the "coning person" who was specially authorised to make the pattern portrait of her Majesty, and Dallaway, in a note on Walpole, conjectures it to have been Zuccaro; but as this artist is stated to have come to England only in 1574, it will seem hardly probable that ten years should have elapsed after the date of the proclamation before the portrait-loving

queen had made up her mind to nominate her painter. It is true, that at the Strawberry Hill sale might be seen a portrait of Elizabeth when a girl, ascribed to Zuccaro; but this could only have been a copy, provided the date of his coming to England is stated correctly. So little, after all, is known of the history of royal portrait-painting in England in the sixteenth century, that any additional information may seem of value. It is with this view that I have copied a document which has escaped the notice, I believe, of all the writers on the subject, and which gives us the name of a painter unknown to Walpole and his recent editors, Dallaway and Wornum. This document is preserved among the Cottonian Charters, iv. 26., and is a warrant to George Gower, the queen's Serjeant-Painter, in the following terms:

"Elizabeth, by the grace of God, Queene of Englande, Fraunce, and Irelande, Defendour of the Faithe, &c. To all men unto whome thies our present lr̄es shall come, greetinge. Knowe ye, that wee of our espiāll grace, certen knowledge, and mere mocōn, and as well for and in consideracōn and recompence of the good and faithfull service unto us heretofore donne by our welbeloved subjecte George Gower, our Sargeant Paynter, as for dyvers other good causes us there unto movinge, have geven and graunted, and by thies our present lr̄es doe give and graunte to our saide subjecte and servant George Gower, full, sole, and lawfull priveledge, lycence, power, and aucthorytie, that he the saide George Gower, by himself, his deputie and deputies, assignee and assignes only (and none other), shall and maie from henstorth, for and duringe his naturall lyfe, make or cause to be made all and all maner of purtraictes and pictures of our person, phisiognomy, and proporcōn of our bodye, in oyle cullers upon bourdes or canvas, or to grave the same in copper, or to cutt the same in woode, or to printe the same beinge cutt in copper or woode, or otherwise; and the same purtraictes, pictures, and proporcōns so beinge graven or cutt, to printe or cause to be prynted. And him the saide George Gower, our officer, maker, paynter, cutter, gravour, and printer of all purtraictes, pictures, and proporcōns of our bodye and person, as aforesaide, for and duringe the saide terme of his naturall lyfe, wee doe create, make, ordayne, constytute, and appointe by thies pr̄ites. And our further will and pleasure is, and by thies our pr̄ite letters wee doe forbydd, enjoyne, and straytely prohibite all and every other persone and persons whatsoever, Englishmen or strangers, denyzens or not denyzens, any wise to entermeddle wth the makinge, payntinge, pryntinge, cuttinge, or gravinge of any purtraicte, picture, or proporcōn of our bodye and person, or any parte therof, in oyle cullers upon bourdes, canvas, copp r, woode, stone, or in any other thinge whatsoever, other than the said George Gower, his deputie or deputies, assignee or assignes, and also to deale or intermeddle wth any other the workes and thinges apperteynynge, incydent, and belonginge to the office of our Sergeant Paynter aforesaide, duringe all the terme of his lyfe aforesaide, upon payne that every persone or persons so entermedlinge with any thinge or worke aforemencōned, contrary to the tenour and true meanynge of thies our present lr̄es, shall forfecte, for every tyme that he or they shall so entermeddle or deale wth any the premisses, the some of tenne poundes of lawfull money of Englande, the one halfe therof to be taken to our use, and the other halfe to the saide George Gower and his assignes, to his and their use and uses; Exceptinge only one Nichās Hilliard, to whome it shall or maie be lawfull to exercyse and make purtraicts, pictures, or proporcōns of our body and person in small compasse in lymnynge only, and not otherwise. And moreover wee doe, by thies our present letters, appoynte and aucthoryse the saide George Gower, by himselfe, his deputie and deputies, assignee and assignes, to enter any shipp or shippes, vessell or vessells, warehouses, workehouses, shoppes, chambers, sellers, sollers, faires, marckettes, martes, and all or any other place or places whatsoever within this our Realme of Englande, as well upon the water as upon the lande, either w^th^in lyberties and franchises or w^th^out, duringe thaforesaide terme, at the pleasure and discreacōn of the said George Gower, his deputie or deputies, assignee or assignes, there to viewe, searche, and seeke for all maner of purtreictes, pictures, and proporcōns of our body and person, or any parte therof, made or to be made, paynted, cutt, graven, or prynted, contrary to the tenour and true meanynge of thies our present lr̄es, by any person or persons whatsoever (excepte before excepted) durynge the tyme aforesaide. And the same so founde, to deface, take, carrye awaie, kepe, and convert to the use of us and of the saide George Gower or his assignes. Straytly charginge and commandinge all and every our Justices, Mayours, Sheriffes, Bayliffes, Constables, Hedborowes, Customers, Comptrollers, Searchers, and all other our officers, mynisters, and subjectes whatsoever, to ayde, strengthen, and assiste our saide subjecte George Gower, his deputie and deputies, assignee and assignes, in the due execucōn of all and every thinge and thinges herein mencōned, given and graunted, as you and every of you doe tender our favour, and will answere to the contrary. And thies our present lr̄es patentes, or the inrolement therof, shall be unto you and every of you a sufficyent warrant and discharge in that behalfe.

"Yeoven at our the daie
of in the xxvj^th^ yere of our Reigne."

This remarkable privilege is fairly engrossed on vellum; but from the date being left blank, and absence of the seal, it does not appear to have been executed. The proof of this would be its enrolment on the patent roll of that year, Nov. 1583—Nov. 1584. The object of the patent is clearly to give George Gower the sole authority to paint the queen's portrait in oil colours, and to limit Nicholas Hilliard to miniatures. It would seem, therefore, that Gower must have been an artist of reputation, although his fame died with him. Any further particulars respecting him I have been unable to find, except a copy of a warrant not dated in the Lansdowne MS. 105., art. 27., which authorises him, under the title of the queen's "Sargeant Paynter," to take up and provide, for

the better execution of his office, "all maner of colours, oyle, vernish, workemen, and laborers, as well free as forreyn, and all maner of necessaries and stuff whatsoever, mete and convenyent to be imployed for that service." A duplicate copy of this is in the Lansdowne MS. 115., art. 44., which is erroneously described in the Catalogue as the "Queen's Commission, appointing George Gower her Sergeant Painter." According to Walpole, the only painter of note remaining in England after 1584, was Marc Garrard (for Lucas van Heere died in that year, and Zuccaro was on the continent); and although a few other inferior names are mentioned by Meres, in his *Wits Commonwealth*, 1598, among whom are William and Francis *Segar*, brethren (see "N. & Q." Vol. i., pp. 44. 469.), he does not notice Gower among them. If we might conclude (as would seem but reasonable) that the Serjeant-Painter of the sovereign would be called on to paint the royal features, it would throw some light on the many portraits still existing, if a correct list could be obtained of the names of those persons who filled the office, and the dates of their appointment. The following may at once be mentioned:

Andrew Wright, *temp.* Hen. VIII.
John Broune, ditto.
Anthony Toto of Florence, in 1551.
Nicholas Lysarde, 1554. Confirmed by Pat. 2 & 3 Ph. & M., 10 Apr. 1556. He died 5 Apr. 1570.
William Herne, 1572. Succeeded Lysarde by Pat. 14 Eliz., 12 July, 1572.

This last name is equally unknown to Walpole as Gower; and from the Patent Rolls the list might, no doubt, be made tolerably complete by any one who had the means and leisure to pursue the inquiry.

F. Madden.

THE EARLY PIRATICAL EDITIONS OF JUNIUS.

What are now called *The Letters of Junius* appeared in the *Public Advertiser* between the 21st Jan. 1769, and—the coincidence has been before noticed—the 21st of Jan. 1772. These letters were republished (with a Dedication, Preface, and notes by the writer) by H. S. Woodfall, the printer of the *Public Advertiser*, on the 3rd March, 1772. This is not only the first, but the only authentic edition of these celebrated letters. It contains all the letters which Junius acknowledged.

It is however known that a letter signed Junius had appeared in the *Public Advertiser* on the 21st of Nov. 1768. This letter is reasonably believed to have been written by the same person; but there is not, so far as I know, a single circumstance to strengthen the conjecture. I have no wish to raise a doubt on the subject, but simply to notice the fact, because, as I believe, it is a fact; and it is time that writers on this vexed question should begin to distinguish between what is proved or capable of proof, and what is merely probable. Again, it is generally assumed that the letter of Nov. 1768 was the first which appeared by this writer under the signature of Junius. Is that certain? It may have been—I believe it was—the first so signed which appeared in the *Public Advertiser;* but who will venture to assert that this letter first appeared in the *Public Advertiser*—or was the first letter the writer published under the signature of Junius? Who has examined the cotemporary newspapers? Where are they to be found? All that Junius himself says on the subject is in a private note to H. S. Woodfall (No. 7.) in August, 1769: "I have never written in any other paper *since* I began with yours." This certainly is not conclusive against the possibility. The assertion of some of his cotemporaries would lead to the belief that Junius had before written in other papers under the same signature; and a writer in the *Gentleman's Magazine* some forty years since (1813), said confidently, though equivocally as to his exact meaning, "it is well known that the author of Junius assumed that name long before he wrote in the *Public Advertiser* under that title." I am not disposed to lay much stress on these anonymous assertions; but what else could be the meaning of Sir Wm. Draper, who, in his letter of 10th Feb., says—Junius "is determined to keep the advantage by *help of his mask* . . . . Whenever he will be honest enough to lay it aside, avow himself, and produce his face *which has so long lurked behind it*," &c. So long! what, from the 21st of Jan. to the 10th of Feb.! So far as we know, he had written but two, and if we include that of Nov., but three letters under that signature. Junius assuredly, and even after he had attained his great fame, had no objection to his letters appearing in other newspapers. In Private Letter No. 34. he instructs Woodfall, if he have any fears or objections, "transmit it to Bingley, and satisfy him that it is a real Junius, worth a *North Briton* Extraordinary." On another occasion (No. 24.) he says, "If you have any fears, I entreat you to send it early enough to Miller to appear to-morrow night in the *London Evening Post.* In that case you will oblige me by informing the public to-morrow, in your own paper, that a real Junius will appear at night in the *London.*" I do not mean to draw any inferences from these facts, but merely to submit them for consideration. Can any of your curious readers throw a light upon the subject?

The letters now known as the *Letters of Junius* soon attained celebrity. There can be little doubt that Sir William Draper's replies helped to direct public attention to them. They certainly led to the first collected and separate

publication. From that time the letters were republished in most of the London and provincial newspapers, in the magazines, and other periodicals: and, as in *Junius's supposed Address to a Great Personage*, they were on occasions re-issued as pamphlets.

The first collected edition was that referred to by Junius himself (*P. L.*, No. 4.): *The Political Contest; containing a Series of Letters between Junius and Sir William Draper; also the whole of Junius's Letters to the D*** of G****** brought into one View:* London, Printed for F. Newbery.

From the title of this pamphlet it is obvious that it was the *contest* or *controversy* with "the Knight of the Bath" which first suggested the republication; and therefore it was that Newbery began his collection with the letter of Jan. 21, the first to which Draper replied.

Newbery's speculation was successful, and his pamphlet soon came to a second edition, the "advertisement" to which is dated "Aug. 12th." Therein "the editor" announces his intention "to annex whatever may flow from the masterly pen of Junius in future by way of supplement to this collection." A supplement, or, as it is called, "Continuation Part II.," soon followed, and brought down the reprints to Draper's letter of Sept. 25, 1769; and it is probable that other continuations were from time to time published,—a fact of which some more fortunate collector may be able to inform you.

The next pamphlet, so far as I can speak from personal knowledge, was: *A Collection of the Letters of Atticus, Lucius, Junius, and others. With Observations and Notes. A New Edition, continued to the end of Oct.* 1769. Almon, 1769.

This "new edition" means, I suppose, "second edition" of the pamphlet; if so, I should be obliged to any one who will inform me of the exact contents of the first edition. I may also observe that the "and others" of the title-page means merely letters published in reply—as those of Cleophas to Lucius, Draper to Junius: the publication being limited to the letters of Atticus, Lucius, and Junius.

The selection and parade of these names is, under circumstances, curious, and worth a passing comment. We are told by the editor of the edition of 1812—a truly oracular person, and now considered as an oracle—that Almon was a vain, precipitate, and incautious man, who affected to know a great deal about Junius, although he knew little or nothing on the subject. This is not altogether just. Almon was a vain man certainly, and knew little more about Junius than the editor; but he was not more precipitate or incautious. True or not, we would ask by what knowledge or ignorance, intuition or instinct, Almon in 1769 selected the letters of Atticus, Lucius, and Junius, and put them thus conspicuously together in a title-page; when it was not until 1812 the public were informed that these letters were all written by the same person, and were first so informed by the editor himself? If Almon knew it, he must have known more than the editor gives him credit for; if he came to that conclusion from internal evidence alone, he must have been a very clever fellow. But if we put faith in the assertions of the editor, it is scarcely possible to believe that either critical acumen or chance could have led to all the results; for strange as this association of names must be considered, the selection of particular letters is still more so. Atticus, for example, was for many years a not unfrequent correspondent of the *Public Advertiser;* and if Junius were Atticus, it would seem a reasonable conclusion that all the letters in the *Public Advertiser* so signed were written by Junius. Not so, says the editor (vol. i. p. 55.); some of them are excellent letters; exhibit much of our author's style, spirit, and sentiments; but, "for various reasons," he is convinced they are not the productions of Junius, and he selects and publishes only four letters so signed as genuine. We regret that he did not favour the public with some of his "various reasons." But let us for the moment take his word for the fact. How then was it, we ask, that this same ignorant Almon in 1769 made the exact same selection from the letters signed "Atticus"—published the same four letters, neither more nor less?

Again, the editor tells us that Junius was Lucius. I do not mean to question anything the editor has asserted, but simply to notice that Lucius also was a frequent contributor to the *Public Advertiser;* and yet the editor has selected only eight letters as written by Junius under that signature. Of these, two are mere flying shots fired at correspondents; and the six substantive letters—every one of them, and neither more nor fewer—were selected by Almon, and published in this pamphlet in 1769! Could this be chance? If so, as Junius said on another occasion, it comes "as near to impossible as the highest improbability can go." Or did Almon receive a hint from some of his political friends that such a republication might be judicious and profitable; without, of course, any intimation that the letters were written by one and the same person, for that would have betrayed a secret?—or did the editor of the edition of 1812 *take a hint* from Almon's pamphlet, and, wanting matter to fill his "three vols. 8vo.," put forth, after his daring fashion, a mere conjecture of his own as an undoubted fact? The question, be it remembered, is not whether the letters, or certain letters, of Atticus and Lucius were written by Junius—that must be decided on other grounds,—but whether it was by hint or chance that Almon in 1769 hit upon the exact letters,

which the editor in 1812 republished, asserting positively that they were written by Junius, although he never once adverts to Almon's previous collection and publication; or whether such assertion by the editor was a mere speculative opinion founded on Almon's pamphlet? I could add other curious points of agreement between the edition of 1812 and Almon's pamphlet; but enough has been said to direct attention to the subject.

So far as I know, Almon's edition was followed by *A Complete Collection of Junius's Letters, with those of Sir William Draper:* London, printed for R. Thompson, Paternoster Row, 1770.

This edition concludes with the letter to the Duke of Grafton of Feb. 14, 1770, and the announcement that "any future productions of Junius shall be carefully collected and printed in the same size as these letters."

It is more than probable that Mr. Thompson kept his word with the public; but I have never seen a continuation.

I shall reserve Wheble's two—or three—editions for a separate paper. L. J.

NOTES ON LONDON.

Oxford Street.—At the west corner of Berner's Street, in Oxford Street, the widow and daughters of Ryland the engraver, who was executed at Tyburn, kept a print shop for some years after his ignominious death. When his forgery on the East India Company, for which he was hanged, was discovered, he fled from his home, and thought to conceal himself in an inn of an obscure village at some distance from London, and there remained for some time. He was discovered by his name being written in his shoes, over which he had pasted a bit of paper. This exciting curiosity, was taken off, and his name under it coming in sight, he was apprehended, brought to justice, and suffered the sentence of the law.

At the farther extremity of Oxford Street, in the first house in Edgware Road, immediately opposite to Tyburn turnpike, lived for many years the Corsican general Paoli, so well known and beloved for his noble qualities and generous hospitality, not only to his own countrymen, but to all foreigners of distinction and merit. His death took place in this house. General Paoli was godfather to the Emperor Napoleon.

Montagu House.—During the riots in 1780, which were headed by Lord George Gordon, an encampment was formed in Hyde Park; also in the gardens of the British Museum, then called Montagu House, for the troops which were stationed in London and its vicinity, to quell the rioters. A small print, forming the frontispiece to *The Lady's Pocket-book* for the year 1781, gives a view of it, in these gardens, which occupied a large plot of ground situated at the back of Montagu House, being laid out in grass terraces, borders with flower-beds, and with two large grass-plots in the centre, divided by a large gravel walk, where the gay world resorted on a summer's evening: the back being open to the country, composed of fields extending to the west, as far as Lisson Green and Paddington; to the north, to Primrose Hill, Chalk Farm, Hampstead, and Highgate; and to the east, to Battle Bridge, Islington, St. Pancras, &c. On the side of the garden, next to Bedford Square, was a fine grove of elm trees. All the ground was subsequently and by degrees built over, to contain the numerous collections which have been added to the British Museum, and even its present extent is scarcely sufficient for the increasing multitude of its acquisitions. Montagu House was never razed to the ground, as Mr. Cunningham asserts, but it has been enlarged and added to as occasion required. The gardens of Bedford House, in Bloomsbury Square, extended to those of the British Museum, before that house was pulled down, and Russell Square and the adjacent streets were built on its site.

X.

FOLK LORE.

Leafing of the Oak and Ash.—The newspapers occasionally "come out" with an old saw about fine weather in harvest, or a dry summer, if the oak *comes out in leaf before the ash;* and your correspondent Bosquecillo Viego (Vol. v., p. 581.) backs it with his *imprimatur*, having "remarked this for several years." I should like to know when he ever remarked the contrary. The fact really is (and I have made and recorded observations on natural history for some years), that the oak (though individual trees vary in time) *always exhibits foliage before the ash*, and did so this year. The skies will doubtless fall when the converse takes place. Ambrose Florence.

Nursery Game.—

"Here comes a poor Duke out of Spain;
He comes to court your daughter Jane."

Answer.

"My daughter Jane is yet too young,
She has a false and flattering tongue."

Answer.

"Let her be young, or let her be old,
Her beauty is gone, she must be sold."

Answer.

"Fare thee well, my lady gay,
I'll call again another day."

Answer.

"Turn back, turn back, you ugly wight,
And clean your spurs till they shine bright."

Answer.

"My spurs they shine as bright as snow,
And fit for any king to show.
So fare thee well, my lady gay,
I'll call again another day."

Answer.

"Turn back, turn back, you ugly wight,
And choose the fairest one you like."

Answer.

"The fairest one that I can see
Is you, dear —— [*naming one*], so come with me."

As National Schools are fast sweeping away all charms, fairies, folk lore, and old village sports and pastimes, perhaps the above may be sufficiently interesting to be rescued from oblivion by insertion in your pages. I believe it is a game common to many parts of England. The children join hands, whilst the mother and the "daughter Jane" stand opposite. They chant the words to a pleasing old melody, as they advance and retire in succession. METAOUO.

Spur Sunday. — The following custom prevails in most villages throughout Huntingdonshire and Lincolnshire. On the evening of the Sunday when the banns of marriage are published for the first time, the intending "champions of the ring" are honoured with a peal from the church bells. This peal is called the "Spur Peal," and the Sunday "Spur Sunday." Whence the term "Spur?" CUTHBERT BEDE, B. A.

TIMOTHY EGLINGTON AND ROBERT DONALD.

Possessing in a few old books a better resource for a "rainy day" than that supplied by the late Mr. J. T. Smith, I have devoted one such to a kind of roll-call of my silent companions, which has resulted in the selection of a couple of modest-looking volumes for arraignment in your columns upon the heavy charge against their authors of daring familiarity with the Deity.

The first of these is the author of a few fanatical tracts, published about the middle of the last century, one of which is a rambling discourse upon the text, "Make your calling and election sure," wherein the author thus announces himself:

"Timothy in Christ, that is my name,
But the world joins Eglington.

. . . . . .

Christ in me! that is my glory;
Timothy Eglington is my name,
And in the flesh I am to blame,
But in Christ I am not the same."

Having thus made his *début*, this self-assured saint proceeds as follows:

"May 8, in the year of my Lord 1750, about four o'clock in the morning, these words followed me as a still voice being impressed upon my mind, what I must do or make, which are these—'Make your calling and election sure.' Now I well knew it was not for me to make mine sure, for I knew mine was sure: and then the same still voice said, 'O man write'—— making a full stop, and then said *Timothy*, which is my name. I lay a-bed some minutes after that, in which time the Lord showed me many glorious things concerning man's salvation, for Christ took of things of his, and showed them unto me, and then he said, 'Won't you obey the call?' I then answered the Lord with a vocal voice, 'Yes, Lord,' and then could lay no longer. I then directly got up, and took my paper and pen, and then waited on the teachings of my Lord."

The *inspired* Timothy appeals to the "Searcher of all hearts" to witness to the truth of this statement, and then goes on with his subject; winding up a coarse, ultra-Calvinistic sermon in the following blasphemous style:

"I alone the writer am,
By the Lord's appointment;
God he the Inditer is,
Christ is God's anointed.

. . . . . .

God the Author is of this,
He has mov'd me to it;
Whatsoever good done is,
He alone has done it."

The companion to this will be found in a more modern production, entitled *The Psalms of David on Christian Experience*, by Robert Donald, Woking, Surrey: Guildford, 12mo. 1816.

Donald was apparently a Scot, and must have been well known as the poetical nurseryman of Woking some thirty-five years ago. Besides the piece for which we are to call him to account, he was the author of *A Panorama Peep at Surrey*; *A New System of Agriculture*; and other trifles, all in verse. With respect to his *Psalms*, whether the book ever attracted critical notice I know not; but Donald took high ground for his performance, asserting that when a Dissenting magazine suggested some years before a new version upon Christian experience, upon the plan of Cowper and Newton, he received an unmistakeable Divine call to the work! "Thou art the man!" rung three times distinctly in the ears of the embryo poet; and after a struggle, in which he was outargued by the Deity, upon the honest plea of inability, poor crazy Donald set to his task, fully believing himself the chosen vessel for this work, and, as might have been expected from a man having none of the requisites for the undertaking, produced a book which will, at all events, rank among the "curiosities of literature."

Having in the case of Eglington given a specimen of the intercommuning between him and the Deity, I may add an example of the same kind from the inspired gardener's preface. Donald

pleads, in bar to the spiritual mandate, his ignorance, and unfitness for the work; for "I cannot sing," says he, "and never knew one tune from another, having neither voice nor ear;" although he admits some small flirtations in poetry. His excuse was unavailing; for "these words came into my mind, 'Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee, that thou shalt speak. Be not afraid of their faces, for I am with thee, to deliver thee, saith the Lord.' *Then the Lord put forth His hand and touched my mouth;* and the Lord said, 'I have put my words in thy mouth, and have chosen the weak things to confound that which is mighty.'"

That Divine Providence has used, and will continue to use humble instruments to bring about both religious and civil changes, no one will doubt: but when I see the first of these glorying in his ignorance of all that does not bear upon his one idea of Election and Reprobation; and the other seeking the assistance of the schoolmaster to correct what he impiously asserts to be a direct Divine communication, one cannot but look upon these individuals, however useful they may have been in their respective spheres, otherwise than as striking examples that "Fools rush in where angels fear to tread." J. O.

Minor Notes.

Illustration of a Passage in Shakspeare.—

"The strawberry grows underneath the nettle;
And wholesome berries thrive and ripen best
Neighbour'd by fruit of baser quality."
King Henry V., Act I. Sc. 1.

Compare:

"Encores s'il advenoit, comme disent aulcuns jardiniers, que les roses et violettes naissent plus odoriférantes près des aulx et des oignons, d'autant qu'ils succent et tirent à eulx ce qu'il y a de mauvaise odeur en la terre, aussi que ces depravées natures humassent tout le venin de mon air et du climat, et m'en rendissent d'autant meilleur et plus pur, par leur voisinage, que je ne perdisse pas tout!"—*Essais de Montaigne*, liv. iii. chap. ix.

C. Forbes.

Temple.

St. Crispin's (or King Crispin's) Day.—In the town of Hexham, in Northumberland, the following custom, of long usage, is, or was some twenty years since, observed.

The shoemakers of the town meet and, I believe, dine, by previous arrangement, at some tavern; a King Crispin, Queen, Prince, and Princess, elected from members of their fraternity of families being present. They afterwards form in grand procession (the ladies and their attendants excepted), and parade the streets with banners, music, &c., the royal party and suite gaily dressed in character. In the evening they re-assemble for dancing and other festivities. To His Majesty and consort, and to their Royal Highnesses the Prince and Princess (the latter usually a pretty girl), due regal homage is paid during that day.

There is a legend connected with the affair, which I do not sufficiently remember to relate.

S. T. R.

St. Paul and Æschines.—Among the authors with whom St. Paul was acquainted may we reckon Æschines. The similarity between the two following passages is at all events worthy of a note:

"For if a man know not how to rule his own house, how shall he take care of the house of God?"—1st Epistle to Timothy iii. 7.

"Τὸν γὰρ τὴν ἰδίαν οἰκίαν κακῶς οἰκήσαντα καὶ τὰ κοινὰ τῆς πόλεως παραπλησίως ἡγήσατο [ὁ νομοθέτης] διαθεῖναι," κ.τ.λ.—Κατα Τιμάρχον. (5. Steph.)

W. M. N.

Paley's Lectures on Locke.—Meadley, in his *Life of Paley*, regretted that the substance of all that eminent man's lectures had not been presented to the world; and instanced, in particular, the truly valuable lectures on Locke. And the Rev. Edmund Paley, in the Life of his distinguished father, says:

"I am not certain that he lectured upon Locke at all. . . . Of his lectures on Locke I never heard, nor were they left among his papers, with his other lectures."

Again, the latter biographer, when speaking of the *Natural Theology*, says:

"He certainly had nothing like lectures to go upon, though something of that kind has been partially noticed, from a distant resemblance of his concluding chapter to Clarke *on the Being and Attributes of God.*"

It may be interesting to such of your numerous readers as are admirers of Paley to know that manuscript copies of his College Lectures on Locke, and on Clarke *on the Being and Attributes of God*, are in my possession,—the former consisting of eighty pages, closely written in quarto, the latter of twenty-two.

Should any person wish for further information on the subject of these lectures, I shall be happy to give all that is in my power. George Munford.

East Winch Vicarage, Lynn Regis.

Guide-book German.—Your correspondents who have given such amusing instances of foreigners' English, may find equal drolleries at home in the English-German of *Bradshaw's Continental Railway Guide*, 1849. In his descriptions of the various foreign cities, a most extraordinary mass of mistakes and misprints is to be found, and in some sentences there is hardly a foreign name

correctly spelt; Hanover, for example, is made to stand on the Seine.

At Berlin "the proprietors of the inns are very condescending to strangers." At Halberstadt the *Liebfrauenkirche* is recommended to our notice as "the Church of Our Dear Wives." The English traveller may be puzzled to make out either the "National Museum of Mähr" at Brünn, or the "Nautical Real-Academy" at Trieste. Among the curiosities of Vienna, a "collection of anatomical properties" sounds rather odd; and those familiar with the *Gesellschaftswagen* will hardly recognise those omnibuses as "the Company's coaches." But the crowning glory of the translator is reserved for the description of the environs, wherein he tells us that *Passauer Hütten* signifies "Huts of the Passover." JAYDEE.

Queries.

EGBERT AND THE OCTARCHY.

"N. & Q." should be precise in its definitions and assertions as a dictionary, or we shall, many of us, be led into error. Now, I observe that CHARLES SANDYS, ESQ., of Canterbury, in his interesting letter (Vol. v., p. 615.) on the provincial distinction of "Men of Kent" and "Kentish men," makes this statement: "Egbert reduced all the kingdoms of the *Octarchy* under his dominion at the commencement of the ninth century, and thus became *the first king of all England.*" This, as I am fully aware, agrees with the popular account of the matter; but is it so *in fact?* At the period indicated (ann. 827), did an octarchy exist at all, or was it not, though nominally an hexarchy, in reality a triarchy? Did Egbert, again, actually annihilate the other Anglo-Saxon kingdoms, or do more than oblige them to acknowledge his predominant authority, as Bretwalda? With a single doubtful exception, is this king ever styled, in ancient historical memorials, "primus Monarcha Anglorum," or even "Angul Saxonum Rex?" Are any of his immediate successors so designated? Or can this title be justly assigned to them, though it is sometimes given to Alfred, until the day of the great battle of Brunanburgh (ann. 934), when, according to the assertion of Alured of Beverley, established by the testimony of our most exact historians, "*totius* Angliæ Monarchiam PRIMUS Anglo-Saxonum obtinuit EDELSTANUS?"

COWGILL.

THE ROBIN REDBREAST.

It has frequently come across my mind what could have been the original cause of the great affection, so generally rooted in mankind, as that which pervades every class, from infancy to old age, in respect of the interest we all take in the welfare and protection of the Robin Redbreast.

It is true he is a very pretty bird, both as to his form and plumage; but there are many others of our warblers equally, if not more, favoured by nature, and which we pass by and heed not, and which, indeed, are open to the attacks and rough usage of men and boys, whilst it is of rare occurrence that even the most thoughtless schoolboy can be self-induced to commit an assault or injure a Robin in the slightest degree, and which, if committed per chance, and made known to his comrady, would call forth their just indignation.

Now, as early impressions are well known to have a lasting and indelible effect on our minds, I have sometimes attributed this veneration and attachment to have arisen from the early tale we have all listened to in the nursery, from the moment we were able to comprehend the kind and amiable prattle of the nurse or mother; and as the story of the innocent little babes in the wood forms one of the first and most interesting events that touch our sensitive faculties, it may, perhaps, have laid the foundation, *ab initio*, for this kindly feeling towards our little favourite. And I am rather inclined to think this may be the cause, when I recollect the rehearsal of the story, where the poor babies, we are told, were so cruelly used, and left uncovered, exposed to the inclemency of the weather, and without the slightest protection; it was then *the pretty dear little Robins* brought down leaves and covered them with the greatest care. Now there is hardly a child, whether rich or poor, that has not in his *earliest days* heard this interesting story told, and we must all be conscious with what effect. From the same cause also may have arisen, though in an opposite direction, the great and general *antipathy to the toad and serpent*, engrafted so strongly on our minds, that we never even think of them but with disgust: here again the nursery tale of the *serpent or toad whispering mischief in Eve's ear*, and its punishment from on high, accompanied by the perpetual denunciation of anything done amiss as the act of a "*nasty dirty filthy toad*," all this must inevitably dispose our minds to perpetuate the first impression.

If any of the readers of "N. & Q." will furnish me with a more feasible elucidation of the subject, it will please me much and greatly to hear it.

W. R.

Surbiton.

Minor Queries.

Irish Names.—In what sense was the name *Maol-na-mbo* assumed, and of what cow was any man the servant or devotee? What is the import of the name *Giolla-na-naemh*, and what does the word *naemh* mean? How early, after the introduction of Christianity, did Irish women begin to be called by the name *Mary*, in its Gaelic form?

A. N.

Crest of the Bassett Family.—Can any of your genealogical readers inform me *when* and *why* the head of St. Hubert's stag became the crest of the Bassett family, who settled in Glamorganshire at the Conquest? E. A. S.

Jane Barker.—Who was *Mrs. Jane Barker*, authoress of *Poetical Recreations*, 1688?

J. R. RELTON.

"*To die for what we love.*"—Will any correspondent inform me who is the author of the following lines, and in what poem they occur?

"To *die* for what we love! Oh! there is power
In the true heart; and pride and joy for this;
It is to *live* without the vanish'd light
That strength is needed."

W. PELHAM, A.

Rochester.

Crossing the Line.—Can any of your correspondents give any explanation of the origin of the ceremonies used on board ships in crossing the Line? Have they any reference to the ancient masques and mummeries so much in fashion during the sixteenth century? What is the earliest mention of them? E. G. B.

Churchyard.—In a rural village the churchwardens are levelling, as they call it, the churchyard. A great quantity of the consecrated earth, not unmingled with bones, is thrown over the wall, and sold to the farmers at twopence per load. Query, Is this lawful? W. A.

The Book of Destinies.—Do any of your readers know where to find the name of a writer of a book called the *Book of Destinies*, pretended to be found in a bag stolen from Mercury?

"Quæ in hoc libro continentur;
Chronica rerum memorabilium, quas
Jupiter gessit antequam esset ipse."

It contained a dialogue in which Mercury is made to descend from heaven to Athens to get some books bound for Jupiter, and to fulfil some shopping commissions for Juno, Venus, and Minerva. Two persons in a tavern door recognise him as he asks them whether there is any good wine to be had there. They answer none better; and while the waiter goes for some, Mercury slips away upstairs to steal something. The two men think it will be a glorious thing to rob the God of Thieves; and he having left a bag in the room, they undo it, take out a decayed book, and put another in its place. This is the above book; Mercury goes away, but missing the book on his ascent to the regions of the gods, comes down again to have it cried in Athens. He wonders Jupiter has not avenged himself, for a most wicked book, full of amorous stories, had been put in the place of the *Book of Destinies*, revealing all the love-tricks of Jupiter himself. He meets with two dogs who had eaten up Actæon's tongue when he was metamorphosed into a stag by Diana, and hence the animals got the faculty of speech. They told Mercury many stories of men's cruelty to the brute creation, ridiculed the philosopher's stone, and the idle curiosity of mankind that would know everything. The book was full of humour. Such is a memorandum I made regarding it long ago, and all I can discover about it, except that its author was a Frenchman, and that it was supposed to have been published at Lyons about 1530.

CYRUS REDDING.

Burying alive as a Punishment.—At a spot in this immediate neighbourhood called Patty Barn, now merely a small triangular space at the junction of three fields, and crossed by a footpath, a tradition obtains amongst the ancients of the adjoining hamlets, that many years ago a man was *put quick into the earth*, *i. e.* buried to the neck, and a guard placed to keep watch and prevent any from rescuing or bringing food to the victim until death relieved him of his sufferings.

Query, Does any record exist of such a punishment having been at any time inflicted upon criminals? JOHN H. A.

Ensbury, Dorset.

Trustees of the National Gallery.—Can any of your correspondents inform me through your pages, 1. The number of trustees of the National Gallery? 2. Their names? 3. How they are selected? AN ENQUIRER.

General Wolfe's Family.—Can any of your correspondents inform me if there be any descendants of General Wolfe still living; and if so, where they might be found? R. V. T.

Phansagars and Thugs.—Are not the Phansagars, said to be once so numerous in the Deccan, and noted for their peculiar mode of ensnaring their victims for the sake of murder and plunder, identical with the Thugs whom our Indian government extirpated? Perhaps they only differed by the art with which they ensnared their victims, as women were said to be concerned in their plans of depredation and the sacrifice of their victims.

CYRUS REDDING.

Bare Cross.—This is a cross road situated about half a mile from the river Stour, where a bridge crosses it at the village of Longham, Dorset. Might not the origin of this name be the same with that mentioned by R. M. W. at Vol. vi., p. 51., who hence inferred that near this spot was anciently a passage across the river?

Could any of your readers mention other instances of the occurrence of this name?

JOHN H. A.

Ensbury, Dorset.

The Bride's Seat in Church. — Amongst other documents connected with Warrington parish church is "An Allottment of Sittings in 1628," and one of the forms is distinctly termed "the bryd's form." May I trespass upon your space to inquire if the same expression has been met with elsewhere? I add a copy of the early part of the document:

"The S. side of the church.
1st Pew next ye quire — Richard Massie, Esq.
2nd Pew — The parson and his wife for the time being.
The bryd's form."

If the custom of assigning the bride a particular seat in church is found to be common, it appears to me not unlikely that we retain a vestige of it at the present day, in the bride's first appearance at church being received as an intimation that she is ready to receive the visits and congratulations of her neighbours and friends. K.

Minor Queries Answered.

Reverend applied to Clergymen.—Lay Preachers. —Your correspondent (Vol. vi., p. 55.) says that he cannot find a title of *reverend* applied to our early English divines. Would he or some other correspondent inform us exactly when the word first came into use, and whether it was employed before the Reformation?

I shall also be obliged for the opinion of yourself or correspondents upon the subject of preaching by laymen in our Church: whether she recognises it, and whether a bishop has the power of authorising a layman to preach in a church when he has the permission of the officiating minister. QUÆSTOR.

[No doubt the word *Reverend* was applied to the clergy before the Reformation, although not used as the modern prefix to their names: for the applying honourable epithets, "most honourable," "most holy," "most reverend," and the like, to presbyters as well as bishops, appears to have obtained in very early times. During the seventeenth century the word *Reverend* was usually coupled with *learned*, as in the following cases:—Vaughan, in his *Life of Dr. Jackson*, thus commences it: "Being earnestly desired to deliver some character of that *Reverend* and learned Dr. Jackson," &c. Bishop Patrick, too, in his *Annotations on Solomon's Song*, viii. 7., quotes the *Reverend* and learned Dr. Hammond. And beneath the portrait of John Kettlewell, prefixed to his work on *The Apostles' Creed*, we read that it is "The true effigy of the *Reverend* and learned Mr. John Kettlewell." But yet neither of these divines used the epithet as a prefix to their names in their works. It is clearly a title of modern usage, neither sanctioned nor required by any law or canon, and from the growing inconveniences that attend its use, it may the more easily be discontinued, if judged necessary.

Our correspondent's second Query being a theological one, is not suited for discussion in our pages. We can only refer him to the commentators on the Ordinal and the Articles (especially the 23rd), who may probably afford him a solution to his question. See also Nelson's *Rights of the Clergy*, p. 437., edit. 1709, which states that "in the beginning of Queen Elizabeth's reign there was so great a scarcity of ministers who would comply to the Reformation, that she licensed laymen to preach publicly; and we have an account of a high sheriff of Oxfordshire who, in the first year of her reign, preached the Assize sermon there."]

Punishment for Treason.—

"Tell them, how Edward put to death a citizen,
Only for saying, he would make his *son*
Heir to the *Crown;* meaning indeed his *house*,
Which by the *sign* thereof was termed so."
Rich. III., Act III. Sc. 3.

"The person," says Gray, "here alluded to was one Walker, a substantial citizen and grocer at the *Crown* in Cheapside."—*Penny Mag.*, vol. iv. p. 102.

"We have two instances in the reign of Edward the Fourth, of persons executed for treasonable words: the one a citizen of London, who said he would make his son heir of the *Crown*, being the sign of the house in which he lived; the other, a gentleman whose favourite buck the king killed in hunting, whereupon he wished it, horns and all, in the king's belly. These were esteemed hard cases; and the Chief Justice Markham rather chose to leave his place than assent to the latter judgment."—Blackstone's *Com.*, vol. iv. [book iv. c. 6.] p. 80.

A reference to a *detailed* account of either of the above cases will oblige J. B. COLMAN.

[For a detailed account of these cases, see Kennett's *History of England*, vol. i. pp. 431. 476.; and Baker's *Chronicles*, p. 215.]

The United Church of England and Ireland.—What *ecclesiastical* or other authority is there for this expression being inserted in the title-page of our Prayer Books? and is it strictly true that the Prayer Book is according to the use of the Church of Ireland? I always imagined that in that Church a prayer for the Viceroy, in both the morning and evening offices, was a part of the use.

AN OXFORD B.C.L.

[This clause on the title-page of our modern Prayer Books has been noticed by a writer in *The English Review* for October, 1844, as will appear from the following extract:—"We would ask on what authority all our modern Prayer Books profess on their title-pages to be 'according to the *use* of the *United* Church of England and Ireland?' The title-page of the book authorised by the *Act of Uniformity* contains nothing about this *united* Church; and there positively is no such thing as '*the use*' of the 'United Church,' because England and Ireland still have their respective 'uses.' The Irish Prayer Book contains a prayer for the Lord Lieutenant; an office for visiting prisoners; and a rubric concerning the time of publishing bans, which are not found in the English Prayer Book. The late

Archbishop Magee, in one of his *Charges*, very distinctly asserted the authority of the *Irish* Prayer Book in Ireland."]

Replies.

FRANCIS DAVISON AND DR. DONNE.

(Vol. vi., pp. 49. 137. 157.)

Internal evidence is much in favour of Francis Davison's claim to the version of the 137th Psalm, printed in your pages. Sir Egerton Brydges first gave it, with the other translations of the Psalms by the two Davisons, at the end of his edition of the Rhapsody (following the Harleian MS. 6930). He had previously printed three of the Psalms in his *Excerpta Tudoriana*. It is only I think necessary to compare this version with the metrical introduction, there attributed to Francis Davison, to be convinced that they are by the same hand. In my opinion it is too simple for Donne; and, as the publication of his poems was posthumous, it may have been printed among them from a transcript having been found among his papers; as was also most probably the case with Basse's Epitaph on Shakspeare.

The first edition of Donne's poems is in 4to., 1633, "printed by M. F. for John Marriott:" to this is prefixed the striking portrait by Lombart, which has more in it of the heroical character than the divine. In this edition the poems are indiscriminately mixed up; the sacred and serious with those of a very different description. The second edition is that in 12mo., 1635, as mentioned by Dr. Rimbault and Mr. Bolton Corney, and here we have his portrait at the age of eighteen.* It is a very pleasing specimen of Marshall's engraving, but fine impressions of it are very rare. Donne's arms are in the upper angle on the right, with the motto "Antes muerto que mudado." Underneath are the following verses by Izaak Walton:

"This was for youth, strength, mirth, and wit, that time
Most court their golden age; but 'twas not thine.
Thine was thy later yeares, so much refin'd
From youth's drosse, mirth, and wit, as thy pure mind
Thought (like the Angels) nothing but the praise
Of thy Creator, in those last best dayes.
Witness this Booke, (thy emblem) which begins
With love, but endes with sighes and teares for sins."

Accordingly in this edition the poems are classed: the light and secular forming the first part, and the sacred and serious the last. It has been said that Donne's son (how unworthy of such a father!) was the editor of both these editions. I have reason to think that Izaak Walton may have been instrumental to this improved arrangement. A more complete edition was however given by Donne's son in 1650, which was dedicated by him to William Lord Craven (as Mr. Bolton Corney has stated), and therefore bears the stamp of authority.

The version of the 137th Psalm occurs at p. 157. of the 4to., and at p. 345. of the 12mo. There are several verbal variations from the copy in your pages, which seems to be from the Harl. MS.

To return to Francis Davison: there are versions of thirteen Psalms by him, and of the 23rd he has given three translations. Two other Psalms, the 15th and the 125th, are attributed in the MS. to *Christopher* Davison, which Sir Egerton Brydges thinks may be a mistake for *Walter*. The version of the 13th Psalm by Davison has always been a favourite with me; it has a simplicity of expression, and an easy flow of versification, which reminds us of George Wither in some of his happiest veins. It may not be unacceptable to some of your readers should you think proper to subjoin it.

"PSALM XIII. USQUE QUO, DOMINE, ETC.

"1 Lord how long, how long wilt thou
Quite forget, and quite neglect me?
How long with a frowning brow,
Wilt thou from thy sight reject me?

2 How long shall I seek a way
Forth this maze of thoughts perplexed,
Where my griev'd mind night and day
Is with thinking tired and vexed?
How long shall my scornful foe,
On my fall his greatness placing,
Build upon my overthrow,
And be grac'd by my disgracing?

3 Hear, O Lord and God, my cries,
Mark my foes' unjust abusing,
And illuminate mine eyes,
Heavenly beams in them infusing;
Lest my woes, too great to bear,
And too infinite to number,
Rock me soon, 'twixt hope and fear,
Into Death's eternal slumber.

4 Lest my foes their boasting make,
'Spite of right, on him we trample,'
And a pride in mischief take,
Hearten'd by my sad example.

5 As for me, I'll ride secure
At thy mercy's sacred anchor,
And undaunted will endure
Fiercest storms of wrong and rancour.

6 These black clouds will over blow,
Sunshine will have his returning,
And my grief-dull'd heart, I know,
Into mirth shall change his mourning.

* The portraits in youth and advanced age we have of both Donne and Wither are extremely interesting; how much more so would similar representations of Shakspeare have been?

Therefore I'll rejoice and sing
Hymns to God, in sacred measure,
Who to happy pass will bring,
My just hopes at his good pleasure."

The late Lord Aston printed a pleasing volume of *Select Psalms in Verse*, which was published by Hatchard in 1811, in which he gave a version of the 137th Psalm by *Loveling*, that seems to me wanting in simplicity. I will take this opportunity to mention that Loveling was the author of the volume of *Latin and English Poems, by a Gentleman of Trinity College, Oxford*, Lond. 1741, 12mo., which appears to be a reimpression of that in 4to., 1738, about which R. H. has a Query in Vol. i., p. 215.

May I venture to add a Query to your correspondent Rt.? Is the Portuguese version of the 137th Psalm by Camoens, to which he refers, the poem styled "Redondillas?" And, if so, is it not rather an expanded paraphrase than a version?

Little or nothing is known about Francis Davison. I have a copy of *Horace*, by Chabot, printed at Basle in 1589, bearing his autograph, with the date 1593, and the motto, "Lætitia juvenem frons decet tristis senem," most beautifully written. The unhappy fate of his father seems to have cast a shade of melancholy over his sensitive mind, which is evident in the choice he has made of psalms expressive of his feelings:

"Grown a stranger to all gladness,
My face with consuming sadness,
Withered is and dried.
In my youth I am grown aged;
My foes with wrongs ne'er assuaged,
My head grey have made."

See Nicolas's *Life of William Davison*, p. 213. sq.

He is supposed to have been born in 1575, and to have died before 1621. S. W. Singer.

Mickleham.

In the edition of Davison's *Poems* edited by Sir Egerton Brydges, and printed at the Lee Priory Press, this version of the 137th Psalm is inserted at p. 27. vol. iii. part 2., and attributed to Francis Davison. There is a variation in the twelfth line from that printed in your pages:

"To our mirthless mind recalled."

Brydges gives —

"To our mirthless minds we called."

In the Preface the editor says:

"The versification of Select Psalms by Francis Davison, and by another brother *Christopher* (as it seems, if it be not a mistake in the copy for *Walter*), is now added to the Rhapsody from a MS. in the British Museum."

"Some of these versions are executed with an elegance and harmony of language and metre, and a picturesque and plaintive spirit of poetry, which, in my opinion, exalt the powers of Francis Davison beyond anything in the Rhapsody."

Bonsall.

ROYAL ARMS IN CHURCHES.

(Vol. v., p. 559.; Vol. vi., p. 178.)

With the greatest respect for Mr. Gibson as an antiquary and historian, I must beg leave to differ from him in his view of the setting up the royal arms in churches. Perhaps, if he will refer to the correspondence in the *Gentleman's Mag.* which I quoted (1841, July, p. 21.), he will alter his opinion. There is an instance given of the arms of Mary at Waltham. No doubt at the Restoration there was great display of royalty in every possible form, and our churches came in for it in the shape of restored royal arms, as many a parish account-book of that time will testify; but that they were set up long before that period — soon after the *Reformation*, and probably before it — I would quote what old Boswell says in his *Worke of Armorie*, 1572, where, after setting forth and describing the blazonry of the arms of Elizabeth, he says:

"Thus, who readinge, and marking the order of the blazon of the said most noble armes, and seeing the same afterwarde in any church, castle, or other place, and remember the reverence thereunto due, and not that onely, but will break out, and say, '*God save the Queene! God save her Grace!*' Which wordes, so saide and hearde of others, bringeth all the hearers in remembrance of their obedience and dutie to her, being our most lawful Prince and Governor. And these armes are of all men livinge under her and her Lawes, and within all her Dominions, to be extolled, and set up in the highest place of our Churches, Houses, and Mansions, above all other estates and degrees, whosoever they be: and this example of our soveraignes armes, I first put forthe, as principally above all others to be knowne, for the causes aforesaid."

H. T. Ellacombe.

Clyst St. George.

As the following extract from the register of the parish church of Warrington may possess some interest in connexion with this question, I send it you for what it is worth:

"1660, July 30. Whereas it is generally injoined by the great Counsell of England that in all churches thorow out the kingdom of England, his Maiestie's Armes shalbe sett upp. Uppon warning publicly given in the parish churche concerninge the providinge of the said Armes and severall other things that are wanting, Those of the parish that uppon the s'd warninge did appeare do think it fitt that two Church layes shalbe collected by the new Churchwardens for the providinge of the s'd Armes, also for the mossinge of the Church, for repairinge of the leads, the Clarke's wages," &c.

In the *Journal of the House of Commons*, under the date "May 8, 1660, 12 Car. II.," we find:

"Resolved, That the Arms of the Commonwealth, which are now placed on the Speaker's chair, be forthwith taken down, and that the King's Majesty's Arms be set up there, instead thereof; and whereon the Arms of the Commonwealth are set up, that they be taken down, and the King's Majesty's Arms set up instead thereof: And Mr. Pryn is to take care to see this order put in execution."

K.

"MERCHANT OF VENICE," ACT III. SC. 2.

I have a short rejoinder for MR. SINGER, as I do not think he clearly sees the question from my point of view. I do not say that *gilding* may not be used as a means of deception, or that the same term may not be used figuratively for the same purpose; but that is not the point. Not even figuratively does or can "gilded" *mean* "deceitful." A "*gilded* snake" does not mean a "*deceitful* snake." Deceit is *implied* in the contrast between the outward ornament and the supposed concealed bad qualities: hence, an attractive bad woman may be called a "*gilded* snake;" but the adjective simply figures her beauty, or such qualities as seem beautiful. Thus, too, "deceit" may be "gilded," as in the quotation MR. SINGER furnishes from *A Lover's Complaint*, the adjective in this case being used merely as a figure for "smiling."

In the case in question, the object is to illustrate the deceptive nature of "ornament" by *known* characteristics of other objects: for this purpose we do not need *figures*, for each illustration itself is a figure; and the expression "a gilded shore" is therefore incongruous and unmeaning. I do not mean to say that writers of less power than Shakspeare would not make use of metaphors as confused and illogical, and confound cause and effect; but we are not dealing with such writers now. SAMUEL HICKSON.

HUGH LUPUS, EARL OF CHESTER.

(Vol. vi., p. 100.)

I beg to inclose you, for the satisfaction of your correspondent A. S. A., all the particulars which I can at present collect (with the authorities for the same) respecting Hugh Lupus, Earl of Chester, and his brother-in-law, Ranulph de Meschines, Earl of Carlisle.

Vincent (*Discovery of Brooke's Errors*, p. 2.) quotes Orderious Vitalis: "Rex Gulielmus (speaking of the Conqueror) Odoni Campaniensi nepoti Theobaldi Comitis, qui sororem habebat ejusdem Regis, *filiam scilicet Rodberti Ducis*, dedit Comitatum Holdernessæ."

Yorke (*Union of Honour*, p. 67.) merely speaks of Eudo, "Earl of Albemarle and Holdernesse," as "a valiant knight."

Anderson (*Royal Genealogies*, p. 637.) and *L'Art de Vérifier les Dates* (8vo. ed. vol. xi. p. 355.) give the second marriage of Eudo (Count of Blois, and first Count of Champagne) with Matilda or Maud, daughter of Richard I., Duke of Normandy, but *without issue*.

Henninges gives, as the third wife of Eudo Count of Blois, and first Count of Champagne, "Mathildis filia Richardi Intrepidi, Normanniæ Dueis, et Gunnoræ Dunieæ, quibus nuptiis pacem a Normannis redemit. Obiit ἄπαις."

Père Anselme (vol. ii. p. 857.) says of Eudo, Count de Blois and Champagne, "Le Père Liron lui donne une première Femme, Mathilde, fille de Richard I., Duc de Normandie, laquelle mourut sans enfans."

Dugdale (*Baronage*, vol. i. p. 60.), Earl of Albemarle and Holdernesse. "The first who had this honour conferred upon him, was Odo, Earl of Champagne, a person nearly allied to King William by consanguinity, being grandson of Maud, daughter to Richard, Duke of Normandy, wife of Odo, Earl of Blois and Chartres."

From the above extracts, I am disposed to think that Eudo, Earl of Albemarle and Holdernesse, was *paternally* (and NOT *maternally*, as stated by A. S. A.) related to William the Conqueror; but I have been unable to adduce proofs of his being of the family of the Counts of Blois and Champagne, as alleged by Dugdale.

Legitimate Children of Harlotta and Herlain.

Odo, Bp. of Bayeux, created Earl of Kent, by his half-brother William the Conqueror.

Robert, created Earl of Mortaign.

Emma = Richard, Count of Avranches.

Hugh Lupus, created Earl of Chester, 1070.

Anderson's *Royal Genealogies*, p. 741.

Hugh Lupus, Earl of Chester.

Richard de Abrincis = Emma, half-sister to King William the Conqueror, daughter of Herloin, a Norman nobleman, by Arlotta, the Conqueror's mother.

Hugh, surnamed Lupus, Earl of Chester, ob. 1101. = Ermentrude, daughter of Hugh de Clermont, Earl of Bevoys in France.

Maud, 4th daughter. = Ralph de Meschines.

Banks's *Dormant and Extinct Baronage of England*, vol. i. p. 211.

Rafe de Medicis, or Meschines (son of the Viscount of Baieulx, by his wife, base-daughter to Richard III., Duke of Normandy), being Viscount of Baieulx, came into England with the Conqueror, whose kinsman he seemeth to be by the mother's side, bringing with him two younger brothers, William and Geffrey, whom the Conqueror enriched with many seigniories and large possessions,

making this Rafe Lord of Cumberland, and giving to him the town and honour of Carlisle; and to William de Meschines the seigniory of Gillesland.

Margaret, daughter of Richard, Viscount of Auranges in Normandy (sister, and at length heir, of Hugh Lupus, Earl of Chester), was wife of Rafe Meschines, Earl of Carlisle. (Miller's *Catalogue of Honour*, p. 989.)

Randolph Meschines, son of Randolph Viscount of Baieulx and Alice his wife, base-daughter of Richard III., Duke of Normandy, came into England with William the Conqueror, who gave him the earldom of Carlisle. He married Margaret, sister of Hugh Lupus, the first Earl of Chester after the Conquest, by whom he had issue. (Vincent's *Errors of Brooke*, p. 96.; Yorke's *Union of Honour*, p. 102.)

Hugh (surnamed Lupus, a Norman), Viscount of Auranges (a town in Normandy), son of Richard, Viscount of Auranges, by his wife Margaret, half-sister to the Conqueror by the mother's side. (Miller's *Catalogue of Honour*, p. 560.; Vincent's *Errors of Brooke*, p. 101.; Yorke's *Union of Honour*, p. 104.)

King William gave this earldom of Chester to Hugh de Abrincis, his sister's son, wife of Richard, surnamed Goz. (Dugdale's *Baronage*, vol. i. p. 32.)

Sir William Dugdale makes no mention of Ranulph de Meschines, "Earl of Carlisle"; and he omits altogether from his list the "*earldom of Carlisle*."

FARNHAM.

CAN BISHOPS VACATE THEIR SEES?

(Vol. v., p. 548.; Vol. vi., p. 88.)

If this Query has not already elicited replies *usque ad nauseam*, you may afford room for the following extract from a writer of unquestionable authority on such a point. Among the posthumous *Miscellaneous Discourses on several Occasions, by the Right Rev. Ed. Stillingfleet, D.D., late Lord Bishop of Worcester, now first published by his Son, the Rev. James Stillingfleet, D.D., Dean of Worcester*, 8vo. London, 1735, there occurs a letter of Dr. ——, Bishop of ——, concerning a vow of resignation of his bishopric in 1676. Without referring to the letter of consultation itself, I will give the case (a sufficiently curious one) as stated by Bp. Stillingfleet at the outset of his reply:

"The case your Lordship propounds, in short, is this: *A. B.* seeing little probability of doing any great good in his Bishopric, and being weary of worldly Employments, is inclined to give over his Episcopal Functions; but not being fully satisfied about it, he betakes himself to Fasting and Prayer, &c., and at last resolves with a solemn Vow to be determined by Lots; which, being repeated, fall to be for Resignation: The Question now is, Whether the Obligation of this Vow, so circumstantiated, be not indispensable?" &c. — Pp. 11. &c.

Passing over the argument on the conflicting obligations of the vow at consecration, and the vow to abide by the issue of the lots, I extract Bp. Stillingfleet's sentiments on Episcopal Resignations in general:

"But is the Obligation of a Bishop so indispensable, that in no case he can lay down his Bishopric? I do not say so, for *St. Austin* hath told us the Difference between the Obligation of a Bishop and a Christian. We may, saith he, be saved without being one, but not without being the other *; a man may with just reason be excused from being one, but not from being the other. Nay, he adds, some have laid down the Episcopal Office not only without reproach, but to their honour. But we are to consider on what occasion he speaks this; it was about the *Donatist* Bishops that were received into the Church, or not received, as was thought most convenient for the peace and benefit of the Church. And in this case he yields that some Bishops have laid down their function *propter quædam in se offendicula*, for some great offence the Church hath taken at them; or when such laying down did contribute much to the removing the Disorders of the Church. And it is not improbable that *St. Austin* hath respect to *Greg. Nazianzen*, who resigned the Bishopric of *Constantinople* to quiet thereby the Dissensions of the *Oriental* and Egyptian Bishops; and therefore he called himself the *Jonas* that must be thrown out to still the storm. 'Tis true, that after this he wholly retired, and would not meddle in the Church of *Nazianzun*, but procured one *Eulalius* to be consecrated Bishop there in his life-time. But his best Friends blamed him for it, as seeming to proceed from Stomach and Discontent. And he writes an Apology for it to *Gregory Nyssen*, pleading his great Infirmities †, and that he was never consecrated Bishop of that Church, but of Sasima. Which latter was no satisfactory plea for his total retirement; and it may be allowed to pass among the resentments or infirmities of great minds, that after his Dismission from *Constantinople*, he would not take any Episcopal Charge upon him, but retired to his paternal estate at *Arianzum*, where he died. Yet there he complains that he wanted that peace and quietness which he promised himself in that state. *Eusebius* mentions the retirement of *Narcissus*, Bishop of *Jerusalem*; but it was because he could not bear the Reproach which was cast upon him. And after he had well digested it, and grew weary of his solitude, he returned to his Charge again.‡ Afterwards he had a coadjutor allowed him, but not till extreme old age had unfitted him for his duty. In the *Council of Ephesus* the case of *Eustathius*, Bishop of *Beroa* in *Pamphylia*, was debated, who was brought by the troubles he met with to resign his Bishopric; for which he is severely rebuked by the Council, as doing a thing unbecoming that magnanimity and courage which ought to be in a Christian Bishop. 'For,' say they, 'it behoves him that hath once taken that Spiritual Charge upon him, to hold it with Spiritual

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* Aug. cont. Crescon., l. ii. c. 11.

† Greg. Naz, ep. 42.

‡ Euseb., l. vi. c. ix. x. xi.

Courage; and to undergo willingly those troubles and pains for which he may expect a reward.'*

"But because upon examination they found he did it rather out of inexperience in the world than with an ill mind, they therefore allowed him the bare title of a Bishop, without any power of Ordination, or so much as celebrating the public offices. *St. Cyrill*, in his Epistle *ad Domnum Antiochenum* †, declares plainly that it was against the sense and rules of the Christian Church for any Bishops to make resignations; for if they are worthy, they ought to remain in their office; if not, the cause ought to be heard and they deposed. In the time of *Leo Magnus*, Rusticus, Bishop of Narbon, acquaints him that by the multitude of scandals and troubles he met with, he had a great mind to lay down his office and retire from the world. *Leo* tells him ‡ it was a thing unworthy the patience of a Christian, the faithfulness of a shepherd, the care of a watchman, to lay aside his employment for the love of ease. '*Permanendum ergo est*,' says he, '*in opere credito, et in labore suscepto;*' and so he proceeds to encourage him to go on in his work, and not to be afraid of difficulties, considering the promise of Christ's presence and assistance. To the same purpose speaks Martin I. in his Epistle § to Amandus, who was weary of the world too, and would have resigned his Bishopric. I cannot deny that there are some instances of resignation mentioned in antiquity, such as Justus of Lyons, who lived afterwards a monk in Egypt; Martyrius of Antioch, who publicly renounced his Bishopric in these words: Κλήρῳ ἀνυποτάκτῳ καὶ λαῷ ἀπειθεῖ, καὶ ἐκκλήσιᾳ ἐρρωπωμένῃ ἀποτάττομαι, φυλάττων ἐμαυτῷ τὸ τῆς ἱεροσύνης ἀξίωμα.‖

"But these are few and rare instances, and no rules of practice; and for the first 600 years I do not find any countenance or approbation given to this practice by any act of the Church, but very much against it. Afterwards it seems in some cases to have been allowed in the *Greek* Church, as appears by the sixteenth canon of the Council under *Photius:* and in the Latin Church the Pope by degrees drew to himself the power of dispensing in such cases as he should think fit."—Pp. 16—20.

I shall be rewarded for the trouble of this long transcript if any of your correspondents would enable me to fill up the blank in the address of the letter, by giving the name and see of the bishop whom his brother of Worcester is at such pains to reason with.¶ It was no secret at the time, for the reply (dated Oct. 11, 1676) thus begins:

"I am glad your Lordship understands already, that what you thought had been so great a secret, is become the discourse of the town, by which means I shall be freed from the suspicion of divulging it," &c.

BALLIOLENSIS.

PHOTOGRAPHY IN THE OPEN AIR.

(Vol. vi., p. 193.)

A. H. R. wants some information on this subject; but, before information, let me give a word or two of advice to any who may wish to try their hands at it.

Photography requires much care, nicety of manipulation, cleanliness; and, I may add, some little knowledge of chemistry is useful. Even with all these, some amount of practice is requisite; but, unfortunately, people have generally an idea that they have only to make or to buy some prepared paper or plates, to carry them in a small black box, to expose them to light, and that the sunshine will then do all the rest for them, and produce magnificent pictures. Never was there a greater fallacy; and hence it is that many have had a trial, and gone to some expense in apparatus, but, not succeeding, have thrown it all aside. Now, every one who fails in this way brings a certain amount of discredit on the art, and discourages all his acquaintance; but it is in great measure his own fault, from expecting so much from so little pains.

There is another cause of discredit. Some shopkeepers who deal in the apparatus make a point of telling a novice that "It's very easy;" "It's so simple;" "This picture was done in ten seconds;" "Our apparatus is so improved," and so on; but they omit saying that it requires care and nice management. By thus making it appear so over simple and so over easy, they induce the uninitiated to purchase a quantity of chemicals, camera, &c., and then, finding it not so easy as he was led to expect, he looks upon it as a piece of humbug.

Now for the advice I spoke of. If A. H. R. really means to try photography, let him make up his mind to work hard at it; let him expect many failures and disappointments, and he may perhaps even work for some months without obtaining a favourable result; but I do not hesitate to say that, if he will but persevere through this beginning, he will afterwards find it easy.

When I first began, I did not get a picture to my own satisfaction for the whole of one summer; this was very discouraging, but by sticking to it I mastered the principle, and can now do pretty well.

The above is not meant to discourage, but simply to prevent the disappointment I see daily; and supposing that A. H. R., after reading the above,

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* Ἔδει γὰρ ὡς ἅπαξ ἐγκεχειρισμένον ἱερατικὴν φροντίδα ταύτης ἔχεσθαι μετ' εὐρωστίας πνευματικῆς καὶ οἷον ἀνταποδύεσθαι τοῖς πόνοις, καὶ ἱδρῶντα τὸν ἔμμισθον ἐθελοντὶ ὑπομεῖναι.— *Concil. Ephes.*, Act VII., in *Epist. ad Synod. Pamphil.*

† Cyrilli, *Epist. Can. ad Domn.*, tom. v. p. 2. pag. 211.

‡ Leon., *Epist. ad Rust. Narbon.*

§ Martini, *Epist. ad Amand. in Concil. Lateran.*, A.D. 649.

‖ Ado Vien. in *Chron. A.* 379.; *Martyrol. Rom. ad Sept.*, 2.; Theodor., *Lect.* l. i. p. 555.

[¶ It was Dr. Barlow, Bishop of Lincoln.—ED.]

is still determined to try it, I now come directly to his Queries: —

The Daguerreotype is perhaps the easiest mode of obtaining pictures, but it has serious inconveniences: the pictures are on metal plates, and must be kept covered by a glass. The calotype will be much better for A. H. R., as the pictures may be on glass or paper; and in the latter case, they may be kept in a book or folio.

A dark room or tent is not necessary in the calotype; I am now doing without one myself, and can make long excursions from home; all I want is a little clean water. The apparatus varies very much by different makers, and mine was made under my own superintendance.

Lastly — this may seem ill-natured — don't believe all that people write or say on this subject; and don't trust too much to opticians and chemists, but first see some one *take a picture and complete it in the open air before your eyes.* C. P. S.

[There is so much common sense in the suggestion of our correspondent, that we insert his paper as a useful introduction to Dr. Diamond's promised communication. Photography is very easy when acquired, but it cannot be acquired without some practice and some perseverance.—Ed.]

ST. VERONICA.

(Vol. vi., p. 199.)

Several narratives of the history of St. Veronica will be found in the Bollandine *Acta Sanctorum* (Februarii, p. 449.). The oldest form of the legend is contained in a Latin narrative, entitled *Cura sanitatis Tiberii Cesaris Augusti et damnatio Pilati*, printed by Foggini in his *Exercitationes historico-criticæ de Romano Divi Petri itinere*, and also by J. D. Manso, in his Supplement to the *Miscellanea Stephani Baluzii*, vol. iv. p. 55. An Anglo-Saxon version of this story has lately been printed by the Cambridge Antiquarian Society. The origin of the name is involved in considerable obscurity. In the apocryphal gospel of Nicodemus, the woman who was cured of the issue of blood is called Βερονικη or Βερνικη. This work was probably current as early as the fifth century. It appears that in one of the churches at Rome a portrait of Jesus Christ, worked or painted upon a handkerchief, and having under it the words *Vera Icon*, *i. e.* a true portrait, was preserved in very ancient times. *Vera Icon* was mistaken for the name of the owner, and identified with Βερονικη, and upon these hints the legend appears to have been construeted. Such is at least a probable account of the matter. Assuming then that Veronica is another form of Beronice, or rather Berenice, the proper pronunciation will be Veronīca (Βερενικη being a Macedonic form of Φερενικη, from φερειν and νικη). C. W. G.

Two notable specimens of Romish saints belong to the genus Veronica. The words *Vera Icon* are generally considered to have been the origin of the name; but the accent which this derivation would produce has not been regarded in monastic hymns, nor in the sequence to which reference has been made in "N. & Q.," Vol. ii., pp. 440–1.

For the history of the earlier imaginary saint, R. A. of A. may consult Bollandi et Henschenii *Acta Sanctorum*, tom. i. pp. 449–57., Antverp. 1658; Henschenii et Papebrochii *Act. Sanctt.*, Maii, tom. vii. p. 356. Ib. 1688; Aringhi *Roma Subterranea*, tom. ii. pp. 454–5., Romæ, 1651; Mabillonii, *Iter Italicum*, p. 88., conf. 188., Lut. Paris, 1687.

The more modern Veronica was born in the year 1446, and was beatified by Pope Leo X. in 1517. A full account of her may be found in —

"The most celebrated Popish Ecclesiastical Romance; being the Life of Veronica of Milan. A Book certify'd by the Heads of the University of Conimbra in Portugal, to be *revised by the Angels, and approved of by God* (*ja visto y revisto pellos Anios, y approvado por Dios*). Begun to be translated from the Portuguese by the late Dr. Geddes, and finish'd by Mr. Ozell. With the Approbation of his Grace the Archbishop of Canterbury, in whose Library at Lambeth the Original of this Curiosity remains. 8vo. London, 1716."

R. G.

EMACIATED MONUMENTAL EFFIGIES.

(Vol. v., p. 497.; Vol. vi., p. 85.)

In the chancel at Asby-Folvile, in this county, is a large alabaster flat tomb representing an emaciated female figure with a sheet or shroud tied together over the head, and descending on either side of the figure, which is otherwise naked. Nichols, in his *History of Leicestershire*, speaks of this as "the tomb of the headless lady;" but the features being still discernible under the knot of the shroud, our otherwise correct historian either is at fault or has been deceived. Mr. T. R. P.(otter), who is engaged on a new history of the county, in a letter to the editor of the *Leicester Journal*, Jan. 18, 1850, gives the inscription as follows:

"Hic jacent Rad'us Woodford, armiger, co'sanguineus et heres Rob'ti Woodford militis; videl^t fil. Thome, filii et heredis p'dicti Rob'ti Woodford; et Elizabetha una filiar' Will'i Villiers, armigeri, uxor p'dicti Rad'i, qui quidem Rad'us obiit^III° die Marcii año Dom. MCCCCLXXXI°; p'dicta Elizabetha obiit IX° die Augusti A.D. MCCCCLXXIV°, quor' ai'bus propi'ait Deus, Amen."

The wife predeceased the husband, which accounts for the female figure alone being engraven on the slab. At the bottom of the slab, on a scroll, is the well-known quotation from the book of Job, in Latin, "Credo quod Redemptor meus vivit,"

&c.: and as the patriarch alludes to the destruction of his body by worms, and asserts his belief that, notwithstanding, "in his flesh" he "shall see God," I have little doubt but that these emaciated figures were intended to be correct representations of the corpses of the individuals buried, and to be sermons to the survivors.

THOMAS L. WALKER.

Leicester.

DUTCH POTTERY.

(Vol. v., p. 343.)

What follows may serve as a help to a complete answer to your querist.

In the latter half of the eighteenth century a manufactory existed at Oude Loosdrecht, of which we often meet with specimens, with gilt borders and a light blue flower between green leaves. I do not know the meaning of "M," of which O. M. speaks. Can it signify *Mynden?*

In the *Algemeene Staat der fabrieken en trafieken in het koningrijk Holland*, 1808, compiled by order of government, mention is made of two potteries in Amstelland.

Between the years 1780 and 1790 Lichner, a German, set up works at the Hague to imitate the much-sought-for Saxon china. In colour, painting, and whiteness, the likeness is very great; but the substance is thicker. The mark is the stork (the arms of the Hague). Tea and table services of this fabric are to be met with, though scarce; for the undertaking failed: probably through the dearness of the material, or of the wages, they were unable to compete with foreigners. The drawing and painting, both of landscapes and flowers, are in good taste. There are cups and saucers on each of which the same group of flowers is represented from a different point of view. It is to be regretted that the gilding, through being placed on the edge, instead of below it, is worn off. In 1809 or 1810, when it was the fashion for ladies to paint china, which was afterwards glazed, I found, to my great surprise, a workman in Amsterdam who was painting china: he told me he had been painter in the manufactory at the Hague. I examined the marks of this china, and I doubt not it was of the second manufactory mentioned in the *Algemeene Staat*. I recollect the establishment at the Hague was on the Bierkade, a house with high steps. (From the *Navorscher*.) L. J. 2.

Although I am not able to answer all the particulars included in the Query of O. M., I will communicate what I know. Perhaps I may thus put him in the way to learn more.

In the beginning of this century there was a pottery on the Amstel, between Ouderkerk and Amsterdam, at that time belonging to Mr. Dommer The mark by which the productions of this establishment were known was *Amstel*. I very well remember a service with this mark in daily use at my father's house. The works ceased, if I am not mistaken, in the time of the French occupation. These recollections of my youth agree with what I read concerning Loosdrecht in the *Nederlandsche Stad- en Dorpheschrijver* (Description of the Dutch Towns and Villages) published in 1795:

"Some years ago there was in *Oude Loosdrecht* a very considerable pottery, but it has been removed to the Amstel, by which the village has suffered no little loss."

While in *Reis door Holland* (Journey through Holland), in the years 1807—1812, vol. i. p. 223. *et seq.*, this pottery is mentioned as still existing. (From the *Navorscher*.) A. J. VAN DER AA.

Your Querist O. M. may find the information he seeks in the *Volledige Beschrijving van alle Konsten, Ambachten, Handwerken, Fabrieken, enz.* ("Complete Description of every Art, Trade, Handicraft, Manufacture, &c."), vol. iii., Dordrecht, Blasse and Son, 1789. A review of this work appeared in the *Vaderlands Letteroefening*, 1789, vol. i. p. 448., in which the following mention is made of

"The establishment of a manufactory of fine pottery in the year 1754, near the Overtoomschenweg in the parish of Amstelveen near Amsterdam, at the cost of the Baron van Heeren and the Baron van Pallandh. Through want of demand, this establishment was closed in 1764, and sold by auction.

"The Count van Gronsfeld, having bought the machinery and materials, soon after raised a pottery at Weesp; but, not meeting with the success he anticipated, made it over to the Rev. De Mol, who, in 1772, removed the works to Loosdrecht. After his death, in 1782, the concern passed into the hands of his partners, J. Rendorp, A. Dedel, C. Van der Hoop Gysbz., and J. Hope; and was by them, in 1784, removed to the Amstel near Amsterdam, and there worked with redoubled zeal by the director, F. Daenbar. This china was very much praised; yet it appears the works were offered for sale in 1789: they then came into the hands of F. Rendorp and C. Van der Hoop Gysbz., and remained under the direction of F. Daenbar.

"In the Hague they have for several years (1789) boasted of a china-manufactory, then under the direction of J. F. Van Lynker." (From the *Navorscher*.)

ELSEVIR.

Leyden.

About the middle of the last century there was a china manufactory at *Oude Loosdrecht*. The letters MOL signify Manufactuur Oude Loosdrecht, and by a singular coincidence it happened that the establishment was under the direction of the Rev. MOL. It was afterwards removed to the *Buiten Amstel*, where I often visited it between the years 1780 and 1790. The word *Amstel* was the fabric mark of the latter place. Delft earthenware was formerly much used, but is now no longer heard of. (From the *Navorscher*.) RIKA.

Amsterdam.

Replies to Minor Queries.

Birthplace of Wickliffe (Vol. vi., p. 55.).—There seems little reason to doubt that the celebrated reformer was a native of the parish of Wycliffe, about eleven miles from Richmond in Yorkshire. The arguments may be found at length in Vaughan's *Life of Wycliffe*, and it is therefore perhaps unnecessary to transcribe them. With regard, however, to the difficulty of the reformer's name not being found in any of the pedigrees of the family of Wycliffe, it may be observed that Whitaker notices in the one which he gives, that "the generations about that time are not sufficiently proved." Two of the family, however, were rectors of the parish during the years 1362—1369. It has also been observed that the family would not be anxious to preserve the memory of one who was regarded by them as a heretic, in their records. This might possibly account for the uncertainty apparent in the pedigrees about that period. With regard to the orthography of the word, the most ancient form of which I know is upon a brass still existing in the parish church, which is to the memory of Roger de Wyclif: he appears to have lived in the beginning of the fourteenth century. The name was, however, variously spelt, but the most prevailing, and now universal, form is Wycliffe.

A. W. H.

Wycliffe.

In the Rev. Dr. Vaughan's *Life of Wickliffe*, vol. i. p. 230., it is proved almost to a certainty that the venerable reformer was born at a humble village of the name of Wycliffe, about six miles from the town of Richmond in Yorkshire. Your correspondent SEVARG is referred to the interesting life of Wickliffe quoted above. JOHN ALGOR.

Eldon Street, Sheffield.

Constables of France (Vol. vi., p. 128.).—In answer to the question of A. S. A. concerning the successor of Annas de Montmorency in the office of Constable of France, I beg leave to state that he was succeeded by Henry Duc de Montmorency, who was rewarded with the sword of Constable on Dec. 8, 1593, and died 1614; and he was again succeeded by Charles d'Albert Duc de Luynes, made Constable April 2, 1621, and died in the same year. F. C. B.

Monumental Brasses abroad (Vol. vi., p. 167.).—The names of the brasses at Dublin Cathedral are Geoffrey Fyche, 1527, and Robert Sutton, 1528, both priests.

Your correspondent is doubtless aware that there is in the Museum of Practical Geology, Jermyn Street, a large Flemish brass from the ruined convent of Corteville, Flanders, in memory of Lodewyc de Corteville and lady; but no rubbings of it are allowed to be taken, in consequence of the number of applications for that purpose.

WILLIAM W. K.

[This is another case for the application of Photography, as no injury to the brass could result, and, moreover, copies might readily be multiplied by printing.— ED.]

Remarkable Trees (Vol. v., *passim;* Vol. vi., p. 159.).—In the town of Pembroke stands a very fine elm-tree, beneath which it is said both John Wesley and Rowland Hill have preached. The tree is venerated by the inhabitants, and carefully preserved from injury. It stands a few feet from the boundary line that divides the parishes of St. Michael and St. Mary. It is marked in the oldest maps, though some say that the present is only a descendant of the ancient tree; and, judging from its appearance, I should think this statement was correct.

In Lewis's *Topographical Dictionary of England*, art. "Norfolk," is the following:

"In the reign of Edward VI., owing to a system of enclosing adopted by the nobility and gentry who had become possessed of the abbey lands, a rebellion broke out in this county; and the insurgents, being actuated by the same spirit as the Levellers in the reign of Richard II., proceeded to abolish all distinctions of rank or title, and to execute their designs under the direction of two ringleaders named Ket. Their chief place of rendezvous was Mousehold Heath, near Norwich, where the elder of the leaders, Robert Ket, with assistant deputies from every hundred, held his councils under a large tree, hence called 'The Oak of Reformation.'"

Is this tree known to exist? If not, can any correspondent communicate its fate? TEE BEE.

Portrait of Sir Kenelm Digby (Vol. vi., p. 174.).—There is a picture of Sir Kenelm, undoubtedly the work of Vandyke, at Newbridge House, co. Dublin. It represents him dressed in a black velvet coat, with the right hand on the breast, and the head turned three quarters to the right. The size of the picture is about three feet by three feet six inches. It was purchased by Pilkington (author of the *Dictionary of Painters*), soon after the middle of the last century, for the grandfather of its present possessor, but at what precise date and place is unknown. The painting is in Vandyke's best manner. URSULA.

Dress of the Clergy (Vol. vi., pp. 99. 183.).—Upon this subject I beg to forward to you the following extracts from the Constitutions of Thomas Bourchier, Archbishop of Canterbury, made at the Convocation held in St. Paul's in July, 1463.

After observing that "the new ill-contrived fashions of apparel of the clergy and people for several years" have been declaimed against by

"the preachers of the Word of God," he proceeds in the second Constitution to ordain—

"Ne quis sacerdos aut clericus, togam seu superiorem vestem gerat nisi clausam a parte anteriori, et non per totum apertam, neque in fimbriâ, aut circumferentia ejusdem borduram habeat de pellibus aut furraturis; et ne quis in aliquâ universitate non graduatus, nec in aliquâ dignitate ecclesiasticâ constitutus presbyteris, caputium penulatum, aut alias duplex, vel de se simplex cum corneto vel liripipio brevi, more prælatorium et graduatorum, nec utatur liripipiis aut typpets a serico vel panno circa collum in publico."—Wilkins's *Conc.*, vol. iii. p. 586.

Can any of your correspondents explain the meaning of the epithets given here to the hood, "penulatum," "de se simplex cum corneto"?

Other canons, regulating the habits of the clergy, occur in the Constitutions of William le Zouch, Archbishop of York, in 1347: of John de Stratford, Archbishop of Canterbury, in 1342 (*Wilkins*, vol. ii.). The Lateran Council, in 1216, took the initiative in prescribing clerical habits in these terms:

"Clerici . . . clausa deferant insuper indumenta nimiâ brevitate vel longitudine non notanda. Pannis *rubris* aut viridibus, neenon manicis, aut sotularibus consutritiis, seu rostralis, frænis, sellis, pectoralibus, et calcaribus deauratis, aut aliam superfluitatem gerentibus non utentur."

J. H.

Trin. Coll.

Furye Family (Vol. vi., p. 175.).—More than fifty years ago a Colonel Furye and his wife lived in the vicinity of Kingston upon Thames, where the Colonel died, leaving his widow, who resided at Richmond for many years after, and who was buried in Kingston Church in the year 1822, and in which church there is a monumental tablet to the following effect:

"Near this spot
are interred the remains of
Anne Furye,
late of Upper Grosvenor Street,
London,
(Widow of Peregrine Furye, Esq.)
She died at Tonbridge Wells,
Oct. 26, 1822, aged 84 years."

And I am inclined to think she was a lady originally belonging to the neighbourhood of Kingston upon Thames.

W. R.

Surbiton.

Seventeen Year Locusts (Vol. iv., p. 423.).—In answer to this Query I would say that, in fulfilment of the predictions, on the 3rd of May in last year, 1851, the locusts were first observed in this city emerging from the earth. They were completely formed, and enveloped in shells, which fit them closely. They crawled immediately up the trunks of trees, or fences, or walls, and in a short time managed to disengage themselves from their sheaths. At first they are weak, and their wings are soft and pulpy; a few hours harden them, and they then betake themselves to the trees. They remain above ground about six weeks, and then their bodies are found by thousands under the trees. In the meantime they have performed the work of reproduction; the females are armed with sharp ovipositors, with which they pierce the young twigs and green branches, and there deposit their eggs. The eggs ripen in a short time, and the young larvæ, in size almost infinitesimal, fall upon the earth in myriads, and commence their journey "into the bowels of the land." How far they go, or how they exist during the seventeen years of their entombment, is a mystery which naturalists cannot answer. Towards the end of the seventeen years farmers meet with them when digging deep ditches, or making excavations several feet below the surface. They came up where they took to the earth, and in this city last year many of them emerged in the cellars of houses which have been built since their former visit upon ground, where there had been trees. They do not prey upon the herbage whilst above ground, and it is believed that they do not eat anything. In appearance they differ materially from the common locust, and their notes are not so shrill or prolonged. There are so many thousands of them, however, that the sound of their songs unite in one great, and at times almost deafening chorus.

I well remember their appearance in 1834, and the boyish curiosity with which I looked for the coming of the insects, concerning which I had heard many predictions. I never saw any of the species again until 1851, and have no doubt that the citizens of Philadelphia who are living in 1868 will notice the re-appearance of these mysteries of entomology about the 3rd or 4th day of May.

T. Westcott.

Philadelphia.

[Our correspondent, who commences his reply by stating he cannot find a reference to the original Query in the *Index*, will see that the reason is because the Querist speaks of the insect as a *Cicada*, and not a *Locust*.—Ed.]

On the World lasting 6000 *Years* (Vol. vi., pp. 37. 131.).—Looking over Foxe's *Acts and Monuments* the other day, I marked a passage bearing upon this subject, which I beg to offer to your correspondent A. A. D. The copy of the work I possess is the folio black-letter one of 1632, in which there is much matter not to be found in later editions. As the extract is not lengthy, and may interest other readers, I give it at full. From—

"A Sermon no lesse godlie than learned, preached

at Paul's Crosse on the Sunday of Quinquagesima, an. 1389, by R. Wimbeldon."

". . . . Also Maiden Hildegare, in the booke of her prophesie, the third parte, the xi vision, the seuenth cha. meueth this reason. Right as on seuen daies God made the world, so in 7000 yeere the worlde shall passe: and right as in the sixt day man was made and fourmed, soe in 6000 yeere, he was brought againe and refourmed; and as in the seuenth daye the world was full made, and God left off his working, right so in the 7000 yeere, the number of them that shullen be saued, shall be fulfilled, and rest shall be to seyntes full in bodie and soule. If that it be so, as it seemeth to followe of this Maydens wordes, — that 7000 yeeres in passing of the worlde, accordeth to seuen daies in his making it, see what lacketh that these 7000 yeeres ne beth fulfilled."—Vol. i. p. 718.

Who was "Maiden Hildegare?" I do not find her name in the Kalendar or Martyrology. Is the book of her prophecy preserved?

R. C. Warde.

Kidderminster.

Church Brasses subsequent to 1688 (Vol. vi., p. 149.). — Monumental brasses of the period referred to Mr. W. Ewart are extremely scarce; I can only refer him to *three* examples, namely,

1. Bletchley, Buckinghamshire. Edward Taylor, 1693.

2, 3. St. Mary Cray, Kent. Philadelphia Greenwood, 1747. Benjamin Greenwood, 1773.

The following verge so closely upon the period in question, that they may, perhaps, interest Mr. Ewart:

Great Chart., Kent. Nicholas Toke and three wives, 1680.

Henfield, Sussex. Kenwelmersh and grandson, 1683.

Ashton le Walls, Northants. George Butler, 1685.

The brass noted by your correspondent is interesting from its having the maker's name attached, a very rare peculiarity.

W. Sparrow Simpson, B. A.

Irish Language in the West Indies (Vol. v., p. 537.). — The statement that "the Irish language is spoken in the West India Islands, and that in some of them it may be said to be almost vernacular," is true of the little Island of Montserrat, but has no foundation with respect to the other colonies. The circumstance, as regards Montserrat, is thus explained.

Much dissension, on the score of religion, having arisen among the early settlers in these islands, the Roman Catholics, chiefly Irishmen, withdrew from St. Christopher's and formed a separate colony in Montserrat. Thither they were followed by their co-religionists in the other islands, and in a few years their numbers had increased so rapidly that they were able to supply sufficient hands for the field without the aid of slaves. A colony formed under such circumstances presented the social features of an Irish county rather than of a tropical settlement; and when, at a later period, it became necessary to introduce African labourers, the Irish language was so commonly spoken all over the island, that the blacks had to adopt it as they would any other language. This fact is amusingly illustrated by the following anecdote, quoted by Mr. Montgomery Martin: —

"It is said that a Connaught man, on arriving at Montserrat, was, to his astonishment, hailed in vernacular Irish by a negro from one of the first boats that came alongside. 'Thunder and turf,' exclaimed Pat, 'how long have you been here?' 'Three months,' answered Quashy. 'Three months! and so black already! *Hanum a jowl*,' says Pat, thinking Quashy a ci-devant countryman, 'I'll not stay among ye:' and in a few hours the Connaught man was on his return, with a white skin, to the Emerald Isle."

Henry H. Breen.

St. Lucia.

Cowdray Family (Vol. vi., p. 75.).—For the information of your correspondent W. H. L., I beg to state, that in Sims' *Index to Heralds' Visitations, &c.*, he will find the following references to MSS. &c. in the British Museum, viz.:

Hampshire, p. 116.: *Cowdrey of Heriott.*—1544, fo. 35 *b.*, 5865, fo. 34.; for arms, &c., 5865, fo. 3 *b.*

Wiltshire, p. 303.: *Cordray of Chute.*—888, fo. 18.; 1111, fo. 90.; 1165, fo. 72.; 1181, fo. 22.; 1443, fo. 174 *b.*; 1565, ff. 28 *b.* 62 *b.*; 5184, fo. 56.

A. C. M.

Exeter.

Beef-eaters (Vol. vi., p. 176.). — I consider this to be a corruption of the French *le buffet*, which is now used for the apartment in which refreshments are supplied to the guests at royal balls or concerts in France. The final syllable is like that of *charretier* added to *charrette*, or *layetier* to *layette*, &c. Dr. Ash (*English Dictionary*) has Beaufet, *a corrupt spelling*, for a buffet.

Boiste (*Dictionnaire Universel*) has Buffeter (*le verbe*), and Buffeteur (*le substantif*); with a signification as regards *drinking*, and *not eating*. The *buffeteur* is described as a carrier who uses a gimlet "percer les tonneaux en route, pour voler le vin." Φ.

Richmond, Surrey.

"*To differ with*" (Vol. vi., p. 185.).—"To differ with" is not the same thing as "to differ from." One *person* differs with another when he disagrees with him: one *thing* differs from another. Sc.

Phœbe Hassel (Vol. vi., p. 170.).—Your correspondent H. M. Bealby will find a portrait and short memoir of this female in Hone's *Year Book*, col. 209. K.

Passage in the Somnium Scipionis (Vol. vi., p. 175.). — The passage is unimportant and the text corrupt. The French translation of the Abbé D'Olivet, following the Greek translation, gives "*silence*" in the place of "*parum rebus.*"

"Je vous en prie, leur dit Scipion avec un sourire gracieux, ne me réveillez pas; *silence;* écoutez le reste."

The following are the notes of M. Bouhier, President of the Académie Française, on the words "*Et parum rebus:*"

"Lambin avoit corrigé ainsi cet endroit, et sa correction s'est trouvée confirmée par les manuscrits de Langires et de Gruter. Quelques savans, et entre autres Ph. Parens, *Lexic. Crit.*, au mot *Res*, veulent qu'on sous-entende ici, *concedite;* c'est-à-dire: *Date aliquid temporis, et otii rebus tam arduis cognoscendis.* Mais je voudrois que cette façon de parler fût soutenue de quelques exemples plus précis que ceux qu'ils alléguent. Toutes les anciennes éditions, appuyées de la traduction grèque, ont: *Pax sit rebus*, expression qui n'est pas moins extraordinaire que l'autre. Les critiques proposent ici diverses corrections. Grævius a lu: *Pax! Verum audite cetera.* Et Gronovius le fils: *Et per avum de his audite cetera.* M. le Clerc, *Art. Crit.*, t. ii. p. 326., a corrigé: *Ne me à somno excitetis his pavoribus.* M. Heuman, *Parerg. Crit.*, p. 155., a rejetté ces deux conjectures par d'assez bonnes raisons, et proposé une autre correction, qui ne diffère néanmoins de la dernière, qu'en ce qu'il lit: *His clamoribus.* Pour moi, sans admettre de si grands changemens au texte, je soupçonne que Cicéron avoit écrit: *Et parumper audite cetera.* Au lieu de PARUMPER, les anciens copistes ont lu par inadvertance PARUMREB; et c'est apparemment ce qui a donné lieu à la corruption de ce passage, quoiqu'il soit difficile de rien affirmer en ces sortes des choses, sans le secours de manuscrits."

T. J. BUCKTON.

Bristol Road, Birmingham.

Alteration in Prayer Books (Vol. vi., p. 170.).—Your attention having been called to misprints in prayer books, allow me to inquire the origin and authority for a change of words which occurs, in the modern editions, in the "Prayer for the High Court of Parliament." In the copies printed anterior to the present century, the words stand thus: "The safety, honour, and welfare of our Sovereign and His *Kingdoms;*" but in later editions the last word is replaced by "*dominions,*" which now appears to be universally acquiesced in. As the change took place about the date of the union with Ireland, when the Church of England began to be designated, on the title-page of the Book of Common Prayer, the *United Church of England and Ireland*, it may be matter for reflection with those who are interested in the revival of the powers of convocation, by what authority, either of the English or Irish Church, that one change or the other was made. In a constitutional point of view, the change in the prayer is important. The old form followed the old style of our monarchs, "Rex Angliæ Dominus Hiberniæ." But according to this new phrase, the Dominus is applied to both realms.

BALLIOLENSIS.

The Etymology of Llewelyn (Vol. vi., p. 150.). — The popular etymology of this word is *Llew*, a lion; *Gelyn*, an enemy: *Llewelyn*, a lion-enemy, a lion-like enemy. Supposing this correct, and there seems little room for doubt, the name should be written as above, and not *Llewellyn*. It is never pronounced *Llewellyn* by the Welsh.

SIGMA.

Carmarthen.

Reverence to the Altar (Vol. vi., pp. 33. 109.).—At the village church, Tarrant Keynston, Dorset, it is the custom of those of the congregation who pass the reading desk to their seats, to bow to the clergyman; and within the last few years, at Kinson, near Wimborne, Dorset, I have observed some of the old men bow upon entering the church.

JOHN H. A.

Ensbury, Dorset.

Inscription on a Bell (Vol. vi., p. 99.). — The reading is erroneous, and should be *Daventrie* instead of *Daveatice*. The line would then mean, "Henrick ter Horst made me, at Daventer, 1654." Daventer is a town in the Netherlands, in the province of Overyssel.

μ.

Time when Briefs were abolished (Vol. iv., p. 232.). — By act of 9 Geo. IV., 15 July, 1828: and the greater part of the original briefs issued from the year 1754 up to that date are preserved in the British Museum, to which they were presented in 1829 by J. S. Salt, Esq.

μ.

Shan-dra-dam (Vol. vi., p. 74.).—This word is in all probability a corruption of the French *Char-en-dedans*, or inside car, in which travellers sit *vis-à-vis*, and which is very commonly used in the Highlands of Scotland.

E. N.

Portraits of Wolsey (Vol. vi., *antè.*). — We have the authority of Granger, in his *Biographical History of England*, for asserting that "there is no head of Wolsey which is not in profile. It is said that his portraits were so done because he had but one eye. This defect has been imputed, perhaps falsely, to a disgraceful distemper."

G. MUNFORD.

East Winch.

Lunar Occultations (Vol. vi., pp. 73. 176.). — It seems to me that E. H. Y.'s answer to H. C. K. is not conclusive. He forgets that the light from the moon is a *continuous stream*, while the projected light of the star (if I may use the expression) is *ex hypothesi* detached and momentary, and might therefore seem to float, as it were, over the stream of moonlight, although the *portion* of the stream in which it appears might not be exactly synchronous with the light of the star.

C.

Judges' Robes: Official Costume of the Judges (Vol. vi., p. 223.).—Allow me to refer J. H. to Dugdale's *Origines Juridiciales*, pp. 98—102.; and in reply to the Query of A. B. I beg to observe, that at the Assizes the judge who presides in the Crown Court usually wears scarlet cloth, whilst the judge who sits at Nisi Prius usually wears a black silk robe. If my memory does not deceive me, the late Sir James Alan Park, when on circuit, always wore a scarlet cloth robe at Nisi Prius; and in so doing he conformed to "the solemn decree and rule made by all the judges of the Courts at Westminster, bearing date the 4th day of June, an. 1635," which is set forth at p. 101. of Dugdale's work above mentioned. C. H. COOPER.

Cambridge.

Your correspondent A. B. inquires why the judges in the criminal courts wear scarlet and ermine robes, and those in the civil courts black gowns? The reason is this, that in the criminal court, which takes cognizance of the pleas of the crown, the judge sits as the representative of the sovereign, and therefore wears his full judicial robes; whereas in the Nisi Prius court, the judge presides over civil suits to which subjects are parties, and therefore he wears a judicial undress. J. A. C.

Birmingham.

Miscellaneous.

NOTES ON BOOKS, ETC.

Pictures from St. Petersburg, by Edward Jerrmann, Translated from the original German, by Frederick Hardman, which form the new volume of Longman's *Traveller's Library*, is a translation of a series of sketches originally contributed to one of the German periodicals by their author, and which were received with so much favour by the reading public of that reading country, as to lead to their republication in a collective form, and with considerable augmentations. The book is a most amusing one, and the work will not be read with the less interest because, as the translator observes, "its political bias, if bias there be, is in a contrary direction to that traceable in most English, French, and German works published of late years, and relating to Russia." Indeed, the author, who is obviously a shrewd observer and intelligent man, considers Russia to be in a transition state of steady, although slow, improvement; and as he only claims from his readers credit for his facts, and not agreement with his opinions, while his pages show that his veracity may be depended upon, his work cannot but be read with interest, and may well be referred to by the traveller long after he has sought in its pages the means of passing pleasantly a few hours on the rail.

It is now some sixteen years since musical literature was enriched by the publication of a little volume from the pen of an accomplished amateur, entitled *The Violin, some Account of that leading Instrument, and its more eminent Professors, from its earliest date to the present time, with Hints to Amateurs, Anecdotes, &c.*, by George Dubourg; and we have now before us its *Fourth Edition, revised and considerably enlarged.* And the reason why it has reached this fourth edition is sufficiently obvious. The world is divided into two classes, those who play the fiddle, and those who *do not:* the former have properly encouraged this book from a love of their favourite instrument, and a desire to become acquainted with the history of its origin, and of its more eminent professors; the second class have seen in its pages evidences of the refined mind and quaint humour of the author, and have thought half an hour well passed in the company of one who has recorded so pleasantly the origin and development of an instrument on which he loves to play.

We have received from a kind correspondent, whose "Roman hand" we recognised, a copy of the *Manchester Courier* of Saturday last, containing a very long and most interesting account of the proceedings on the occasion of the opening of *The Manchester Free Library.* It is most creditable to that great commercial city that it should have been the first in the empire to provide on so munificent a scale for the intellectual wants of the masses; and we trust that the example thus set will be speedily followed. We shall take an early opportunity of calling attention to that part of the report of the committee which points out some of the wants of the library, in the possibility that our doing so may in some small degree contribute to their supply.

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Notices to Correspondents.

BURIAL OF SIR JOHN MOORE. *We are unfortunately unable to insert until next week the very interesting communication which we have received on the subject from the Rev. H. J. Symons, who officiated on that melancholy occasion.*

We are also unavoidably compelled to postpone until next week several other interesting communications, and an acknowledgment of many more Replies which have reached than those enumerated in the following brief list.

REPLIES RECEIVED.—*St. Veronica — Reverence to the Altar — Roma tibi subito — Uncovering the Head, &c.— Errors in Prayer Books — Smothering Hydrophobic Patients — Fell Family — Witton Castle and the Bridges Family — Venice Glasses, &c.*

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The preparation of this work has occupied my earnest attention for nearly twelve years; my object being to bring together, from the stores of Elizabethan literature, art, or science, whatever really tends to illustrate the pages of the great poet of the world, in the full conviction there yet remains room for one comprehensive edition which shall answer the requirements of the student and zealous inquirer. Granting that the general spirit of Shakespeare may be appreciated without the assistance of lengthened commentary, it cannot be denied there is much which is obscure to the modern reader,—numerous allusions to the literature, manners, and phraseology of the times which require explanation and careful discussion.

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The engravings throughout will be rigidly restricted to subjects which really elucidate the text, giving representations of articles mentioned by Shakespeare, or to which he may refer, however slightly, thus serving as pictorial notes to his works. In the case of the historic plays, monumental effigies of the principal characters, personal reliques, or antique views of places alluded to, will be admissible: but in no case will truthfulness be sacrificed, or a false taste for meretricious picture-making allowed. The engravings will be rigid fac-similes of the original subjects in all cases, and will depend on their own intrinsic merit as Shakesperian illustrations. There is much in public and private museums which has never yet been used in this way, and which it will be our care to investigate, searching far and wide for objects which may secure to our readers a correct idea of their form and character, as they were present to the mind of the great dramatist. For such purposes, we may observe we have already full access to Lord Londesborough's collection, and have availed ourselves of others at home and abroad.

The size of the first folio, after much consideration, has been adopted, not only because it is the most convenient folio form (barely measuring fourteen inches by nine), and suits the size of the fac-similes, most of which would otherwise have to be folded, but the magnitude of the undertaking precludes any other, were it intended to complete it in any reasonable number of volumes.

We now proceed to speak of the mode of circulation; and in anxiously considering this subject, have been careful to bear in mind the obligations due to the original subscribers of so expensive a work, as well as the necessity of the large expenditure being reimbursed, to say nothing of an adequate return for the literary labour,—the attainment of which is more than problematical, as it would be incompatible with any arrangement which secured the permanency of a high price. Now, it is a well-known fact that no literary or artistic work maintains its original value unless the impression is strictly limited; and it is proposed to adopt this course on the present occasion. The Editor, therefore, pledges himself to limit the number of copies to "one hundred and fifty," under the following conditions:—

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2. The work will be completed in about twenty folio volumes; but any volumes in excess of that number will be presented to the original subscribers.
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The Editor has been anxious thus to state at some length the considerations which have urged him to limit the impression of the work so strictly; for however willing, on many accounts, to seek a more extensive circulation, he could not bring himself personally to ask for support without taking every means to ensure, in their fullest extent, the interests of those who are inclined to encourage an arduous undertaking of this kind. The risk, moreover, was too great to venture the publication in the ordinary way; and he was, therefore, compelled either to abandon the hope of printing his materials, or to appeal to the select few likely to understand the merits of the design.

To those few, the Editor hopes he may, without arrogance, avow the design of offering the most copious edition of Shakespeare ever printed, and one of the most important series of volumes that could be placed in an English library.

It is due to the curators and possessors of the chief Shakesperian collections to acknowledge, with gratitude, the readiness with which they have given or promised every facility for the purposes of this undertaking; and, in addition to the sources accessible to my predecessors, the literary treasures of a bibliographical friend, who possesses the finest private collection of early quarto Shakespeares in the world, will be available for the first time in the preparation of the present edition. The completeness, however, of my own library, in the department of *Shakesperiana*, renders me to some extent independent of other repositories, having purchased, for several years, every work on the subject which has occurred for sale, which was not procurable in public libraries. The expense hence incurred would appear unreasonable to those who were not conversant with the prices realized for dramatic rarities; two tracts alone having cost me upwards of 100*l.*, and several others averaging very large prices; a circumstance only alluded to for the purpose of remarking that no exertions have been spared in the collection of my materials.

In conclusion, I am sanguine this long-cherished design should not, will not, fail for want of appreciation. The works of Shakespeare, the greatest of all uninspired authors, should surely be surrounded, in one edition at least, by the reading of the student and the pencil of the archæological draughtsman. In one edition, let every source of useful illustration be explored and rendered accessible to the student and the future editor; and even if there be something redundant, much will remain suggestive of familiar explanations of obscurities and more popular uses.

It must be observed that if the demand for this edition should exceed the narrow limits assigned to the impression, as the Editor has every reason to consider will be the case from the somewhat unexpected number of applications already received from the single advertisement in this journal, he must reserve a right of selection, especially with regard to all libraries of a permanent character. As the undertaking will be carried on, as it has been conceived, without any commercial views, no inducement shall be permitted to influence an alteration in the limit above mentioned.

All communications or suggestions respecting this work should be addressed to Mr. Halliwell, Avenue Lodge, Brixton Hill, Surrey.

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VOL. VI.—No. 151.] SATURDAY, SEPTEMBER 18. 1852. { Price Fourpence. Stamped Edition, 5*d*.

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Notes.

THE EARLY PIRATICAL EDITIONS OF JUNIUS.

I believe the next publication was *Letters of Junius:* London, printed in the year 1770.

This anonymous edition was, I think, put forth by Wheble, and was followed in 1771 by two editions with his name; the later of which forms, I suspect, the first volume of the London Library manufactured copy (see *antè*, p. 224.).

In an "advertisement" prefixed to what I take to have been the 2nd edition, there is announced among other improvements: "1. Insertion of Letters signed Poetikastos, Junia, &c., that were omitted in the first edition." "2. The dates to each letter." Now as the letters of Poetikastos, Junia, &c., are in both Wheble's editions of 1771, neither could have been the first edition here referred to; and as they are not in this anonymous edition, it may have been. I have indeed no doubt, from many minute circumstances, with which I need not trouble you, that it was; and further, that this was the edition which served Junius as *copy* for the edition of 1772. I have compared many pages, and could refer to twenty or more typographical errors to be found in both; but one example will be as conclusive as a hundred. The following is a passage from the letter of 21st of Jan. 1769, as printed in the *Public Advertiser:*

"... by the power of *government, or masked under the forms* of a court of justice."

This is correctly printed in every edition I have seen, except this anonymous edition, where, by an obvious oversight, it ran:

"... by the power of a court of justice."

So it was printed in the copy used by Junius, and the omitted passage was inserted by him in the margin. Simple, however, as this question appears to be, there are difficulties. Type admits of no variation, and yet there are minute differences.

Wheble tells us in the "advertisement" prefixed to his second edition, that the first was published "at the request of several patriotic and literary gentlemen." This sort of booksellers

flourish is not worth much, but it does leave an impression on my mind that the publication may have been suggested to him; and the fact that the volume appeared without his name, leads me to believe that he had some doubts as to the propriety of one newspaper proprietor and printer piratically making up a volume from another newspaper. Had there been a hint also to Wheble? Republication — multiplication of copies, — be it remembered, was not only an evidence of power, with which a vain man, any man, might be flattered — but it was power, the aim and end of all Junius's labours. He had none of the ordinary stimulants — neither honour, praise, nor profit. But why, it may be asked, should Junius or his friends have suggested these republications to Almon or Wheble? Why not to Woodfall? Because Woodfall, for reasons unknown to us, was slow to move in the way of republication. It was only when Newbery had actually issued his edition in July 1769, that Woodfall first proposed to follow the example. Junius immediately gave his consent, and offered assistance. But nothing resulted for nearly two years. This was dreadful to an earnest zealous man — who complained that he was not supported as he ought to be; who wanted a hundred arms and pens to aid the cause, and found even his own hands tied by his printer. Therefore it may have been that other agencies were set to work.

Wheble further assures the reader that the second edition "has been revised and corrected by one of the first men, in point of political and literary knowledge, in the kingdom." I am not so inexperienced in literary history as to be quite awed even in the presence of booksellers' "first men;" yet there is something so emphatic and specific in this announcement of a matter of so little consequence —seeing that the work was but a literal reprint from a newspaper—that I cannot but believe Wheble felt what he said, and that it is significant. Wheble knew as well as we do that "first men" do not usually offer themselves as printers' readers; and what other office was there for any one to fill on this occasion? But if any of the "first men," or of Wheble's "first men," said to him, "Your edition was full of grammatical and other blunders; I will cast an eye over the second" — there was enough said and done to ensure that reasonable accuracy which those interested might naturally desire, and to justify Wheble's preliminary flourish. Junius, we know, was somewhat sensitive in these typographical matters. When the first edition was published by Newbery, he wrote to Woodfall (*P. L.*, No. 4.), "I wish he had done it correctly. . . . Give him a hint that, having thought proper to republish these letters, he might at least have corrected the *errata*, as we did constantly:" and then follows a list of errors in Newbery's edition for publication in the *Public Advertiser*. "If this man," he says, "will keep me alive, let me live without being offensive." So, in respect to "the author's edition," he tells Woodfall—"on page 25., it sh^d be *the* instead of *your*. This is a woeful mistake: pray take care for the future." (*P. L.*, No. 44.) Again (*P. L.*, No. 45.), "I must see proof sheets of the Ded^n and Pref.; and these, if at all, I must see before the end of next week." From his next letter (No. 46.) I infer that the printer had informed him it was impossible to comply with his request; for he in reply roars about accuracy as if the fate of the ministry or nation depended on it:—"I have no view but to serve you, and consequently have only to desire that the Ded^n and Pref. may be correct. Look to it. If you take it upon yourself, I will never forgive your suffering it to be spoiled. I weigh every word; and every alteration, in my eyes at least, is a blemish." Woodfall did not venture, after this, to take it upon himself, but submitted the proofs to Wilkes; and Junius wrote (*P. L.*, No. 57.)—"When you see Mr. W., pray return him my thanks for the trouble he has taken. *I wish he had taken more.*"

Wheble's "first man," whoever he was, was certainly very familiar with *Junius's Letters*, and had a strong and startling memory, or must have compared Wheble's first edition with the *Public Advertiser*, — a sort of drudging labour in which "first men" do not usually delight. I speak of the letters contained in the first edition. There is nothing, for example, in the passage before quoted which would have suggested an omission to any one but the author. Junius also, we know, was familiar with Wheble's editions. In private letter to Woodfall (No. 39.), when preparing for the edition of 1772, he suggests that "the type" should be "one size larger than Wheble's." Again (No. 41.), when some specimens were sent to him, he observes, "I think the paper is not so good as Wheble's;" and with respect to the specimen of a title-page, "All these are miserable: I think a plate w^d look handsome." And a plate, that is, a copperplate title-page, he had: and so had Wheble for his second edition — the edition read by "first man"—and for every subsequent edition.

Could Junius have been the "patriotic and literary" of Wheble's first edition, or "the political and literary" of the second? Of course, if he were, he was not known as Junius; and to have carried emendations beyond obvious literals and restorations would have betrayed him.

It strikes me also as strange that Junius should use one of Wheble's editions as copy for his own edition of 1772, in preference to the originals in the *Public Advertiser*. According to general experience, a reprint contains most of, or all the errors of the original, with some of its own superadded. Other circumstances are perplexing. Amongst the merits of the edition read by one of the "first men," Wheble tells us that "the dates"

have been added "to each letter." What dates? The reader may not be aware that there were, on occasions, two, and sometimes three, dates to select from,—the date of the letter, the date of publication, and the date of *re*publication in the *Public Advertiser*. The fact that Sir William Draper's letters were first published in the *St. James's Chronicle* was never adverted to either in the *Public Advertiser*, into which they were copied, or in the editions of 1772 or 1812, or anywhere else, so far as I know. Had any one principle been consistently adhered to by Junius and "first man," it might have been a curious, but a mere coincidence: but it was not so. Draper's first letter, for instance, dated "26 Jan^y," was published in the *St. James's Chronicle* on the 31st of January, and republished in the *Public Advertiser* on the 2nd of February. The date selected by "first man" was the date of the letter, 26th Jan. So it was by Junius, and it was so printed in the edition of 1772. But Draper's third letter was dated 23rd of February, published, I believe, in the *St. James's Chronicle* on the 25th, and certainly in the *Public Advertiser* on the 27th. Now Junius, as appears by the copy still in the possession of Mr. Henry Woodfall, assigned to it neither the date of the letter, nor the date of publication in the *Public Advertiser*, but the 25th. Wheble's "first man" did the same, and so it is printed. But Woodfall, who had been charged by Junius with the correction of Draper's letters ("you must correct Draper and Horne yourself"), and who suppressed all reference to prior publication, caught his eye on this date, probably in the proof, and altered it to the 27th, the date of publication in his own paper. Assuming that there was no connexion between "first man" and Junius, we must, as it appears to me, come to the conclusion that Junius, who avowedly would not, and did not, read a line of Draper's letters, went out of his way to get this date; and while he was using as copy Wheble's first edition, he must have gone to the *St. James's Chronicle* or Wheble's second edition for it. The former does not seem to me probable; and as to the latter, is it not more reasonable to believe that had the second edition been published when Junius prepared the copy of these early letters—which is by no means certain—he would have used the corrected second edition, and not the first with all its errors? But as to the probabilities, I leave them in all cases to be decided on by the reader, desiring only to record the facts as they appear to me; and will only further observe, that though all the other reprints of these letters were in 8vo., Wheble's editions and "the author's edition" were in 12mo. There is an individual taste in such small matters, as all know who have a love for books.

I shall conclude this notice next week. L. J.

DIFFERENT PRODUCTIONS OF DIFFERENT CARCASES.

Several writers mention the discovery of honey by Aristæus; and, amongst others, Nonnus, in the fifth book of his valuable *Dyonisiacks*.

It is however to Virgil that we are, I think, principally indebted for the remedy prescribed by that "Arcadian Master" for repairing the loss of bees:

> "Sed, si quem proles subito defecerit omnis,
> Nec, genus unde novæ sterpis revocetur, habebit;
> Tempus et Arcadii memoranda inventa magistri
> Pandere, quoque modo *cæsis jam sæpe juvencis*
> *Insincerus apes tulerit cruor.*"—*Georg.* iv. 281., &c.

Then follows a long account of the Egyptian method of putting this remedy in practice. And Virgil is, I doubt not, following in the steps of some more ancient authority.

That bees do spring from, or at least may be found in, the carcase of an animal, we have the history of Samson to testify (Judges xiv. 8.); but the Greek designation, Βούπαις or Βουγενής, proves the Virgilian account to have been commonly received. Martyn, in his note to the above-cited passage, produces the testimony of Varro and Archelaus to a similar effect, and adds an epigram or two. To the same purpose is the Greek *Anthology* in a passage from Nicander, which I find quoted by Suidas under the word Βούπαις: wasps were supposed to spring from horses, and bees from kine:

> "I quoque, delectos mactatos obrue *tauros;*
> (Cognita res usu) de putri viscere passim
> Florilegæ *nascuntur apes.* Quæ more parentum
> Rura colunt: operique favent; in spemque laborant.
> Pressus humo bellator *equus crabronis origo est.*
> Concava littoreo si demas brachia cancro;
> Cetera supponas terræ; de parte sepulta
> Scorpius exibit, caudâque minabitur uncâ."
> *Ovid. Metam.* xv. 364., &c.

I will now come upon Bishop Jeremy Taylor, who is my unfailing refuge in all sublunary difficulties. He writes thus:

> "Plutarch affirmed that of dead bulls arise bees; from the carcases of horses, hornets are produced; but the body of man brings forth serpents."—*Sermon on the Deceitfulness of the Heart*, Part II. ad fin.

And again he tells us, though I cannot trace his allusion:

> "I have read of a fair young *German* gentleman, who living often refused to be pictured, but put off the importunity of his friends' desire by giving way that after a few days' burial they might send a painter to his vault, and, if they saw cause for it, draw the image of his death unto the life. They did so, and found his face half eaten, and his midriff and back-bone full of *serpents;* and so he stands pictured among his armed ancestors."—*Holy Dying*, cap. i. sec. 2.

Ovid also tells us of the human body:

"Sunt qui, cum clauso putrefacta est spina sepulcro,
Mutari credant humanas angue medullas."
Metam. xv. 389.

I know not how far it may be lawful to press the words of *the son of Sirach* into my service here:

"For when a man is dead, he shall inherit creeping things, beasts, and worms." — *Eccles.* x. 11.

Our old English divines make great practical use of the light that met the eyes of St. Augustine and Monica, when they were introduced by the Roman Prefect Pontianus into the sepulchre of Cæsar. Taylor alludes to it in the Epistle Dedicatory to his *Holy Dying;* and again describes it all too vividly in his *Life of Christ* (*Of Temptation*, ad Sect. ix. cap. 36. p. 115., London, 1703, fol.)

The good Richard Sherlock depicts the fearful scene more graphically still (*Practical Christian*, vol. ii. pp. 167–8., Oxford, 1844).

The original would be more to my purpose were it exactly as represented by them, but I presume that it was not written by St. Augustine:

"Nam cum essemus apud ostia Tyberina matre charitatis sociati, expectantes temporis tranquillitatem, causa remeandi ad Africam, et gratia illius cui terra et mare obediunt, compulsi a Pontiano præfecto viro clarissimo qui de Roma ad nos videndum venerat. Cum eodem iterum reversi sumus Romam ad intuendum diligentius magnifica ædificia et opera Paganorum.

"Et ductus sum cum cæteris ad videndum cadaver Cæsaris in sepulchro, et vidi quod omnino esset livido colore ornatum, putredine circumdatum, ventrem ejus diruptum et vermium per illum catervas transeuntes prospexi: Duo quoque famelici in foveis oculorum pascebantur, crines ejus non adhærebant capiti, dentes ejus apparebant labiis consumptis et revelatum erat narium fundamentum."—*Ad Fratres in Eremo;* Serm. XLVIII., *De Cura Animæ.* *S. Aug. Opp.*, tom. x. fol. 303.; Paris, 1541.

Such passages strike us now as too much in the "Alonso the Brave and the fair Imogene" style for over-sensitive readers; but the application made of the pseudo-Augustine would not have been unworthy of Hamlet himself in his moralisings upon "the noble dust of Alexander," or —

"Imperial Cæsar dead and turn'd to clay."

The swarms of flies that issued from the violated tomb of St. Narciscus cannot fairly be brought up in illustration of this subject; but the "muscæ S. Narcisci" passed into a proverb (Baronii, *Martyrol. Rom. die Mart.* 18.; Stengelii, *Mundus et Mundi Partes*, p. 440.: Ingolstadii, 1645). RT.

Warmington.

RUFUS' OAK.

The true site of the oak beneath which Rufus met his death is still said to be marked at Stoney Cross in the New Forest by the well-known "Rufus' Stone." Will the following Notes of this simple monument, with the *accurate* transcripts of its present inscriptions, prove of sufficient interest for the "N. & Q.?" If so, they are quite at your service.

The original memorial was an equilateral, three-sided, upright stone — rather more than four feet high — but this wasting before time and curiosity-mongers was fortified a few years since by a solid casing of cast-iron about an inch thick: having the inscriptions raised in good, legible, Roman capitals on its three sides; which at the ground are each twenty-six inches wide, tapering to twenty-two inches. The top is a flat grating arranged trianglewise, through which is seen the head of the stone. The height of this truncated iron obelisk is four feet, ten inches; its sides are panelled, with a margin three inches wide surrounding the following inscriptions, which tell their own tale.

No. I., or that on the southern side:

"Here stood the oak tree, on which an arrow shot by Sir Walter Tyrrell at a Stag, glanced and struck King William the Second, surnamed Rufus, on the breast, of which he instantly died, on the second day of August, anno 1100."

No. II.:

"King William the Second, surnamed Rufus, being slain, as before related, was laid in a cart, belonging to one Purkis, and drawn from hence to Winchester, and buried in the Cathedral Church of that City."

No. III.:

"That the spot where an Event so Memorable occurred might not hereafter be forgotten; the enclosed stone was set up by John Lord Delaware, who had seen the Tree growing in this place."

"This Stone having been much mutilated, and the inscriptions on each of its three sides defaced, this more durable memorial, with the original inscriptions, was erected in the year 1841, by Wm. Sturges Bourne, Warden."

Allow me to append a Query: Who was the "John Lord Delaware" mentioned? Is it known in what year he erected the subject of the above Note; and where is the statement to be found?

JOSIAH CATO.

EXTRACTS FROM OLD NEWSPAPERS RELATING TO CHARING CROSS AND KING CHARLES'S STATUE.

1. "Morning gowns for Men and Women of all sorts of rich brocaded Silks, Japaned Satins, and great variety of other rich Silks, Stuffs, and Gallicoes (being a fresh parcel of choice goods of Sam. Edwards

and Richard Hocker, mercers who left off trade) are to be sold at very low Rates, at the Golden Sugar Loaf, up one pair of Stairs, over against the Horse at Charing Cross, the price being set on each. Catalogues of the above said gowns to be had at the place of sale." — 1762.

2. "This animated equestrian statue was cast in brass by Le Soeur, in the year 1633, by the order of that munificent encourager of the Arts, Thomas Howard, Earl of Arundel. On the King's decollation, the Parliament ordered it to be sold, and broken to pieces; but John River, the brazier, who purchased it, having more taste than the sellers, seeing, with the prophetic eye of good sense, that the powers which were would not remain long, dug a hole in his garden in Holborn and buried it unmutilated. To prove his obedience, he produced to his masters several pieces of brass which he told them were pieces of the statue. M. De Archenholz adds further, that the brazier, with the true spirit of trade, cast a great number of handles for knives and forks, and offered them for sale as the brass which had composed the statue. They were eagerly sought for, and purchased by the loyalists from affection to their murdered monarch; by the other party, as trophies of the triumph of liberty over tyranny!" — 1792.

3. "Saturday morning early, the sword, buckler, and straps fell from the equestrian statue of King Charles the First at Charing Cross. The appendages, similar to the statue, are of copper; the sword, &c. were picked up by a man of the name of Moxam, a porter belonging to Golden Cross, who deposited them in the care of Mr. Eyre, trunk maker, in whose possession they remain till that gentleman receives the instructions from the Board of Green Cloth at St. James's Palace relative to their former reinstatement." — April, 1810.

E. F.

JOHANNA SOUTHCOTT.

A late acquisition to my collection of the hymnologists of Great Britain, is a little square volume entitled:

"Hymns, or Spiritual Songs, composed from the Prophetical Writings of Johanna Southcott. By P. Pullen, and published by her order:

'And I saw an Angel,' &c.—Rev. xx. 1, 2.

London. Sold by W. Tozer, &c., n. d. pp. 223., 172 Hymns."

The "Little Flock" are thus addressed by their "Poet Laureat:"

"Fellow Labourers in Christ's Vineyard,

"By permission of our 'spiritual mother,' Johanna Southcott, I have composed the following Hymns from her prophetic writings; and should you feel that pleasure in singing them to the honour and glory of *God*, for the establishment of *His Blessed Kingdom*, and the destruction of Satan's power, as I have felt in the perusal of her writings, I am fully persuaded that they will ultimately tend to your everlasting happiness, and I hope and trust to the speedy completion of what we ardently long and daily pray for, namely, 'HIS KINGDOM *to come, that* HIS *will may be done on Earth as it is in Heaven, and that we may be delivered from evil:*' that that blessed prayer may be soon, very soon, fulfilled, is the earnest desire of your fellow-labourer, Phillip Pullen, London, 16 Sept. 1807."

The vagaries of this sect date a little before my day, and I shall be glad to be directed to the best source of information regarding them, their "spiritual mother," and peculiar views.

The reader of these hymns will not feel the spiritual elevation spoken of by Mr. Pullen, unless, perhaps, he has, like him, drunk at the fountain-head, *i. e.* studied the "prophetic writings:" the songs for the now "scattered sheep" being rhapsodical to a degree, and intelligible only to such an audience as that some of your sexagenarian readers may have found assembled under the roof of "The House of God." The leading titles to these hymns are, "True Explanations of the Bible;" "Strange Effects of Faith;" "Words in Season;" "Communications" and Visions, not published; "Cautions to the Sealed;" "Answers to the Books of Garrett and Brothers;" "Rival Enthusiasts;" and such like. Pullen, their poet, "was formerly a schoolmaster, and afterwards an accountant in London," and is called by Upcott, in his *Dict. of Living Authors*, 1816, with reference to a commercial publication of his, "an empiric," which, I take it, applies equally to his poetical pretensions as here displayed.

A couplet in the first hymn bears an asterisk, intimating that it is published at the particular request of Johanna Southcott; it is short, and will afford at once a specimen of the poetical *calibre* of the volume, and the *pith* of the "spiritual mother's" views:

> "*To* FATHER, SON, *and* HOLY GHOST,
> *One* GOD *in power* THREE,
> *Bring back the ancient world that's lost*
> *To all mankind—and me.*"

J. O.

NAPOLEON'S BIRTHDAY.

At page 80. reference is made to the very ill-directed *hoax*, by which a medical gentleman was represented as the author of the pathetic "Monody on the Death of Sir John Moore," the universally recognised production of the Rev. Charles Wolfe, who died in this neighbourhood, at Cove, now called Queenstown, the 21st of February, 1823, only thirty-one years old. A circumstance similarly characterised as a *hoax*, in a leading journal, induces me to submit it to your readers; and let them determine how far the epithet is fairly applied.

In *The Times* of the 28th ult. the celebration of Napoleon's anniversary on the 15th of August, as

if born on that day in 1769, in place of the 5th of February, 1768, is called a *hoax*, in order to prove him French from his birth, which he would not be at the latter date, Corsica not having been annexed to France until June 1769, two months (at most) only before the latter date, which was assumed in order to establish his claim to have been originally French, and combine it with a great church festival. Not only did this reasoning appear plausible in itself, but confirmed by, or rather founded on the registry of his marriage, the 9th of March, 1796, the publication of which, in fact, solely gave rise to the disputed dates. It received extensive belief; yet further research wholly contradicted the inference. I have myself investigated this registry (*Les Régistres de la Mairie du Second Arrondissement de Paris*), and found it literally conformable with its transcript by Bourrienne, in his first volume, page 348. The earlier date, which would extinguish his pretension to a French birth, is there distinctly apparent, and, sanctioned by his own signature, seemed to defy all controversy, which indeed no one then thought of raising, little known to fame as he was, save by his energetic suppression, or massacre, as it was called, of the Parisian insurrectionists, on the previous 5th of October (13 Vendémiaire), which I witnessed. The registry also fixes his wife Josephine's birth as on the 23rd of June, 1767; thus in fact falsifying the ages of both: for Napoleon, then appointed to command the army of Italy, conscious of his inferiority in years, as well as in personal appearance, very slight and youthful to probably every officer of high rank over whom he was thus placed, anxiously desired to reduce the objectionable disparity; and with this view presented to the officiating magistrate, or mayor of the district, the baptismal certificate of his elder brother, Joseph, instead of his own. Josephine, on the other hand, deducted four years from her age; for the registry of her native Martinique most clearly marked her birth as on the 23rd of June, 1763. The baptismal dates were of easy alteration; and thus the whole was a scene of delusion, not, certainly, in jest—to which the epithet of *hoax* can only apply—but with very serious design. Napoleon's subsequent adoption of the date which constituted him a born French citizen naturally challenged investigation, when the original registry of his birth at Ajacio, his entrance to the Royal School of Brienne in 1778, and to the Ecole Militaire in 1783, with every posterior circumstance that required the statement of his age (as every advancing step in public or military life always does in France), antecedent to his command in chief, as above,—all unequivocally unite in naming the 15th of August, 1769, as the day of his birth; and *that* when no possible motive could exist for the so-called mystification. These facts are demonstrably adduced by M. Eckard, in his volume *Napoleon est-il né Français?* and their result was, as similarly on myself, the conviction, in opposition to his previous belief (as again of mine), that the marriage date was erroneous. It is so, indeed, beyond all doubt. With respect to Josephine, it was quite natural that she should wish to appear of an age more suited to that of her husband, though she brought with her condemnatory evidence in the presence of her son, Eugène Beauharnais, who, born the 30th of October, 1780, was in March, 1796, in his sixteenth year; proving Josephine, if born in June, 1767, to have been a mother when only thirteen,—much too young even for a Creole. The Imperial Almanacks, however, continued to place her birth in that year, as that for 1812, now under my inspection, shows: yet the registry of her first marriage, in January, 1780, makes her born in 1763.

At the period that the article appeared in *The Quarterly*, to which the letter of the 28th in *The Times* signed "Detector" refers, the matter had not undergone the sifting examination it has been since subjected to.*

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* The following letter from the author of the article in *The Quarterly* appeared in *The Times* of the 6th instant, and shows that the writer subsequently changed his opinion, and the grounds on which he did so.

"Sir,—As author of the article in *The Quarterly Review*, No. 23., referred to by your correspondent 'Detector,' in *The Times* of the 28th of August, and again by 'Veritas,' in *The Times* of the 2nd of September, I think it right, for the sake of historical truth, to say, that though the date of Buonaparté's birth (5th of February, 1768) there given is in exact conformity with the official documents quoted, I had subsequently some doubts on the subject; and, on making other inquiries, I was satisfied that, whatever might have been Buonaparté's object in falsifying, in his marriage contract, the date of his birth as being the 5th of February, 1768, the real date was, as he afterwards stated it, 15th of August, 1769. This change of my opinion I published in a subsequent number of the *Review*, and afterwards in another. Being at a distance from a complete set of the *Review*, I cannot give you references to these subsequent notices, but they exist.

"The grounds on which I changed my opinion were,—first, that I found, in a list of the *young gentlemen* educated at the Royal College of Brienne, '*Napolione Buonaparté, né 15 Aôut*, 1769.' Though this list *purported* to be made before the Revolution, yet, knowing how unscrupulously archives were dealt with by Buonaparté, I should not have given credit to it without further examination; but, secondly, I obtained some curious volumes of the *Services des Officiers de l'Armée*, published by the National Assembly in 1790 and 1791, when assuredly Buonaparté could have had no motive for falsifying his birthday, and there I found him as a captain of artillery, '*Napoleoné Buonaparté, né le 15 Aôut*, 1769.' It is, I suppose, impossible that Buonaparté could have had these old official returns reprinted, and my set were bought in an obscure country shop, almost as waste paper. I therefore conclude, on the

On the first meeting of Parliament after the incorporation of Corsica with France, Burke in an animated speech forebode much resulting evil from the fact: and most assuredly it did thence ensue to us, not, indeed, as he contemplated the consequences, but from the birth, on the island's soil, of the most fearful adversary that Great Britain has ever had to encounter, thus enabled to wield, as a Frenchman, the mighty power of France against us, against Europe's freedom, and not less against France herself, the enslaved instrument of his ambition, though to *her* with some redeeming benefits.

N.B.—The preceding was written, and would have been forwarded on the 3rd, but, being a Friday, no post-day for London, I withheld it, and the following day read in *The Times* of Thursday the 2nd a letter supporting the previous one of the 28th, by a reference to Châteaubriand's *Mémoires d'Outre Tombe*, where the earlier date of Bonaparte's birth is attempted to be proved not only by the Marriage Registry, but by a proclamation of the Sénat Conservateur, and by M. Eckard's pamphlet. My answer briefly is, that the proclamation, dated the 3rd of April, 1814, was after Napoleon's surrender of the crown, to which, as a foreigner, as it was the purpose to exhibit him, he could have no legitimate pretension; insomuch that even his reign, the most splendid of the monarchy's annals, was obliterated from the roll of the kingdom's sovereigns: the whole, therefore, of the utmost absurdity. And the authority of M. Eckard rests only on his first view of the subject, which it would seem to "Veritas," the subscriber of the second letter, has not been retracted on ulterior inquiry, as he may see, by the article of "Napoleon" in the *Biographie Universelle*, that M. Eckard did, and as above stated. Châteaubriand, though accepting high employment under Napoleon at first, nobly disdained all favour from him after the Duke d'Enghien's assassination, and pursued him with bitter hatred, as his powerful pamphlet (*De Buonaparte et des Bourbons*) in 1814, which so greatly facilitated the Restoration, and painted in such criminating colours the acts and character of the emperor, proved. Every effort, according to this brilliant writer, had been made to pervert the popular mind, conscience, and feelings. "Les enfans étaient placés dans des écoles, où on leur apprenait, au son du tambour, l'irréligion, la débauche, et le mépris des vertus domestiques." Reproving, as I decidedly do, many elements of the national education under the Empire, this description of it I hesitate not to pronounce, in a great measure, a misrepresentation. The main purpose was to make Napoleon an object almost of idolatry.

A genuine and ingenious mystification practised on France's admirable dramatist, Molière, by the President Rose, Master of the Mint, may not be unworthy of notice here. In the *Médecin malgré lui* (Scene 6. Act I.), Ignorelli is produced hugging his bottle, and addressing to it a song, which, on the first representation of the play, the Président de la Monnaie translated into Latin. In a few days after, at the famous Hôtel de Rambouillet, he showed this version as from the *Anthology*, pretending that it was the original whence, though concealed, Molière had derived his song. The great comic author then present was astounded at the impeachment, which he indignantly contradicted, until a general smile disclosed the truth. The French and Latin lines shall here be placed in juxtaposition, for the sake of comparison:

"Qu'ils sont doux,
Bouteille jolie,
Qu'ils sont doux,
Vos jolis glougloux!
Mais mon sort ferait bien de jaloux,
Si vous étiez toujours remplie;
Ah! bouteille ma mie,
Pourquoi vous videz-vous?"

"Quam dulces,
Amphora amœna,
Quam dulces
Sunt tuæ voces!
Dum fundis merum in calices,
Utinam semper esses plena!
Ah! cara mea lagena,
Vacua cur jaces!"

Similar hoaxes have frequently been practised, and I could refer to some more; but this one will be considered quite sufficient. Molière died in 1673, after acting the part of Argan in his *Malade Imaginairè*, and in it turning the medical art into ridicule, when an apoplectic fit carried him off: which suggested to his friend Dr. Bichat the following epigram:

"Roscius hic situs est tristi Molierus in urnâ,
Cui genus humanum ludere, ludus erat.
Dum ludit mortem, mors indignata jocantem
Corripit, et mimum fingere sæva negat."

J. R.

Cork.

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double evidence I have stated, that the 15th of August is the real date.

"Why he chose to suppress it on his marriage, I repeat, I cannot guess. It could not have been ignorance, because the information in the volume of *Services des Officiers* must have been supplied him.

"I am, Sir, your obedient servant,

"A Quarterly Reviewer."

Sept. 3.

Minor Notes.

Belon du Mans' Observations — I have a book, 24mo., well preserved, entitled *Les Observations de plusieurs Singularitez et choses admirables, trouvées*

en Grèce, Asie, Judée, Egypte, Arabie, et autres pays étranges, Redigées en trois livres, par Pierre Belon du Mans: Anvers, 1555. The type is wholly Italic, and the Roman used, as we use Italic, for emphatic or remarkable passages. The woodcuts are good, as well as the plans of towns. The animals of the different countries are well delineated, but there are several fabulous species, one of which is the Flying Dragon, or Serpent *Allé*. The work, evidently a compilation, is executed with a fidelity apparently rare in those times. The portrait of the author represents him with a most venerable beard and doctor's cap, aged thirty-six. I have seen no account of this book anywhere before. CYRUS REDDING.

"*The Chain of Salvation.*"—I recently transcribed the following from a curious old MS. containing music, recipes, and other miscellaneous matter:

"THE CHAIN OF SALVATION.

Ordained	By	God	In	Heaven
Promised		The Word		Scripture
Merited		Christ		Man's nature
Sealed		Sacraments		The Church
Received		Faith		The heart
Confessed		The mouth		Martyrdom
Sanctified (?)		Works		Regeneration."

E. N.

Manumission of Villeins.—The following curious extract from an ancient MS. now in the possession of Sir Thomas Phillipps, Bart., of Broadway, contrasts strangely with the views of *liberté, égalité*, &c. of the nineteenth century:

"Nota admissioni primo dominus dabit corpus sui villani aliqui libero per chartam suam cum tota sequela et omnibus suis catallis deinde ille liber donatarius dabit illum nativum tanquam manumissum et a curia sui primi Domini per capillos dicti manumissi extra faciet deinde primus Dominus dabit dicto manumissi suam terram quam primus tenuit in villenagio libere pro certo servitio militari seu soccagio pro ut sibi placuerit et hoc per suam chartam."

J. NOAKE.

Worcester.

Queries.

QUERY ON A CORRUPT PASSAGE IN "LOVE'S LABOUR'S LOST," ACT V. SC. 2.

One of the most incorrigibly corrupt passages in the old editions of Shakspeare occurs in *Love's Labour's Lost*, Act V. Sc. 2., where the King of Navarre opposes the entry of the personators of the nine worthies, and the Princess remonstrates with him. In the old copies the passage is thus given:

"Nay, my good Lord, let me ore-rule you now;
That sport best pleases, that doth least know how.
Where zeale strives to content, and the contents
Dies in the zeale of that which it presents,
Their forme confounded, makes most forme in mirth,
When great things labouring perish in their birth."

Dr. Johnson proposed to read:

"*Die* in the zeal of *him* which them presents."

Monck Mason, objecting that Johnson's amendment makes it grammatical, but does not make it sense, says, "what does he mean by the contents that die in the zeal of him who presents them?" And adds, "The word *contents*, when signifying an affection of the mind, has no plural." He then proposes to read thus:

"Where zeal strives to content, and the *content Lies* in the zeal of *those* which it presents."

Malone reads:

"Die in the zeal of *them* which it presents."

Saying, "*which* for *who* is common in our author," and that the word *it* he believes refers to *sport;* but afterwards adds, "*It* however may refer to *contents*, and that word may mean the most material part of the exhibition."

The passage therefore stands in Boswell's edition thus:

"That sport best pleases, that doth least know how;
Where zeal strives to content, and the contents
Die in the zeal of *them* which it presents.
Their form confounded makes most form in mirth;
When great things labouring perish in their birth."

Mr. Collier adopts this reading; and, contrary to his usual custom, passes over the variations from the old copy in silence. Mr. Knight says:

"With a slight alteration of punctuation, we print two of these lines as in the original; altering *their* of the third line to *the*. In the ordinary reading of the second line, *that* is altered to *them;* and this altered form of the modern editions is less intelligible than the original. We understand the reading thus:—Where zeal strives to give content, and the contents (things contained) die in the zeal, the form of that which zeal presents, being confounded, makes most form in mirth.'

None of the proposed emendations seem to me to have done much toward the elucidation of this obscure passage; and in the hope of something better from some of your correspondents who have turned their attention to the pages of the poet, I will merely state the points in which the corruptions of the text appear to lie. These are of course the words which have been changed in the corrections proposed: *contents* in the second line; *Dies, zeal, that*, and *presents*, in the third line; and *Their* in the fourth.

I must apologise for the length of this Query, but it was necessary to state what has been suggested for the convenience of such of your readers who may not have immediate access to the *Variorum Shakspeare;* and your pages have already

done such good service to the correction of other passages in the text, that I am induced to think some one of your able correspondents will suggest a remedy for this perplexing passage, or that it may be found in the corrected copies of Mr. Collier or of Mr. Halliwell. S. W. Singer.

Mickleham, Aug. 28. 1852.

LARIX OR LARCH TREE.

The vegetating power still existing in Egyptian mummy wheat, as noticed in "N. & Q.," Vol. v., p. 538., and the progressive development and transmutation of species of plants, mentioned in "N. & Q.," Vol. vi., p. 7., are strong instances of the *vitality* of the vegetable kingdom.

My Query, I am sorry to say, refers to the unexpected *decay* and probable *extinction* in this country of one of the most useful of all the trees of foreign origin ever naturalised in this island, *the larch*. Loudon, I see, in his *Encyclopædia of Gardening*, states that this tree was introduced into Britain in 1629; I do not know his authority for this. Marshall, in his treatise on *Planting and Rural Ornament*, mentions his having, in 1792, measured one in the grounds of Blair, in Athol —

"Which at five feet high girted upwards of eight feet, and contained by estimation four tons of timber, which larch, by the indisputable evidence of a person who remembered its being planted, was not at the time we measured it fifty-four years old; and at Dunkeld we measured another of very little more than fifty years old, which girted at the same height eight feet six inches, its height near a hundred feet, and its contents from four to five tons of timber."

These trees, therefore, must have been planted about the year 1738. I believe that the trees mentioned by Marshall are the oldest now in existence in this country; and the tradition is that they were brought in pots from the Alps, by or for the Duke of Athol, about 1738. From that time till within the last ten or twelve years, the value of the wood at an early age, and the rapidity of its growth, as well as the elegance of the tree itself as an ornamental plant, caused its more and more extensive use in forming plantations; and the existence at this time of some of the trees first brought to this country, at Dunkeld, at Blair, and at Monzie in Perthshire, gave strong evidence of their durability. But, alas! for the hopes of many a sanguine planter, this most valuable tree seems likely to become extinct in this country as a timber tree.

Within the last twelve or fourteen years a mortality began amongst the larch trees of a few years' growth. The tops began to wither and die; then the ends of the side branches; and so gradually, in the course of four or five years, the trees died altogether, except where they were cut down on account of their unsightliness, and to make what use could be made of them before they rotted altogether. It was at first thought that nurserymen had used degenerate seed, gathered from improper subjects; but the disease, after a few years, spread to the older trees, and those of fifty, sixty, and seventy years old are now dying in the same manner. Whether this general decay has yet reached the giants of the tribe in Perthshire, I know not. Some of the largest I have still hold their ground, but they are probably not above a century old; and even for them I now tremble.

This disease is not local nor confined to peculiar soils. It attacks trees growing in the finest and deepest, as well as in the most barren or rocky soils, and in those most suited to them, and at all elevations above the sea. I do not know how far south the mortality has spread, but I know it exists in Oxfordshire, and northward in Cumberland, Northumberland, and throughout all the south of Scotland.

Many endeavours have been made to trace the cause of this general decay of this species of tree, but hitherto, so far as I know, in vain. It does not, so far as can be observed, arise from any disease in the root; and though sometimes the trees are found decayed in the heart, yet as frequently they are found quite sound.

I venture to propose as a Query, What is the cause of this general decay and death of the larch tree in Britain? The solution of the question would be satisfactory to many anxious sufferers, and might suggest a remedy. Perhaps it might be worth while to procure seed from the shingly and rocky slopes of the Alps and Apennines, its original habitat.

The decay of the potato plant, which might properly be the subject of another Query, has hitherto in like manner baffled all inquiry as to its real cause, though various have been the theories and assertions on the subject, but none of them have stood the test of investigation. I believe Cobbett did not consider the destruction of this esculent as a misfortune to Ireland; but none, I believe, who know anything of the larch will dispute that the loss of *it* in this country will be a great one. J. S. S.

Minor Queries.

Burials and Funerals. — The appendix to Noble's *Memoirs of the Cromwell Family* contains extracts from various registers, among them one from All Saints, Huntingdon. It is —

"Anno 1600.

Mistris Oliver Cromwell, of Godmanchester, buriede the 27th July, and her funerall was the 17th of August."

Was it then the practice at once to consign the dead to the grave without ceremony, and at a

more convenient season to perform the religious ceremony? In a sanitary point of view, such a course would undoubtedly be more beneficial than retaining the corpse in the house for a week or even longer. That our ancestors quickly consigned their dead to the dust, and so far were wiser than their descendants, who talk so much about sanitary measures, other sources show. The register of Ramsey (Hunts) contains:

"Ano. Dni. 1655.

Oliver Cromwell, Knight of ye Bath, being aged about 93 years, was buried the same night (28 of August)."

Sept. 18, 1657, Henry Cromwell died, and was buried in the chancel of Ramsey on the 19th.

There are other records in the same register to the same effect; and in the church of St. Mary in this town are two monuments, one to "William Adames," who "departed this life one Satvrdai, being the 18 of Febrvari an° Domini 1603 .... and bvried the 19 of that Febrvari;" the other over a descendant of Rowland Meyrick, Bishop of Bangor, "Mawde Merik, Daghter to John Merik & Luce his wyeffe, was borne & bvried the 21 of Febrvari 1606." TEE BEE.

Pembroke.

Title of James I. — On the fly-leaf of an ancient manuscript survey of the barony of Warrington, in the possession of Lord Lilford, are the following curious entries of the birth of one daughter and marriage of another, of Thomas Ireland of Bewsey, and Margaret Ireland his wife:

"Margarett th'r fyft daughter & sixte child born on wednesday in the easter weeke, beinge the xjth of Aprill 1604, aboute xj or xij of the clocke in the seacond yeare of Kinge James *on* England," &c.

"Elizabeth Ireland the eldest daughter of Tho. Ireland was maryed the 20 of Aprill in the xjth yere of Kinge James *on* England, &c. unto Wm. Bankes, sonne & heire apparent unto James Bankes, esq., in the presence," &c.

Will some kind reader of the above extracts refer me to a similar instance of James I. being styled "King *on* England," and the reason why? Of the accuracy of my reading there need be no doubt, since it has been confirmed by many of my friends. K.

Coins placed in Foundations. — At what period were coins first placed beneath the foundations of buildings? JOHN H. A.

Ensbury, Dorset.

John Eeve's Psalms.—In the course of *Disputes between the Fellows and the Provost of King's College, Cambridge*, in 1565, it was attempted to convict the latter (Philip Baker by name) of Romanising tendencies, and even of burying books "used in the time of poperie in a corner above ground, against another daye." Among the various charges of this nature, it is said that he entertained at his house many disaffected persons, when, "besides taulke of the busshopp of London [Grindal], the defence of pilgrimage, &c., the Geneva psalmes were termed openlie at the table *John Eeve's psalmes*."—*Ancient Laws, &c. for King's College*, edited by Haywood and Wright, pp. 209, 210.

Will any one be kind enough to explain this sobriquet? C. H.

St. Catharine's Hall, Cambridge.

Marriage Ceremony. — The Manual of Sarum enjoined that if the bride was a maid, she should have her glove off; if a widow, her glove on. "*Si puella sit, discoöpertum habeat manum, si vidua tectum.*" What was the origin of this custom? CLERICUS (D).

Where was the first Prince of Wales born? — This is a Query which I should be glad to see answered. For my own part, I must confess to putting a pleasurable faith in all romantic traditions; and I like to believe that the future Edward II. was really born the Prince of Wales, in the little chamber of the Eagle Tower of Caernarvon Castle. Acting from this belief, I have made drawings of the spot, in all elaborate enthusiasm. But gentlemen of a rationalistic turn of mind go there now-a-days, and, when the guide has shown the room, and rapidly achieved his stereotyped description, they cast a slur upon his character for veracity, and seek to undermine his faith by dark insinuations to the following effect: — That, imprimis, it was hardly probable, when the castle contained many better rooms, that the queen would be "cabin'd, cribb'd, *confined*," in a servitor's waiting-room, where her bed would occupy quite the lion's share of the apartment. That, secondly, it could not have been the scene of the prince's birth, from the very sufficient reason, that the room was not then built! And that, thirdly and lastly, the queen's accouchement did not take place in *any* part of Caernarvon Castle! Modern research terribly disturbs oral tradition; and, doubtless, the guide in question would be glad to see a decisive answer to the Query I now put, and would be induced to ask, "If Edward of Caernarvon was not born at Caernarvon, where was he born?" CUTHBERT BEDE, B.A.

Shakspeare Query. — In what edition was the stage-direction "*writing*," at the conclusion of the ghost scene in *Hamlet*, first inserted?

I have made the correctness of that stage direction the subject of challenge in "N. & Q.," Vol. v., p. 241. Since then I have examined the first three quartos and the last folio (1685), but it does not appear in any of them. A. E. B.

Leeds.

Witch Jugs. — In pulling down an old house at Saffron Walden the workmen found a small grey-beard jug embedded in the chalk. It has been pronounced by people in the town a *witch jug*, it being customary about that time (1610, in which the house was built) to place under the entrance door a jug filled with horse-shoe nails, to prevent the entrance of witches. Can any of your subscribers inform me whether this was general at that time, or merely a local superstition in the town of Saffron Walden? H. B.

Rickling.

Bishops' Lawn Sleeves.—What is the date of the present robes of Anglican bishops, — the lawn sleeves, &c.? Is it of post-Reformational origin or no? J. G. T.

Baptist May.—What relation was the notorious Bab. May, Privy Purse to Charles II., to Hugh May, the architect, the friend of Evelyn and Pepys, and to Sir Humphrey May? I believe he was brother to Hugh. I should be glad to be referred to any source of information respecting Bab. besides Pepys and Evelyn, especially as to the offices held by him, and as to his illegitimate issue? J. K.

Harvest Moon.—Is it true that the "harvest moon," which shines during the month of August, is longer visible, and appears larger than at any other part of the year? If so, why? E. A. S.

"*St. Luke's Day.*"—Amongst my portraits, &c. I have a print published 1816, by J. T. Smith, called "St. Luke's Day: a poor Painter removing," with ☿ in the corner.

Can you or any of your readers tell me anything about it? Is it a caricature upon some artist of the time? E. F.

Lalys. — I have for some time been looking for information concerning this architect, who is mentioned in Sir R. C. Hoare's edition of Baldwin's *Itinerary* as having designed Neath Abbey. He was originally brought by Richard Granville "from the land of Canaan;" he was eminent "in the art of masonry, and constructed the most celebrated monasteries, castles, and churches in the country. He obtained land Llanewydd, and built Lalyston (Trev Lalys), and removed the church to that place; after that he went to London, and was architect to King Henry I.; and he taught the art to many of the Welsh and English." I should feel greatly obliged by any information upon Lalys' life and career, and the works he executed for King Henry and others. Βολις.

Roman Road in Berkshire. — In a country walk a few days since on the Ilsley Downs, about two miles north-east from Blewbery, in Berkshire, I stumbled upon what I conceive to be one of the old Roman roads, in excellent preservation; it extends to the distance of three miles from the point before mentioned. It is a beautiful green road, twenty-one yards wide, with embankments of three feet high on the south and north sides. At the point about two miles west from the Wallingford Road station running to the south, there appears to be the remains of a Roman station. About a quarter of a mile east from this, the road continues perfectly straight and nearly level for the space of one mile. A rustic informed me it was called the fair mile. Will some of your correspondents kindly inform me if this be a portion of the old Roman Ridgeway, or Inkling Street, which enters the county of Berks from Wiltshire, which will much oblige George Hodges.

"*Cap of Maintenance.*"—Can any of your correspondents tell me the origin of the "Cap of Dignity" or "Maintenance?" If ever worn, when, where (in what country), and by whom?

I have not been able to trace it further than Henry VIII., who received it from Pope Julius II. for defending the Roman Catholic faith. A. K. C.

Dr. Swiney.—Can you or any of your readers inform me where Dr. Swiney was born? He died in 1844, leaving a very curious will; and, among other bequests, a prize goblet every five years to the author of the best work on medical jurisprudence: the judges to be the Members of the Society of Arts, and the Fellows of the College of Physicians, with the wives of such of both as may be married.

As the adjudication will again soon take place, I am anxious to know something about Dr. Swiney's birth and parentage. Inquisitor.

The Irvingites. — What books have been published relating to the "Irvingites," their history, or their doctrines? B. H. A.

"*Works of the Learned,*" *&c.*—Many of your correspondents are versed in the bibliography of particular subjects. It would be an excellent thing, if, without waiting to have it drawn out by Queries, they would severally throw their mites into the treasury, on detached points which are under confusion. For instance, what between the *Acta Eruditorum*, the *Nouvelles de la République des Lettres*, the *Ouvrages des Savans*, the *Present State of the Republic of Letters*, the *Works of the Learned*, *&c.*, *&c.*, and the occasional disposition to speak of the foreign works under translated titles, I have often found myself puzzled. Could any one give a distinct account of the *English* periodicals of the above names, or others of the same class? M.

The Fern Osmunda; and old Books on Plants. — Gerard calls the Brown Osmund Royal "The Hearte of Osmund the Waterman." Can any of your correspondents give me an insight into the origin of the expression, which doubtless arose from some legend or tradition?

I should also feel obliged for any lists of books which treat of the rustic uses, or of the folk lore, attached to our native plants? or any information on the quaint old fancies with which the older botanical works abound? SELEUCUS.

[We gladly repeat this Query, which has already been put by J. M. B. in our second volume, p. 199., as we share in the anxiety of both for the recovery of the tradition on which it is obvious the name is founded. There is one work we would recommend to the notice of our correspondent, containing much curious and interesting matter on botanical folk lore, entitled, *Circle of the Seasons, and Perpetual Key to the Calendar and Almanack; to which is added the Circle of the Hours, and the History of the Days of the Week; being a Compendious Illustration of the History, Antiquities, and Natural Phenomena of each Day in the Year*, 12mo., Lond., 1828. Under Feb. 24 occurs the following notice of the Great Fern, *Osmanda regalis*: — "I find this Great Fern called Osman Roy, recorded as in fructification to-day, and it probably is so long before.

'Auld Botany Ben was wont to jog
Thro' rotten slough and quagmire bog,
Or brimfull dykes and marshes dank,
Where Jack-a-Lanterns play and prank,
To seek a cryptogamious store
Of moss, of carix, and fungus hoare,
Of ferns and brakes, and such like sights,
As tempt out scientific wights
On winter's day; but most his joy
Was finding what 's called Osman Roy.'"
Botan. Travestied.]

Passage in Tennyson. — In Tennyson's *Locksley Hall*, near the commencement, we read:

"'Tis the place, and all around it, as of old, the curlew's call
Dreary gleams about the moorland flying over Locksley Hall."

The ambiguity is in both lines. In the first, "curlew's call" may be a plural substantive and a verb, or two substantives: in the second, "dreary gleams" may be an adverb (poetic) and verb, governed by "call;" or adjective and plural substantive; and "flying" may refer to the "curlews," or the "gleams." My notion is, that Tennyson refers to some weather-prognostic respecting the peculiar call of the curlews on the approach of a storm, or of evening; in which case the passage would read:

"This is the place; and (as in former days) the curlews, as they fly over Locksley Hall, call forth dreary gleams all about the moorlands and around this spot."

Am I right? If so, what authority is there for the supposed sign of foul weather?
C. MANSFIELD INGLEBY.

Minor Queries Answered.

Cavaliers abroad.—Where may I search, at home or elsewhere, for particulars of the lives abroad, until the Restoration, of the Royalists who fled to France after the execution of Charles I.? J. K.

[Consult *The Life of Dr. John Barwick*, 8vo., 1724, especially the English edition, which is enriched with many valuable biographical notices of the expatriated Royalists by the editor, the Rev. Hilkiah Bedford: also, *Characters of Eminent Men in the Reigns of Charles I. and II., including the Rebellion, from the Works of Lord Chancellor Clarendon.* With Notes by Edmund Turnor, jun., 4to., 1793. The new and enlarged edition of *The Diary and Correspondence of John Evelyn* may also be consulted.]

"*He's tall and he's straight as a Poplar Tree.*"—Observing a long row of Lombardy poplars (*Populus fastigiata*) near the ruins of a monastery, my friend remarked, "The old monks seem to have been fond of that tree, as it is frequently seen in such situations." "That can hardly be," I replied, "for the Lombardy poplar was not introduced into Britain prior to the middle of the last century." "Oh," says he, "don't you know the old song:

'He's tall, and he's strait as the poplar tree,
His cheeks are as fresh as the rose?'

You must either admit an earlier introduction for the tree, or show that the song is not a century old."

Now, the former position I can by no means admit; but without the assistance of "N. & Q." quite despair of proving the latter. Pray, then, who was the author of this song, and when was it written? G. MUNFORD.

East Winch.

[The author is Mrs. Frances Brooke, and the song occurs in her comic opera, *Rosina*, Act I., first printed in 1782.]

Third Declaration of the Prince of Orange.—In the volume of tracts which were published in the years 1687 and 1688, there is one with this title: "By His Highness William Henry Prince of Orange, A Third Declaration."

Prefixed to the copy before me is a manuscript note, written evidently in a cotemporary hand, which is as follows: "This was published and passed for genuine, and did great service; the Prince knew not of it."

Can any of your readers inform me whether there is any good authority for believing this declaration not to be genuine; and if so, is the real author known, or can any well-founded conjecture be given as to who he was?

The declaration is signed William Henry Prince of Orange, by his Highness' special command, C. Huygens; and is dated from Sherburn Castle, the 28th day of November, 1688, and contains eight pages. John Branfill Harrison.

Orchard Street, Maidstone.

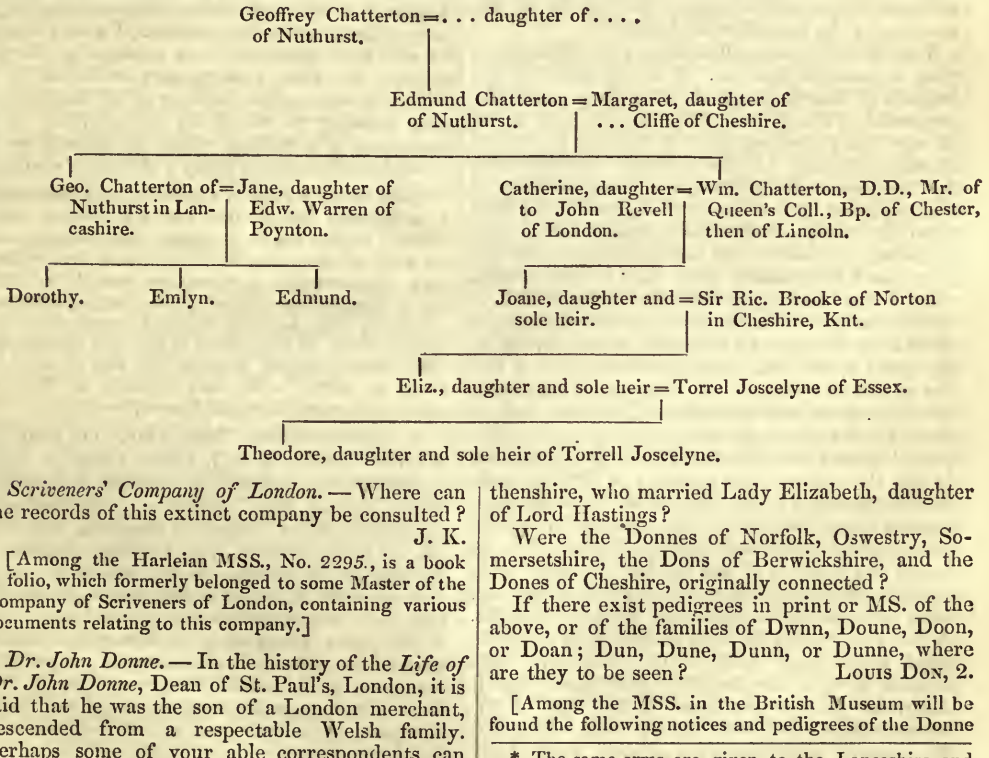
[Rapin, as well as the author of *The Life of William III.*, p. 150., edit. 1705, speak of the Third Declaration as a palpable forgery. Hugh Speke owned himself the writer of it. See *The Secret History of the Revolution in* 1688, pp. 33—41.: Lond. 1715.]

Chadderton Family.—Can any of your Lancashire readers furnish we with a descent of the Chadderton family, of which William Chadderton, Bishop of Chester, was a member? They resided at Nuthurst, near Manchester. What was the date of their original settlement there; and when did their residence at this place cease? What arms did this family bear? Leodiensis.

Leeds.

[Among Cole's MSS. in the British Museum will be found some interesting notices of the Chadderton family. Speaking of the bishop, in vol. vii. p. 136., he says, "William Chadderton was born at Nuthurst near Manchester, being the son of Edmund Chadderton and Margery Cliffe of Cheshire, his wife; which Edmund was the son of Jeffrey Chadderton of Nuthurst aforesaid, being descended of a very good and ancient family in Lancashire, and not Cheshire, as Parker has it. Browne Willis," he adds, "gives him the following arms: 'Argent, a chevron gules, between three Z. sable, on the chevron a mullet of the second.' But this," says Cole, "I conceive to be a mistake: First, from the MS. table in Queen's College differing from these arms; and, secondly, because the same arms as are assigned to him on the said table are also appropriated to the name of Chadderton in a valuable MS. Book of Heraldry in my possession, and which I copied from one belonging to King's College Library, wrote by Wm. Smith Rouge Dragon in 1604; and are, gules a cross bottony nowed Or. 2d. and 3d. A. a chevron gule, inter 3 Z. sable."* In vol. xxxiii. p. 184., Cole adds, "There is no way of reconciling the different arms but by supposing the bishop bore them quarterly, as in the trick given in vol. xi. p. 223."

In vol. xi. p. 223., Cole has furnished the following pedigree:—



Scriveners' Company of London.—Where can the records of this extinct company be consulted? J. K.

[Among the Harleian MSS., No. 2295., is a book in folio, which formerly belonged to some Master of the Company of Scriveners of London, containing various documents relating to this company.]

Dr. John Donne.—In the history of the *Life of Dr. John Donne*, Dean of St. Paul's, London, it is said that he was the son of a London merchant, descended from a respectable Welsh family. Perhaps some of your able correspondents can inform me whether he was from the same stock as Sir John Donne, Knight of Kidwelly, in Caermarthenshire, who married Lady Elizabeth, daughter of Lord Hastings?

Were the Donnes of Norfolk, Oswestry, Somersetshire, the Dons of Berwickshire, and the Dones of Cheshire, originally connected?

If there exist pedigrees in print or MS. of the above, or of the families of Dwnn, Doune, Doon, or Doan; Dun, Dune, Dunn, or Dunne, where are they to be seen? Louis Don, 2.

[Among the MSS. in the British Museum will be found the following notices and pedigrees of the Donne

* The same arms are given to the Lancashire and Yorkshire branches of the family in Robson's *British Heraldry*, art. "Chaderton."

family: — Pedigree of Donne of Utkinton, Cheshire, Addit. MSS. No. 5836, pp. 181—186.; Done of Shropshire, Addit. MSS. No. 14,314, p. 18.; Dwn, Addit. MSS. No. 14,995, and 15,020, p. 46. Sims' *Index to Heralds' Visitations* gives the following references: — Downe of Bodney, Harl. MSS. No. 1177, p. 95.; No. 1552, p. 213 *b*; Downe of Great Melton and Wremplengham from Suffolk, Harl. MSS. No. 1177, p. 102.; No. 1552, p. 17 *b*, 37 *b*; No. 4755, p. 8, *a*, *b*, and p. 13.; No. 1589, p. 15., 32 *b*; No. 6093, pp. 16. 39. Addit. MSS. No. 11,388, p. 65. For a large number of various collections of Welsh pedigrees, see the Index to the Harl. MSS., p. 415.]

Replies.

THE BURIAL OF SIR JOHN MOORE.

(Vol. v., p. 585.)

My attention has been called by a friend to an article which appeared in "N. & Q." of June 19, 1852, signed BALLIOLENSIS, where your correspondent says: "I believe the clergyman who read the service is now living near Hereford, and that he will state that the interment took place in the morning of the day after the battle."

I am the clergyman alluded to, who officiated on that memorable occasion. I was chaplain to the brigade of Guards attached to the army under the command of the late Sir John Moore; and it fell to my lot to attend him in his last moments. During the battle he was conveyed from the field by a sergeant of the 42nd, and some soldiers of that regiment and of the Guards, and I followed them into the quarters of the general, on the quay at Corunna, where he was laid on a mattress on the floor; and I remained with him till his death, when I was kneeling by his side. After which, it was the subject of deliberation whether his corpse should be conveyed to England, or be buried on the spot; which was not determined before I left the general's quarters. I determined, therefore, not to embark with the troops, but remained on shore till the morning, when, on going to his quarters, I found that his body had been removed during the night to the quarters of Col. Graham, in the citadel, by the officers of his staff, from whence it was borne by them, assisted by myself, to the grave which had been prepared for it, on one of the bastions of the citadel. It now being daylight, the enemy discovered that the troops had been withdrawn and embarked during the night. A fire was opened by them shortly after upon the ships which were still in the harbour. The funeral service was therefore performed without delay, as we were exposed to the fire of the enemy's guns; and after having shed a tear over the remains of the departed general, whose body was wrapt

"With his martial cloak around him,"—

there having been no means to provide a coffin,— the earth closed upon him, and

"We left him alone with his glory!"

A full and *authenticated* account of this interesting event will be found in *The Narrative of the Campaign of the British Army in Spain commanded by His Excellency Sir John Moore, K.B., &c., authenticated by Official Papers and Original Letters.* By James Moore, Esq.

I trust that I have satisfactorily answered the inquiries of your correspondent, and shall be happy to reply to any further inquiries which he may wish to make relating to that interesting event.

H. J. SYMONS,
Vicar of St. Martin's, Hereford.

Hereford.

MACAULAY'S "YOUNG LEVITE."

(Vol. vi., p. 194. &c.)

As your 148th Number contains some further illustrations in support of Mr. Macaulay's representation of the status of the inferior clergy in England at the end of the sixteenth and beginning of the seventeenth centuries, I would venture to call your attention to a passage in *Burton's* apology for him, a clergyman undertaking the labour of writing the *Anatomy of Melancholy*, and thus seeming to trench on the province of the professors of medicine, which he defends on the ground that he knows many a physician who has—

"Taken orders in hope of a benefice; and why may not a melancholy divine, that can get nothing but by simony, profess physic? Many poor country vicars, for want of other means, are driven to their shifts, to turn mountebanks, quacksalvers, empiricks; and if our greedy patrons hold us to such hard conditions, as commonly they do, they will make most of us work at some trade, as Paul did — at last turn taskers, maltsters, costermongers, graziers, sell ale, as some have done, or worse."—Burton's *Anatomy of Melancholy*, vol. i., "Democritus to the Reader," p. 22.

A correspondent, MELANION, in your 2nd Number (Vol. i., p. 26.), called attention to one expression in the remarkable section of Burton, in which, among the "causes of melancholy," he particularises the "misery of scholars," and above all, the degradation of the "trencher chaplain" in the halls of his patron. It may suffice that attention has been directed to this section of Burton; but your correspondent has pointed out but one of the many illustrations of Macaulay's correctness, which abound in this chapter; a portion of his great work, which Burton evidently wrote from bitter experience of its truth and reality. He quotes, in corroboration of his own assertions, the declaration of—

"A grave minister, then and now a reverend Bishop of this church (HOWSON); who, in a sermon preached

at St. Paul's Cross in 1579, says: 'We that are bred up in learning, and destined by our parents for the ministry, suffer our childhood in the grammar school, the torments of martyrdom. When we come to the University, if we live of the college allowance, we are needy of all things but hunger and fear.'"

And after all this expenditure of time, body, and spirits, substance and patrimony, he continues:

"We must pay for a poor parsonage or vicarage of 50*l.* per annum to the patron, for the lease of a life (a spent and outworn life), either in annual pension, or above the rate of a copyhold, with the hazard and loss of our souls by simony and perjury, and the forfeiture of all our spiritual preferments in *esse* and *posse*, both present and to come; what father, after a while, will be so improvident, to bring up his son to his great charge, to this necessary beggary? What Christian will be so irreligious to bring up his son in that course of life which, by all probability and necessity, *cogit ad turpia*, enforcing to sin, will entangle him in simony and perjury: a beggar's brat, taken from the bridge, where he sits a-begging, if he knew the inconvenience, had cause to refuse it."

"If," adds Burton, "there be no more hope of reward, no better encouragement, I say again, *Frange leves calamos, et scinde, Thalia, libellos;* let's turn soldiers, sell our books, and buy swords, and guns, and pikes, or stop bottles with them; turn our philosophers' gowns (as Cleanthes did) unto millers' coats, leave all, and rather betake ourselves to any other course of life, than to continue longer in this misery."—Burton's *Anatomy of Melancholy*, Part I., sec. 2. mem. 3. subs. 15.

W. W. E. T.

Warwick Square, Belgravia.

It will be seen, from the following passage, that the degradation of the clergy, or at least of private chaplains, must be dated farther back than the seventeenth century. The writer is Agobard, Archbishop of Lyons, who died in 840:

"Fœditas nostri temporis omni lachrymarum fonte ploranda, quando increbuit consuetudo impia, ut pœna nullus inveniatur quantulumcunque proficiens ad honores et gloriam temporalem, qui non *domesticum* habeat *sacerdotem*, non cui obediat, sed a quo incessanter exigat licitam simul atque illicitam obedientiam, ita ut *plerique inveniantur, qui aut ad mensas ministrent aut saccata vina misceant, aut canes ducant, aut caballos, quibus fœminæ sedent, regant aut agellos provideant.*"—*De Privilegio et Jure Sacerdotii*, c. xi.

C. H.

St. Catharine's Hall, Cambridge.

THE HÆMONY OF MILTON.

(Vol. ii., pp. 88. 141. 173. 410.)

The identity of this plant not having yet been determined, I beg to revive the question by offering a few observations on the communications of your correspondents.

Dr. Basham has given the lines from *Comus* which describe the Hæmony, but with the omission of one important particular, which seems to denote that the plant was common in our soil. The entire passage is as follows:

"Among the rest a small unsightly root,
But of divine effect, he cull'd me out;
The leaf was darkish, and had prickles on it,
But in another country, as he said,
Bore a bright golden flower, but not in this soil:
Unknown, and like esteem'd, and the dull swain
Treads on it daily, with his clouted shoon:
And yet more med'cinal is it than that moly,
That Hermes once to wise Ulysses gave;
He call'd it Hæmony, and gave it me,
And bade me keep it as of sov'reign use
'Gainst all enchantments, mildew, blast, or damp,
Or ghastly furies' apparition."

Here we have a plant so common amongst us, that "the dull swain treads on it daily;" it has a "prickly leaf," and though with us it does not bring its blossoms to perfection, in other countries it bears "a bright golden flower."

K. P. D. E. refers us for the identification of this plant to the *Alysson* of Dioscorides, and quotes Henry Lyte's translation of Rembert Dodoen's *Herbal*, where it is described; it is not, however, "found in this country, but in the gardens of some herboristes." Neither has it a prickly leaf, nor is it called hæmony. It has therefore no claim to be thought the plant we are in search of, unless, indeed, the single circumstance that "the same hanged in the house, or at the gate or entry, keepeth man and beast from enchantments and witching," can be admitted.

The *Alysson* of Dioscorides is the *Farsetia clypeata* of modern botanists, a small cruciferous plant with yellow flowers, indigenous to the south of Europe.

תא. quotes Ovid's *Metamorphoses* for the word *Hæmony*, where it occurs as an *adjective*, not as a substantive, and therefore affords us no assistance in our research.

T. M. B. quotes a beautiful passage from Coleridge, in which the mystical meaning of the word is given, but no conjecture as to the plant which bore the name of Hæmony.

Lastly, G. M. of Guernsey would identify the Hæmony of Milton with the Hemionion of Theophrastus and Pliny; there is nothing however but a slight similarity in the sound of the words Hæmony and Hemionion — certainly nothing in their etymologies — which can justify this conjecture: with equal reason the Ἡμιονῖτις of Dioscorides might be said to be the Hæmony.

The Hemionion is thought to be the *Scolopendrium ceterach*, and the Hemionitis the *Scolopendrium Hemionitis;* neither of which bears the

least resemblance to the plant mentioned by Milton.

The Hæmony should rather be sought for in some of our old herbals, as in that of Ascham, Blackwell, Copland, Culpeper, Gerard, Keogh, Newton, Parkinson, Petiver, Salmon, Turner, Westmacott, &c.; to all which many of your readers have probably access. G. MUNFORD.

East Winch.

MITIGATION OF CAPITAL PUNISHMENT TO A FORGER.

(Vol. vi., pp. 153. 229.)

Your correspondent H. B. C. may be glad to know that the account of this circumstance is given in Pearson's *Life of William Hey, Esq., F.R.S.:* London, printed for Hurst, Robinson, & Co., 1823.

"Mr. H——, a young man who was clerk in the banking-house of Messrs. Elam and Thompson, was brought before Mr. Hey under the charge of forgery. He was a member of a respectable family; he had fallen gradually into the pernicious habit of drinking. To supply himself with money he secretly filled up some of the printed bills circulated by country bankers, and appropriated them to his own use. Two of these notes, with the signature Elam & Co., were proved to be forged, and he was accused. The evidence against him was too strong to admit of contradiction, and he confessed his crime. 'The order for his commitment was signed; he was sent to the Leeds prison, and was to be transferred on the following day to York Castle.' Mr. Hey, feeling some compassion for him, gave him some advice privately, and enjoined him on his arrival at York, to request the visits of the Rev. William Richardson*, 'who informed the mayor, during a visit which he made to York, that H—— had sent for him on his first arrival at the Castle, that he had constantly visited this unhappy criminal, and that he considered him truly penitent and converted to God.' He was tried at the ensuing assizes, found guilty, and left for execution. His family and friends were deeply affected by this train of mournful circumstances, 'amongst whom Mr. Fawcett, afterwards Dr. Fawcett, a Baptist minister, who resided near Halifax in Yorkshire, a man of superior talents, and of distinguished worth and piety, exerted himself with unwearied zeal and kindness to serve him. Mr. Fawcett had published *An Essay on Anger* in the year 1787, and by some means this book had been recommended to the notice of our late pious and excellent sovereign, George the Third. His Majesty was much pleased with it; he read it through twice, and said to some of his attendants, that he must make the author a bishop.' Hearing that he was a Dissenter, 'with that kindness and condescension by which his majesty was so amiably distinguished, he directed that Mr. Fawcett might be informed of the satisfaction he had derived from perusing his essay, and of his desire to bestow some token of his royal favour upon him, when he should be informed how this could be done most acceptably to Mr. Fawcett.' . . . 'When Mr. Fawcett heard of the condemnation of the criminal, and saw his pious relatives overwhelmed with distress, he was much affected, and having seriously revolved this affair, he formed the noble and benevolent purpose of using the permission given him by his sovereign, to ask the life of H—— as the greatest kindness which his majesty could confer upon him.' He sent a petition to the king, and a letter soon arrived conveying this welcome intelligence, 'You may rest assured that his life is safe.' 'H—— was transported to New South Wales.' Since his arrival there the governor and chaplain of the colony have expressed their approbation of his behaviour, and H—— gained so far the confidence of the governor, that he was employed by him in services of trust and importance; and, when many years had elapsed after his transportation, the Rev. Samuel Marsden continued to bear a favourable testimony to his general deportment." — *Life of William Hey, Esq.*, pp. 45—57.

Mr. Hey was elected a second time Mayor of Leeds in 1801. Further information, with the name of the forger, might be obtained from the records at York Castle. R. J. ALLEN.

* Minister of the parish of St. Michael le Belfrey, and sub-chanter or head of the vicars-choral of the cathedral in York.

PHOTOGRAPHY APPLIED TO ARCHÆOLOGY, AND PRACTISED IN THE OPEN AIR.

(Vol. vi., pp. 193. 251.)

The question as to the best mode of taking Photographic views in the open air — a matter which I agree with MR. THOMS in thinking has not been sufficiently considered or acted upon by archæologists — will probably be answered in different ways, according as the respondents are most familiar with the Daguerreotype, the Talbotype, or the Collodion process.

Each of these has its peculiar advantages; and if I advocate the Collodion process, it is because I think the balance of advantage is greatly in its favour: and I have the authority of perhaps the best Daguerreotype operator in London for saying that he considers "the days of the Daguerreotype are numbered." For the purpose to which A. H. R. is desirous of applying Photography, the argument seems greatly in favour of the Collodion process. Collodion being so much more sensitive than the Talbotype process, monuments, antiquities, public buildings, &c. may be taken by it, when the want of light would render the Talbotype process almost useless. While it must be considered that in proportion as the various paper processes are made more sensible to light, so must they be more rapidly used; and for that purpose require that there should be at hand as many chemical and other requisites as would be necessary to pursue the Collodion process. It is one of the great re-

commendations of this latter process, that as the picture is developed on the spot, the result is known at once; whereas, in the other cases, it is not until the subsequent development of the picture at home that the manipulator ascertains whether he has succeeded or failed: so that while a failure in the Collodion process may be immediately remedied by a fresh attempt, in the case of the other processes such a proceeding is often impracticable. It is another greater feature in the Photographic practice which I am advocating, that the picture obtained is a *positive* — or if exposure of the prepared glass plate in the camera should have exceeded the period necessary to produce a positive, the result will probably be a *negative*, from which excellent positives may be produced by printing.

Postponing, therefore, for the present all consideration of the Daguerreotype and Talbotype, I will now proceed to give A. H. R. such information as will, I trust, enable him, and other gentlemen "desirous of taking accurate views of antiquarian remains," to accomplish so desirable an object; and this without the necessity of "carrying their tent" with them.

First, it will be necessary for him to provide himself with a camera having loose sleeves made of black jean attached to the sides, through which he can introduce his hands into the body of it (as originally designed by Mr. William Brown, of Ewell), and furnished at the back with a similar contrivance for the head; so that the operator, when in the open air, has in his camera all the advantages of a darkened chamber; yellow light, which may be graduated according to circumstances, being admitted through a small piece of yellow glass (with a sliding cover), which must be inserted in the top of the camera for that purpose. The camera must also be provided with a bath either of glass or gutta percha, to contain the solution of nitrate of silver — thirty grains to the ounce of distilled water — which bath, during the time of operating, is allowed to drop into a movable chamber, made for that purpose at the bottom of the camera, so as not to be in the way of the operator. I am now constructing a camera combining some improvements, expressly for out-door operations, which when completed I shall be happy to describe for the information of your readers.

It is so obvious that the beauty and accuracy of the pictures must depend in the first instance on the goodness of the image thrown on the prepared glass plate, which can only be obtained by a perfect lens, that great discretion should be shown in the choice of one; nor should the intending photographist be afraid of paying a liberal price for that which, if imperfect, would render all his subsequent pains, trouble, and expense entirely useless.

Presuming, therefore, your Querist to have provided himself with these essentials, a camera such as I have described, and fitted with a good lens, I will now proceed to tell him, first, how to prepare his chemicals, and, secondly, how to make use of them.

Having tried innumerable suggestions as to the making of collodion, and having purchased it wherever it could be procured, during the many experiments I have performed, with the view of ascertaining the collodion from which the most agreeable results could be produced, I have no hesitation in pronouncing collodion prepared in the following way to be that best adapted for general use.

To prepare the Gun Cotton. — Place one hundred grains of clean jeweller's cotton in a large basin, and pour upon it an ounce and a half of nitric acid, previously mixed with one ounce of strong sulphuric acid. Frequently knead it with glass rods during five minutes, at the end of which time the cotton is to be immediately plunged into cold water, and washed as long as any trace of acid remains, which can be more readily detected by the taste than by any other means. When dried it is fit for use. The most convenient mode of drying it is by first wringing it in the folds of a towel, and then pinning it up in small portions to allow the air to have free access to it.

To prepare the Collodion. — About fifty grains of this cotton put into a pound of ether will dissolve and form collodion of the required consistency. The ether used should be the common rectified ether, not *washed;* and should the operator find he has obtained an ether which will not dissolve the cotton, a portion of spirits of wine may be added in a proportion not exceeding one-tenth of the ether. This may be either allowed to subside, or be strained off immediately through an old silk handkerchief, and is then in a fit state to iodize.

To iodize the Collodion. — Form an iodide of silver by separately dissolving thirty grains of nitrate of silver and thirty grains of iodide of potassium, each in four ounces of distilled water. Professor Hunt has clearly shown that a more sensitive iodide is produced by a free dilution of these salts. When mixed, the iodide of silver is precipitated of a pale brimstone colour, which precipitate should be frequently washed with distilled water, and when almost dry placed in a bottle containing one ounce and a half of alcohol. Iodide of potassium being then dropped into this mixture, the iodide of silver is re-dissolved, and when perfectly so it is fit for use. It is difficult to determine the exact quantity of this solution which will be required to properly iodize the collodion, probably about ten or twelve drops to every ounce. But it should be added until the collodion, when poured on a piece of glass and immersed in the bath of nitrate of silver, assumes a semi-opaque

opal-like appearance. Should the collodion then appear very turbid, a small portion of spirits of wine may be added. The addition of spirits of wine increases its sensitiveness, but much diminishes its tenacity, and, I think, the smoothness of the future development of the picture.

All who have practised with the collodion have found much difficulty from peculiar comet-like spots much injuring the effect of the pictures, which I have determined by the agency of polarized light to have been small crystals of nitrate of potash; and since getting rid of the nitrate of potash, I have never been troubled with these blemishes.

Many months since, in conjunction with my friend Mr. W. Brown, I tried the iodide of ammonia in various forms; and during the past week, the Count Montizon has communicated to me a collodion which he has used consisting of four grains of the iodide of ammonia, two drachms of spirits of wine, and one ounce of ordinary collodion. Although these ammoniated collodions appear to have a very rapid action, their results are uneven, and very unsatisfactory, and the whole tone of the picture never possesses the agreeable tint which results from the use of the iodide of silver. HUGH W. DIAMOND.

[The length to which DR. DIAMOND's valuable communication extends, compels us to postpone the continuation until next week.]

Replies to Minor Queries.

Scottish Monumental Brasses (Vol. vi, p. 167.).—The small mural brass at Glasgow Cathedral exhibits the figure of a knight kneeling before a manifestation of divine glory, accompanied by an inscription with the date 1605, and indicates the resting-place of various barons of the family of Stuart of Minto (now represented by Lord Blantyre), with "thair Vyffis, Bairnes, and Brotherin." A few other examples of Scottish monumental brasses and *matrices* will be found at p. 649. of Dr. Daniel Wilson's able work on *The Archæology and Prehistoric Annals of Scotland.* E. N.

Wolsey and his Portraits (Vol. vi., p. 149.).—It is, I think, doubtful whether any authority can be found for the statement that Cardinal Wolsey had but one eye, though it has been often *said* so, and in print. A biographer, writing in 1823 (Howard, *Wolsey and his Times*, p. 9.), reports thus:

"The Cardinal was in person tall and comely, and very graceful in his carriage; with the single defect of having his *right* eye blemished by disease from circumstances supposed not very creditable to him."

But here again there is no authority given. Mr. Howard proceeds:

"And from whence his portraits, as well as his statue over Christ Church portal, Oxford, are all represented in profile."

This author, therefore, assumes that all the portraits of Wolsey exhibit his *left* eye only; and he adds the following note:

"Of these portraits the two most authentic are in the College of Physicians, London, and at Christ Church, Oxford."

Now upon inspecting both these pictures, I find the former displays the *right* eye, and not the left, while the latter exhibits the *left* eye, and not the right. T. WALESBY.

Waterloo Place.

Heraldic Queries (Vol. vi., p. 171.).—No. 11. *Gardiner* or *Godfrey?* Gardiner of Tollesbury, co. Essex, and Godfrey of Bedfordshire and Dartford, co. Kent, both bear *Ar.* a griffin segreant sa. The *crest* of the former family is a griffin pass. reguard. sa.

No. 13. Probably *Tod.* The following blazon occurs in Burke's *General Armory:* "Todd. Ar. a *fesse* chequy of the first and sa. between three foxes' heads *couped* gu. *Crest*, a fox's head, as in the arms." Tod is the Scotch for *fox.*

No. 24. Az. three arrows or, carried by the name of *Grandorge.* E. N.

Harvesting on Sundays (Vol. vi., p. 199.).—The following extract from the *Injunctions of Queen Elizabeth*, 1559, § 20., is symptomatic of the state of feeling with regard to this practice at the period of the Reformation:

". . . Yet notwithstanding, all parsons, vicars, and curates, shall teach and declare unto their parishioners, that they may, with a safe and quiet conscience, after their common prayer, in the time of harvest, labour upon the holy and festival days, and save that thing which God hath sent: and if for any scrupulosity or grudge of conscience, men should superstitiously abstain from working upon those days, that then they should grievously offend and displease God."

Of course it is open to dispute, whether *Sundays* are included in the phrase "holy and festival days." C. H.

In Cornwall the custom has always prevailed in wet and catching weather, which is by no means uncommon there. Money is not paid for the work done, but a supper given to the men.

What divines say, I know not. A. HOLT WHITE.

Scotch Psalms (Vol. vi., p. 200.).—If your correspondent will refer to Archdeacon Cotton's *Editions of the Bible and Parts thereof, in English, from the Year* 1505 *to* 1850, printed a few months since at the Oxford University Press, he will find a copious account of all the versions of the Psalms and the various editions.

Rous's translation was first printed, in a very

small volume, by R. Y. for Ph. Nevil, 1641; the second edition was in 1643, and the third in 1646. There are considerable alterations between the first and third editions, of which specimens will be found in Dr. Cotton's very valuable appendix. To all collectors of editions of the Old and New Testament in English, and of the several versions of the Psalms, Dr. Cotton's book will prove a most important coadjutor. P. B.

Quaint Lines by Alain Chartier (Vol. vi., pp. 122. 230.). — Allow me to place in juxtaposition with the communication of G. MASSON the following extract from an *Essay towards a practical English Grammar, &c.*, by James Green wood, Sur-Master of St. Paul's School, London: Printed for Arthur Buttersworth at the Red Lion in Paternoster Row, 1729. It is an alliterative curiosity:

"A certain French gentleman praising his native language, which had words that implied a likeness to the thing signified, at the same time finding fault with the English tongue, as not being able to do the like, he proposed the following verses to Dr. Wallis:

'Quand un cordier cordant, veut corder sa corde,
Pour sa corde de corder, trois cordons il accorde,
Mais si un des cordons de la corde descorde,
Le cordon descordant fait descorder la corde.'

Which Dr. W. thus rendered into English verse, making use of the pure English *twist* (contrary to the expectation of the French gentleman) instead of the French word *cord:*

'When a twiner a twisting will twist him a twist,
For the twining of his twist he three twines doth intwist;
But if one of the twines of the twist do untwist,
The twine that untwisteth, untwisteth the twist.'

"Afterwards Dr. W. added four lines more:

'Untwirling the twine that untwisteth between,
He twists with his twister the two in a twine;
Then twice having twisted the twines of the twine,
He twicheth the twines he had twisted in vain.'

"Afterwards he added four lines more:

'The twain that, in twisting before in the twine,
As twines were intwisted, he now doth untwine,
Twixt the twain intertwisting a twine more between,
He, twisting his twister, makes a twist of the twine.'"

CLERICUS (D).

Flemish Words in Wales (Vol. vi., pp. 151. 208.). — N. B. is right, and I carelessly did wrong when I included *pilm* amongst words which I believed to be peculiar to the Flemings in Wales, for I had before vaguely heard that it was used in the south-western counties; while I know that in some parts of Lancashire the word *pellum*, evidently the same thing, is similarly used. I have heard both traced to *pulvere;* but this is indeed a question of DRY-AS-DUSTISM! SELEUCUS.

The Crystal Palace: Who designed it? (Vol. vi., p. 196.). — Your correspondent SUUM CUIQUE has traced the *idea* of this edifice to London; but I would ask, had we not a *practical* example of the *actual* thing in what I believe is called the Palm House in Kew Gardens? The size, no doubt, of the Hyde Park building was gigantically greater; but, according to my recollection, the Palm House at Kew exhibits exactly the same principle of construction, and on no inconsiderable scale. My recollection might have deceived me: but when I first saw the Crystal Palace, the idea it gave me was that of the Palm House magnified. †

Venice Glasses (Vol. vi., p. 233.). — Your correspondent METOAUO quotes *An English Dictionary*, by E. Coles, 1717, to the effect that two Egyptian weeds, *Gazul* and *Subit*, were employed by the Venetians in making their finest crystal glasses. Whether the Egyptian Gazul was superior to that grown at Alicant in Spain, I am not prepared to say; but in the early part of the seventeenth century the Alicant weed was considered "a spurious flower," and the glass made from it not nearly so resplendent and clear as that made from the Barillia or Barilla, another vegetable growing there in great abundance, and in greater perfection than anywhere else.

The people of Alicant at that time subsisted in a great measure by its exportation. The Venetians had large quantities from thence. It sold for one hundred crowns the ton; and at one time alone, Sir Robert Mansel imported for the English manufacture no less than 2000*l.* worth. MAB.

Fell Family (Vol. vi., p. 233.). — I believe that the male line of this family of Fell terminated with Lieut.-Col. Robert Edward Fell, who was the great-grandson of the judge's only son George; but there are probably still in existence some descendants from the female branches of this male line, and the existing descendants from the judge's daughters are very numerous.

Judge Fell left one son and seven daughters, all of whom married: five of the daughters had issue, and many of the descendants are now living of Margaret who married John Rous, of Mary who married William Mead, and of Rachel who married Daniel Abraham.

Mr. Abraham of Montreal, Lower Canada, and his brother, Mr. John Abraham of Liverpool, who have I believe one sister, are the representatives of the male line of the family of Abraham, who continued to reside at Swarthmore Hall for a hundred years after the death of the judge.

Gerard Croese, in his *History of the Quakers* printed in 1692, represents that Leonard and Henry Fell were *sons* of the judge; he however had only one son, George. Mr. Josiah Marsh, in his *Popular Life of George Fox*, represents that

Leonard Fell of Becliff was a *brother* of the judge; but it does not appear in the judge's will, or elsewhere, that he had any brother.

The judge, in his will, made at Swarthmore Hall in 1658, leaves "unto James Fell, *my servant*, twenty shillings, to buy him a ring therewith as a token of my love unto him." Leonard Fell of Becliff was in the year 1665 also *a servant* at Swarthmore Hall to Margaret, the widow of the judge. It therefore does not seem probable that Leonard, Henry, or James Fell were very nearly, if at all, related by blood to the judge.

I shall be much obliged to any reader of "N. & Q." who will favour me with a copy of the pedigree of Fell which was registered in the College of Arms by the Lieut.-Col., whose father Charles Fell married Gulielma Maria, granddaughter of William Penn. J. Lewelyn Curtis.

Voydinge Knife (Vol. vi., p. 150.).—They were of silver, and generally of large size, being used to remove crumbs from the table after dinner, as the circular brush is now used. A very fine one is amongst the plate exhibited on gaudy days at Drapers' Hall, London. E. D.

John de Huddersfield (Vol. vi., p. 54.). — If G. R. L. would say in what locality this architect chiefly practised, some of your correspondents might gain a clue to look him up. Bolis.

The Application of Toads to Cancers (Vol. vi., p. 193.).—In White's *Selborne*, Letters 18. and 21., it will be seen that he certainly did not credit the reports then (1768) common, that cancers were cured by toads. A. Holt White.

Keel-hauling (Vol. vi., p. 199.).—In answer to your correspondent's Query (H. G. T.), as to the firing a gun during the punishment of *keel-hauling*, there is a tradition that it was discontinued in order that a certain port-admiral's lady should not have her nerves shaken. Yet, as old seamen tell us, though she was so "squeamish" in that respect, she was able to peep from the quarter-galleries while the poor fellow was being keel-hauled, or, as is unpunningly expressed, *undergoing a great hardship*.

While on naval matters, pray can you carry the phrase of "Pull Devil, pull Baker," further back than the times of Messrs. Booty and Curtis? Σ.

Greville's Ode to Indifference (Vol. vi., p. 127.). —Gataker, in his *Adversaria*, adopts the same illustration with regard to the "regenerate." I am unable to give the page. My authority is the *Christian Observer*, vol. xv. p. 380., where the passage is given at full length. Clericus (D).

Wilton Castle and the Bridges Family (Vol. vi., p. 34.). — Colonel John Birch, in a letter dated December 18th, 1645, addressed to "The Right Honourable the Committee of Lords and Commons for the safety of both Kingdoms," gives an account of his proceedings in taking the city of Hereford, and mentions some assistance rendered to him by Sir John Bridges:

"May it please your Lordships,

"According unto your commands I drew forth neere nine hundred Foot, and my Troop of Horse, and upon advice from the Governour of Gloucester I marched unto him, but finding the way which was intended altogether frustrate, and the Governour of Gloucester not very well, I went with *Sir John Bridges* neere to Hereford, and sent for thither the two gentlemen who *Sir John had treated withall* about the businesse, who were then out of Hereford, fearing to come to towne, when I satisfied myselfe of the enemies security and the negligence of the Guards . . . ."—*Severall Letters from Colonel Morgan and Col. Birch*, 4to.: London, 1645.

If, as I presume, this Sir John Bridges was the Baronet of Wilton Castle, it would appear that his political opinions were favourable to the Parliament, and some support is afforded to the statement that this castle was burnt by the royalists. Some colour is also given to the supposition that William Bridges of Wilton Castle, gentleman, served as a lieutenant in the parliamentary army.

J. Lewelyn Curtis.

Latin Epigrams (Vol. vi., p. 191.). — The five Latin epigrams are taken from the third book of John Owen's *Epigrams:*

"Vivere naturæ," &c. - -	Epigram	cxxiii.
"Rarus Amoris," &c. - -	„	cxxvi.
"In gnatum quo," &c. - -	„	cxxvii.
"Omnia fert ætas," &c. -	„	cxxxi.
"Improbus Herculeum," &c.	„	cxliv.

C. B. C.

The true Maiden-hair Fern (Vol. vi., pp. 30. 108. 180.).—I beg to add two specific localities to the lists you have already furnished where this graceful *Adiantum* is to be found.

1. Ilfracombe, near The Whistling Stone, North Devon. I found it here, in company with *Asplenium Marinum*, in great abundance, fringing the rocks which overhang the small cove, about twelve feet from the shingle.

2. Ilfracombe, Sampson's cave, North Devon. The fern to which Eirionnach has alluded as being (along with Wall-rue) confounded with "the true maiden-hair," viz. "the maiden-hair spleenwort," grows here in great quantities: but *Adiantum Capillus Veneris* grows here also, but very sparingly. C. Mansfield Ingleby.

Birmingham.

Chalmers's "Revolt of the American Colonies" (Vol. vi., p. 200.). — In the sale catalogue of

George Chalmers's library, part iii. lot 100. (sold by Evans), the work alluded to in the above reference is described —

"Chalmers's History of the Revolt of the American Colonies Suppressed. This work was intended to have formed two volumes. Mr. Chalmers destroyed the copies before publication, and not more than a dozen copies were preserved."

I have noted in my catalogue (upon what authority I do not remember) that the date should be 1782. Mr. Fletcher, of 191. Piccadilly, has since sold a copy of the book, of which no doubt particulars could be had of Messrs. Puttick and Simpson, his successors, if the Querist cares to pursue his inquiry further. J. H. P.

"*Blue Bells of Scotland*" (Vol. vi., p. 124.). — If DR. E. F. RIMBAULT will read a note in Wood's edition of the *Songs of Scotland*, 1848, vol. ii. p. 107., he will there find that Charles Kirkpatrick Sharpe seems to prove that this song is much older than the date he assigns it. If the late Mr. Sharpe is correct, the *air* could not have been composed by Mrs. Jordan; the *words* sung by that lady were written by Mrs. Grant of Laggan. T. B. J.

"*I bide my time*" (Vol. vi., p. 149.) is the motto of the Earl of Loudon (Ayrshire): the family name is Campbell, and there are records of its existence as far back as the time of King William I. I cannot ascertain the origin of the motto. T. B. J.

Biting the Thumb (Vol. vi., p. 149.). — There is a note on this subject at the end of the first act of *Romeo and Juliet*, in Knight's *Pictorial Shakspeare*; and M. C. ROPER will find this Italian mode of insult more fully investigated by Douce. T. B. J.

The Word Nugget (Vol. vi., p. 171.).—E. N. W. asks whence comes the word "nugget." The word "nuqud" signifies "ready money" in Persian. W. S.

Dr. Thomas Watson (Vol. vi., p. 130.).—See a tract, entitled *A Summary View of the Articles exhibited against the late Lord Bishop of St. David's, and the Process made thereon*, pp. 61.: London, 1701. Its contents had better be confined to the reader. E. D.

Umbrella (Vol. iv., p. 75.). — In *Poesis Rediviva*, by John Collop, M.D., 1656, is this line, p. 45.,—

"Each sown *umbrella* is, and his own sun."

E. D.

Women Whipped in 1764 (Vol. vi., p. 174.).— This degrading punishment was continued in England until early in the present century; and doubtless there are readers of "N. & Q." who have witnessed its infliction. I remember, when young, that the servants went to see such a spectacle, and related all its disgusting particulars after their return. It was abolished by act of parliament, 1 Geo. IV. cap. 57., 15th July, 1820. This act is usually called "General Thornton's Act." E. D.

Cambridge Prize Poems (Vol. vi., p. 219.).— P. C. S. S. is sorry that BŒOTICUS, whose critique on the atrocious false quantity in the Cambridge Prize Poem (ΧΡΥΣΕΑ ΦΟΡΜΙΓΞ) for 1820 is perfectly correct, did not also do the writer the justice to state, that he had, however tardily, "repented him of his error;" and that seventeen years later, among the *errata* at the end of *Cambridge Greek and Latin Prize Poems* for 1814 to 1837, there appeared this emendation (not a very happy one, it must be admitted): p. 175. v. 5., "for *expergefacto*, read *somno evocatæ*." P. C. S. S.

Brasses in Dublin (Vol. vi., p. 167.).—The two brasses MR. SIMPSON inquires after are, no doubt, those in St. Patrick's Cathedral. They commemorate Dean Sutton (ob. 1528) and Dean Fyche (ob. 1537). Engravings of them are given in Mason's *History of the Cathedral*. A. A. D.

Mrs. Duff (Vol. vi., p. 207.). — Your correspondent A. A. D. has killed a very worthy *Thane* without any warrant for the deadly act. The Earl of Fife still lives to deplore, and most sincerely to deplore, the loss of his amiable wife — a daughter of John Manners, Esq., and Lady Louisa Manners (afterwards the Countess of Dysart), who was cut off in the prime of life and beauty by the bite of a rabid animal, as correctly stated. A.

Athenæum Club.

Rhymes upon Places (Vol. vi., p. 156. &c.).—Do you think the following lines worth adding to your collection of rhymes upon places? They are extracted from Mark Noble's *Memoirs of the Protectoral House of Cromwell*, vol. i. p. 19.: —

"Crowland as courteous, as courteous as may bee,
Thorney the bane of many a good tree,
Ramsey the rich, and Peterburgh the proud,
Sawtry by the way that poor abbay, Gave more alms than all they."

TEE BEE.

Remarkable Trees (Vol. vi., pp. 18. 159. 254.). — On the Duke of Athol's property near Dunkeld, there was, and may be still, a tree which had in its course split the rock above, and *grown through it*. R. J. ALLEN.

Muffs worn by Gentlemen (Vol. v., p. 560.). — I well remember when a child having seen Francis, the second Earl of Guildford, who

died at an advanced age in 1790, with a muff; and on expressing my wonder thereat, was informed by my father that such was the invariable custom of the noble earl. A.

Athenæum Club.

ERRATA.

Passages in Bingham.—Correction of *typographical* errors in the names of works inquired for in No. 147., p. 172.:

For Hallier contrà *Cellotrum*, read *Cellotium*; for Melletot de Legitima *Indicum*, &c., read *Judicum*; and for *Personæ*, read *Personas*.

For Vedelius in *Irenæum*, read (without ?) in *Ignatum*. Genev., 1623, 4to., which is the work wanted. RICHARD BINGHAM, Jun.

Hampstead.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

MARGARET WALDEGRAVE. (Two copies wanted.)
DICTIONARY OF QUOTATIONS, by D. E. Macdonnell. 9th Edition. 1826.
THE ETYMOLOGICAL COMPENDIUM, by W. Pulleyn. 2nd Edition. Tegg, 1830.
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THE EARLY PIRATICAL EDITIONS OF JUNIUS.

The last edition to which I shall direct attention is *The Genuine Letters of Junius: to which are prefixed Anecdotes of the Author.* Piccadilly. London, printed in the year 1771. There is, as mentioned *antè*, p. 224., a copy of this edition in the London Library; and it is to the credit of the late librarian, Mr. Cochrane, that in the very few years that library has been established he added to it two of the early piratical editions of this British classic, whereas the librarians of our great National Museum have never been able to procure, or rather have never procured, a single copy.

A first edition, I suspect, brought this collection down to the letter to Mansfield of Nov. 1770; and the copy in London Library was a re-issue, with additions to Oct. 1771. There is a blank page after the former letter, and the Table of Contents comes down no further.

Mr. George Chalmers, with a wildness of conjecture quite startling, asserted that this edition was "plainly published, under the direction of Junius himself, at a critical moment, for the purposes of deception." As Mr. Chalmers knew only of the edition of 1771, his "critical moment" must have been in November or December of that year; and therefore his argument and inference could have no reference to a work which was first published in 1770. But Mr. Chalmers had merely cast an eye over the memoir prefixed. My own opinion is, that "Piccadilly" was inserted in the title-page "for the purpose of deception," and that the volume itself was published by the notorious "J. Bew," and probably got up with the assistance of his equally notorious friend, William Combe, who was a great admirer of Junius. The impudent assertion about "Anecdotes of the Author," confidently assumed to be E. Burke, is very much after their fashion; and there is included in the collection, and dated Dec. 25th, 1769, what professes to be an answer by His Majesty to Junius's address: a style of forgery which these worthies afterwards perfected, and published in nine volumes of the *Royal Register*. This opinion is strengthened by the fact that the

Anecdotes and the King's Letter were separately published, with Bew's name in the title-page.

I come now, and in conclusion, to "the author's edition," as Junius called it,—the edition of 1772, published by H. S. Woodfall. On this I shall not offer a word of comment, except in reference to the piratical editions which preceded.

I have before noticed that "the author's edition" is of the same size as Wheble's; has a copperplate title-page the same as Wheble's; the dates are often taken from the end of the letter and prefixed, as in Wheble's; the date chosen is not consistently either date of letter or date of publication,—so in Wheble's; the copy used by the author was not the original letters from the *Public Advertiser*, but one of Wheble's edition; and I may here add, that both collections begin with the letter of 21st Jan. 1769. Now, I can understand why Newbery, who published *The Political Contest*, should begin his collection, even without a "hint," with the letter with which the contest originated; and why Thompson and Bew, who desired only to produce without trouble or cost a saleable pamphlet, followed his example, and probably copied his volume. Even Almon called his collection "*The Correspondence between Junius and Sir Wm. Draper, Knight of the Bath*," and therefore the letter of 21st of January was his proper starting-point. But Wheble published not *The Political Contest*, but *The Letters of Junius*; and why did he not begin with the letter of Nov. 1768? Why did Junius himself follow their example? He avowed himself at starting anxious to make a better figure than Newbery (*P. L.*, No. 7.); and how better than Newbery and the pirates generally than by opening the series with a letter not to be found in any other collection? It is true that the letter of November would have jangled inharmoniously with some subsequent letters. The eulogy on Wilkes in November, "There is scarce an instance of party merit so great as his," could not pleasantly have been reconciled with the assertion in April, "I have frequently censured Mr. Wilkes,"—which indeed is not reconcilable with the known facts: and the dullest of men would have been startled to read in the opening pages a virulent attack on Camden, as one who had exceeded "the last limits of human depravity," while in the very same work he is described as a "character fertile in every great and good qualification." If this juxtaposition suggest why Junius, assuming him to have been the writer, did not republish this letter, does it explain why the "ignorance" of Almon and the "malice" of Wheble omitted it? But I desire only to draw attention to points which are certainly not without interest, although they have hitherto escaped attention, and shall leave the solution to your readers. L. J.

INEDITED LETTERS OF SOUTHEY AND NARES.

Cornwall Crescent, Aug. 27. 1852.

I have much pleasure in sending you the copies of the following letters, which I trust will not be without interest to a portion of your readers. It is some little gratification to me to know that I have preserved them from destruction. T. K. A.

Keswick, 2nd Sept. 1828.

Sir,

Your letter of July 31, with the verses which it enclosed, was delivered into my hands yesterday. I lose no time in replying to it, and in offering to you my sincere and friendly, though too probably unpalatable, advice, which is, that you would give up your intention of appearing before the world as a poet. Men of high natural endowments, with all the advantages of education, find it difficult in these days, not merely to attain distinction in that line of art, but even to obtain notice. And it were better you should be told, however unpleasant it be for me to tell you so, and for you to hear it, that there is no chance of your gaining reputation by poetry, and that the expenses of printing cannot possibly be defrayed by the sale of your intended volume, — than that you should learn this by experience, and pay dearly for the mortification. I remain,

Sir,
Your well-wisher,
ROBERT SOUTHEY.

British Museum, Dec. 31. 1802.

My dear Sir,

That you were lately a defaulter towards me is perfectly forgiven and almost forgotten, and I beg you to dismiss it as completely from your conscience as I do from the resentful side of my mind, which I hope is a very small place. Dr. Barrow's book is perfectly provided for, and will probably appear next month. The review of Bennett I will carefully consider, and with your hints, for which I thank you heartily, will, I doubt not, easily be prepared for publication.

I hear with regret that your Dictionary fatigues you, but the man who has pupils to attend to requires no other fatigues. Johnson, I believe, proceeded thus: he read the books which he meant to employ as authorities, and scored the passages with a pencil which he meant to cite, distinguishing the word to be exemplified. These passages were transcribed by amanuenses, and classed in alphabetical order, after which he had only to define and subdivide in order to complete his work. But unless your materials are prepared in a similar manner, I fear you could not follow his examples. Should you find that an amanuensis would really be likely to assist you materially, I

should perhaps be able to find one for you. I have a person in my eye to whom I would speak.

I recollected upon sending my last letter that I said nothing in reply to your suggestions about Dr. Ogilvie, &c. There is, however, no chance of our finding employment for them, the departments in which they would co-operate being already engaged. I have put my own Dictionary into hands in which I think it will be completed, but I have determined to call it only a SHAKESPERIAN Dictionary, and to make it in fact very little more.

Be assured of my regard, and of my assistance when possible, for I am, with much esteem,

Your obliged friend, &c. &c.

ROBERT NARES.

FAVOURITE CHRISTIAN NAMES IN FAMILIES.

Most persons must have noticed the frequent occurrence of one or more Christian names in the same family. The following list, which is chiefly compiled from the *Peerage* and *Baronage* of Sir Robert Douglas, may perhaps prove interesting to Scottish readers. In his *Lives of the Chief Justices* (vol. i. p. 121.), Lord Campbell incidentally mentions that *William* is the leading Christian name among the Gascoignes; and I dare say some of your southern correspondents will be able, without much trouble, to furnish many other similar English examples:

Blair, Alexander, Thomas, James, John.
Boswell, David, John, James.
Boyd, Robert.
Brodie, Alexander, James.
Bruce, Robert, David, Thomas.
Buchanan, John, Walter.
Burnett, Alexander, William.
Cameron, John, Ewen.
Campbell, Duncan, Colin, Archibald, John.
Carnegie, David, James.
Colquhoun, Humphrey, John, Robert.
Crawford, Hew, John.
Cuningham, William, John.
Dalrymple, John, James, Hew.
Douglas, William, Archibald, James, Sholto.
Drummond, James, John, Malcolm.
Dunbar, Patrick, George, William.
Dundas, George, James, Robert.
Erskine, John, Henry, David, Alexander.
Fleming, John, Malcolm.
Forbes, William, James, Alexander.
Foulis, James.
Fraser, Hugh, Simon, Alexander.
Graham, James, William, Robert, Patrick.
Grant, John, Patrick.
Gordon, George, Alexander, Charles, Cosmo.
Hamilton, James, John, Thomas, Claude.
Hay, William, Robert, John.
Home, Alexander, Patrick, George, David.
Hope, John, Charles, Thomas.
Hunter, Robert, James, Patrick.
Inglis, John.
Innes, Robert.
Irvine, Alexander.
Johnston, James.
Keith, William, Robert.
Kennedy, Gilbert, John, Archibald.
Ker, Mark, John, William, Robert.
Leslie, Norman, Alexander, John.
Lindsay, David, James, John, Patrick.
Livingston, William, Alexander.
Lockhart, James.
Macdonald, Donald, Angus, Alexander.
Macfarlane, Duncan, Walter.
Macgregor, Duncan, Malcolm, John.
Mackenzie, Kenneth, Roderick, Alexander.
Mackintosh, Lauchlan, Æneas (or Angus).
Maclean, Hector, Lauchlan.
Macleod, Roderick, Norman, John.
Macpherson, Donald, John.
Maitland, John, William.
Maule, William, Thomas.
Maxwell, John, Robert, William, Herbert.
Moncreiff, William.
Monro, Hector, George, Robert.
Montgomery, Alexander, Hugh.
Murray, William, Patrick, Andrew, John, Mungo.
Napier, Archibald, William, Charles.
Ogilvy, David, Walter, John.
Oliphant, Lawrence, William.
Pringle, Robert, James.
Ramsay, Alexander, George.
Riddell, Walter, John, James.
Robertson, Duncan, Robert, Alexander.
Ross, William, Hugh, George.
Scott, Walter, William, Francis.
Seton, George, Alexander, Christopher.
Sinclair, William, John, George, James.
Somerville, William, James.
Stewart, Walter, Robert, James, John, Charles.
Swinton, John.
Wedderburn, John, Alexander.
Wemyss, David, John.

E. N.

THE LATE REV. R. H. BARHAM.

As the object of the "N. & Q." is to remove, and not to cause or perpetuate, errors, I trust your correspondent W. L. JEWITT (Vol. vi., p. 158.) will pardon me if I suggest to him that the late Mr. Barham's name was not Thomas, although it is *Thomas Ingoldsby*, but Richard Harris Barham. There can be no mistake in this, on my part, for I knew him well at school.

It may be new to many of your readers to add, what there seems to me to be little doubt of, that if not wholly the author, he at least had a very great share in writing the popular afterpiece of *Bombastes Furioso*. My reason for saying this is, that there are allusions in it to school matters, which could have been given by no one but himself. Two lines I have often heard him there repeat; a phrase at the end was in perpetual use with him; Fusbos

was his own *nom-de-guerre* at school, and no one who was not in the secret would ever hit upon its etymology; while Artaxominous seems intended for an intimate school friend, whose life terminated very early, and, I fear, under circumstances of so distressing a nature, that in reply to inquiries Mr. Barham would say nothing.

If this be true, *Bombastes* was the work of a schoolboy; and wonderful as such a thing might be, it was not surprising for one who possessed so extraordinary a facility of composition as Mr. Barham. If my recollection does not deceive me, he avowed himself to be the author in the course of his first journey with me to the University; but having little to do with London or theatrical affairs, I had never heard of the piece, and paid little attention to the avowal, though circumstances have since recalled it to my recollection. Why he should not claim it for his own, I do not know, unless he thought such a piece of authorship would be *clerically* against him. That he *could* write anonymously the *Ingoldsby Legends* may prove.

In saying thus much, it is not unknown to me that the authorship of *Bombastes Furioso* has been ascribed to others. Those gentlemen will forgive me if their names have slipped out of my recollection; more especially as I am not aware that any one of the number has personally ventured to *claim it for himself;* which seems wonderful, considering the popularity of the composition. I give you, Mr. Editor, what seems to me to be sufficient reasons for thinking I have named the true author, and of these the public may judge. NEMO.

Athenæum Club.

FOLK LORE.

Bees; Noise made during Swarming (Vol. v., p. 498.).—The answer your correspondent would have received had he inquired the meaning of the clamour, would probably have been that "it makes the bees settle." Any one who has seen a swarm of bees searching for their queen under every bush and on every twig, after she has been caught by the apiarian desirous of returning the swarm, will at once be convinced of the absurdity of the clamour. The noise is not made until the bees show a disposition to wander, and then the *real use* of it is to inform the neighbours that a swarm is in the air, and to serve as a notice to watch the place of its settling. It also serves as a notice that the owner has seen the swarm issue from his stock, and that he intends to claim it if it settles in the territories of a neighbour, and is in some measure a source of identity. The articles used in this neighbourhood are a key and warming-pan.

Bee Superstitions; some Explanation of the Custom of informing Bees of Death.—In almost every place where bees are kept, it will be found that some one, or at most two, of the family, *pay attention* to the bees, and when that attention fails by the death of such party, the poor bees dwindle and die, not because they were uninformed of the death of their master, but because their master's death deprived them of the proper amount of care and attention necessary for their preservation. A few of such instances in a neighbourhood would soon give rise to the superstition, and every case where the bees died would be noticed and add to the superstition; whilst the more numerous cases, where the bees lived in consequence of the care and attention bestowed by a successor to the party dying, would add nothing to the superstition, but pass unnoticed. When once the custom was established, the extension of it so far as to inform bees of the death of any member of the family, can easily be imagined. The custom of informing bees of death is prevalent here.

J. G. DESBOROUGH.

Stamford, Lincolnshire.

German Superstition.—In Longfellow's *Golden Legend*, Ursula, lamenting the supposed loss of her daughter, says:

> "Death never takes one alone, but two!
> Whenever he enters in at a door,
> Under roof of gold or roof of thatch,
> He always leaves it upon the latch,
> And comes again ere the year is o'er.
> Never one of a household only!"

Is there not a similar superstition prevalent in some parts of England? Can any of your correspondents assist me as to the locality, and other particulars? H. J. C.

Worcestershire Legend in Stone (Vol. vi., p. 216.).—Your correspondent MR. CUTHBERT BEDE gives two versions of the legend of John of Horsehill, as carved on the tympanum of Ribbesford Church; but the *poetical* version is, I believe, no true version at all, being nothing more than a fanciful adaptation, or rather the invention of a local writer (Mr. Griffiths) some five or six years ago. With regard to the nondescript thing through which the arrow passes, it may serve for a salmon, a beaver, a seal, a whale, or indeed anything else; but the most likely supposition is, that as Ribbesford in those days belonged to the monastery of Worcester, the villeins of the manor being bound to furnish nets, hunting implements, and other sporting auxiliaries, to the jolly ecclesiastics, who periodically enjoyed their battues at Ribbesford, the sculpture is merely an embodiment of this leading feature of the locality where an abundance of game was to be procured. The Normans were in the habit of perpetuating in stone these local peculiarities, and at a much later date the bosses of many of our Gothic churches are found to represent the botanical productions

of their respective neighbourhoods.—(See *The Ramble in Worcestershire.*) J. NOAKE.

Worcester.

Minor Notes.

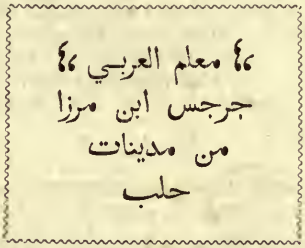
Notes on Books and Binding, &c. (Vol. vi., p. 94.).—I am reminded by the words of a singular blunder of the late Dr. Dibdin the bibliographer, who, in his *Introduction to the Classics*, edition of 1808, curiously mistranslating the distinctive binding of books "reliés à la Groslier," metamorphosed one of the earliest collectors, John Groslier (born in 1479, deceased in 1556), treasurer of France, when that title was not indiscriminately lavished,—in fact a person of high distinction, and whose volumes, always the best chosen, were at once recognised by a peculiar binding, with the liberal inscription of "*J. Grollerii et amicorum*,"—into a bookbinder! We similarly recognise, and accordingly appreciate, a Harleian volume, while it would be rather disparaging to the collector, the second Earl of Oxford of the present family, to make him a bookbinder, respectable though the profession truly be. I indicated the error above thirty years ago to the reverend Doctor, and tendered him the same service on various other occasions, for which he was profuse in acknowledgments to myself, but of them very economical in his writings. Several other mistakes of his were not less ludicrous. Thus, in directing the collector's choice of editions in his *Library Companion* (1824), p. 544., he recommends the edition by Pierre de Marleau of Bassompierre's *Mémoires*, but not the copy by Jauxte, not aware that Marleau should be Marteau, a mere *nom-de-guerre*, as Elzevir was the printer, and that *Jauxte* was an adverb, like the original Latin *juxta*, meaning *according to* (a prior edition), and not a printer's name. Then, in his *Introduction to the Classics* (1804), he transformed the play of Aristophanes, Θεσμοφορίαζουσαι, or Festival of Ceres, into a commentator of that poet! Always sure to please, he by no means equally inspired confidence, as the continental bibliographers distinctly proved in their animadversions on his works. J. R.

Cork.

Singular Misnomer.—In looking over Mr. John Brewster's *Court and Times of King James I.*, P. C. S. S. was greatly amazed by a singular *misnomer* in the first volume of that work. At p. 326. *et seq.*, edit. 1839, there is a letter from Sir Balthazar Gerbier to the Duke of Buckingham, in which reference is frequently made to a *Sir James Arthur Long*, under which name is disguised that of *Sir James Auchterlony*, a person well known at the court of King James, and who was one of the bearers of the canopy at the funeral of Queen Anne in 1619. P. C. S. S. is in possession of some curious original letters from Sir James, to his ancestor, Endymion Porter, Groom of the Chamber to Charles I. P. C. S. S.

The Caxton Coffer.—In a copy of *The life of mayster Wyllyam Caxton by the reverend John Lewis*, a work which I recently obtained after much inquiry, is inserted a printed slip, measuring about eight inches by seven, which contains the following inscription in a compartment of *flowers:*

The Noble Art and Mystery of PRINTING was first Invented



Printed at THE THEATRE in OXFORD,
Sept. 27. *An. Dom.* 1727.
in the Year 1430. And brought into ENGLAND in the Year 1447.

The year 1430 is the date for which the *Harlemites* contend as that of the invention of printing; and the year 1447, in which the art is said to have been *brought into England*, may have no surer basis than a misinterpretation of the device of William Caxton. On those points I shall give no opinions, but shall thankfully accept a translation of the Arabic part of the inscription, and any information as to the occasion on which the slip was printed. The *verso* has, in manuscript, "*Oxon: July* 7. 78, *Mrs. Swinton.*"

BOLTON CORNEY.

Shakspeare Family.—It appears by an order of the Revenue side of the Exchequer in Ireland (the date of which I do not recollect, but believe it to be since the Restoration in 1660), that Ellen, "the daughter and heiress of Mary Shakespeare of ye Strand," widow, was married to one John Milborne. J. F. F.

Dublin.

Queries.

MALONE'S SHAKSPEARIAN COLLECTIONS.

Any reader of the "N. & Q." would confer a great favour by giving a clue to the whereabouts of the collections made by Malone for his Life of Shakspeare. It is hinted by the Rev. J. Hunter, and I think the same suggestion would occur to any careful reader of the poet's life as printed in Boswell's edition of 1821, that the latter part of

Malone's account of the life is not elaborated in the way we may be sure it would have been had the author not been interrupted in his labours by the hand of death. Boswell does not seem to have possessed the whole of Malone's papers; or, if he did, he appears to have arranged them somewhat carelessly, many references occurring to most valuable pieces of research, the pith of the research itself being most unfortunately omitted. The late Mr. Thorpe had, in one of his MS. catalogues, a folio volume of Malone's Shakspeare MS. collections, which he sold for *5l. 5s.*, and which has been most generously placed in my hands by the gentleman who purchased it. This volume contains some curious notices, but I am satisfied the great bulk of Malone's MSS. have, by some accident, not yet been used. If any one can furnish me with a note of any kind respecting them, I should feel most obliged. J. O. HALLIWELL.

Brixton Hill.

FOX'S "BOOK OF MARTYRS."

(Vol. vi., p. 220.)

ARCHDEACON COTTON's suggestive communication reminds me of my desire to ascertain precisely how many *bonâ fide* impressions there have been of the celebrated *Acts and Monuments*. If title-pages could be confided in, I should not ask for a reply; but it is not at present possible for me to decide whether there have been any fictitious reprints or not. I have some acquaintance with the editions of 1563, 1570, 1576, 1583, 1596, 1610, 1631–2, 1641, and 1684; the last of which professes to be the *ninth* impression, while the first-named was certainly the earliest. In Murray's very useful *Manual of British Historians*, p. 82., it is stated, that up to 1684 "Lowndes and Watt each give only *nine* editions, but together they give *eleven*." This method of determining the sum total, though it be an amusing one, is somewhat hazardous; and I am consequently led to solicit assistance from any of your correspondents.

I believe that the title-page of the reprint of 1641 (the last black-letter, and commonly considered the eighth edition) promises a restitution of all that had been omitted in the second impression; but is it not a fact, that, owing to malignant Puritanical influence, the following most remarkable declaration made by the confessor Careles relative to our reformed Liturgy in King Edward's days, is not to be found in any edition subsequent to the first, until it was restored by the Rev. S. R. Cattley not many years ago?

"And I now add thus much more, that the same book, which is so consonant and agreeable to God's Word, being set forth by common authority both of the King's Majesty that is now dead, and the whole Parliament House, ought not to be despised of me, or of any other private man, under pain of God's curse and high displeasure, and damnation, except they repent."—Fox's *Acts and Mon.*, p. 1531. edit. 1. Conf. Scriveneri, *Actio in Schismaticos Anglicanos*, p. 108.: Lond. 1762.

R. G.

Minor Queries.

Aber and Inver.—Aber is a common prefix in names of places in Wales, and also in some parts of Scotland; it is never found, that I know of, in Ireland; it is generally applied to places at the entrance of streams into the sea, or into other streams.

Inver is applied to places in much the same situations in part of Scotland, mostly on the western coast, though not exclusively. I do not think it ever occurs in Wales; but there are a few instances of it in Ireland, as in one noted instance near the Achil Island.

Would any of your correspondents favour us with any account of those words, with their etymology, and in what languages their roots are certainly found? The most contradictory are assigned. Perhaps some one will verify or contradict what I say of Aber not occurring in Ireland, and Inver not in Wales. TOPOS.

"*Patience, and shuffle the Cards.*"—What is the origin of this saying? E. A. S.

Adrian Scroop, the Regicide.—Can any of your correspondents give me any information about the family and the present representatives of Adrian Scroop, hanged as a regicide after the Restoration? He signed Charles I.'s death-warrant, and is mentioned in the lives of the regicides. L.

Wake Family.—What issue had the Rev. Robert Wake, who was Dean of Bocking from 1723 to 1725, beside William, who succeeded to the baronetcy? H. T. WAKE.

Glossary of old Scientific and Medical Terms.—Being engaged in investigating the origin and derivation of old scientific and medical terms, I should feel much obliged by being directed to any work which would throw any light on obscure alchemical words: or if a book of the kind does not exist, perhaps some of your readers might kindly assist me by any explanation of the following words:—

Aabam	Acamech
Abarnabas	Acartum
Abartamen	Acadzir
Abesasum	Accatum
Abesum	Aclunam
Aboit, or Abit	Adibat.
Abric	

Βορέας.

Sea Water.—The Père Fournier, in his *Hydrographie* (Paris, 1643), says in book iii. chap. 31., "Those of Greenland and of the Strait of Maine *drink sea water without any inconvenience*, accord-

ing to the Hollanders." Is there any other notice of this to be met with? Certain Icelanders are now said to possess the same faculty. E. N. W.

Southwark.

Portraits.—Are there any well authenticated portraits in existence of William Collins, the poet; of Ezekiel Hopkins, Bishop of Londonderry; and of Thomas Yalden, the poet? MAGDALENSIS.

Inscription on an old Press.—In the old Hall at Moseley, near Wolverhampton, stands a large and curiously carved press, along the cornice of which runs the following imperfect inscription: "*Slepe . not . without . repentance . for . repentance* . . . ." After a blank of about half the length of the inscription is the date "1579." The old press is about to be repaired, and we shall feel much obliged to any of your readers who can supply the last portion of the inscription.

FRANCIS WHITGREAVE.

Radford, near Stafford.

Freeman, a Gun Maker.—A neighbour of mine has a curious old fowling-piece, that was loaded, by a very ingenious contrivance, at the breach, and was made by "James Freeman, London."

Can any of your readers tell me whether anything is known of such a gun maker, or when he was in business? W. B. D.

Printed Music.—What is the date of the invention of printing music by moveable type? In Hone's *Every Day Book* (vol. i. col. 185.) we read that John Gottlob Immanuel Breitkopf, "a celebrated printer, letter founder, and bookseller of Leipsic," who died in 1794, "represented, by typography, all the marks and lines which occur in the modern music, with all the accuracy of engraving." I am at a loss to know which part of this sentence is emphatic; whether Hone claims for Breitkopf greater *accuracy* than any of his predecessors attained, or the invention of printing music after the *modern* notation.*

The *Whole Booke of Psalmes, collected into English Meter*, by T. Sternhold, I. Hopkins, and others, has "apt notes to sing them withall" prefixed to many of the Psalms. I possess a somewhat mutilated copy, printed by John Daye in 1582, who informs the "gentle Reader" in a brief prefatory address, that he has "caused a new print of Note to be made, with letters to be ioyned to euery Note: Whereby thou mayest know how to call euery Note by his right name." The letters V, R, M, &c. are prefixed to the notes, for Vt, Re, "My," &c. These notes are of the lozenge form. When did this form supersede the black solid note of rectangular outline? and when did it, in turn, itself give way to the modern musical notation? I shall be glad to be referred to the first *printed* examples of each of these three methods of notation. W. SPARROW SIMPSON, B.A.

[* Clearly the latter, as Breitkopf was the first who cast musical types, now so common, as well as in printing Chinese with moveable characters.—ED.]

Early Cast-iron Grave Slabs.—Have any of your readers seen an earlier instance of the use of iron for slabs to cover graves than the year 1690? There is one of that date at Himbleton Church, Worcestershire. J. N.

Worcester.

The Gage Family.—The older titles of Lord Gage are "Viscount Gage of Castle Island, co. Kerry," and "Baron Gage of Castlebarr, co. Mayo," in the peerage of Ireland. Would any one be pleased to inform me of the connexion of this noble and ancient family with either of these places? for with some local knowledge I cannot ascertain that the Gage family ever had land, or possession, or martial service, to warrant the taking title from either locality. Lord Herbert of Cherbury was Lord Herbert of Castle Island, as having by marriage with his wife, an Herbert heiress, large territorial possessions there; but whence the Gage title?

In reference to the Gage family I would also ask if any contributor to "N. & Q." could give a clue to the descendants of Thomas Gage, minister of the gospel at Deal in Kent, and author of a rare and curious work entitled *New Survey of the West Indies*, published first A.D. 1648, and frequently republished afterwards. He was the son of John Gage of Hayling, co. Surrey, and brother to Colonel Sir Henry Gage, Governor of Oxford for Charles I. He married after having left the Romish Church. If his descendants could be traced it would be a favour. A. B. R.

Heywood's "Spider and the Flie."—Pray allow me to follow the good example of your correspondent ARCHDEACON COTTON, from Thurles in Ireland, and ask you whether you can assist me in making perfect an imperfect copy of a somewhat scarce and valuable book? I have a very fine large copy, with *rough leaves*, of Heywood's poem, *The Spider and the Flie*; but, alas! it wants the title-page, and the first leaf of the table. If you, or any of your readers, could put me in the way of procuring them, I should feel very grateful, and would willingly pay liberally for them.

C—— S. T. P.

W—— Rectory.

"*O . Hen . Fon . Ned.*"—Can any of your correspondents inform me what is the meaning of the motto "O . HEN . FON . NED?" It is the inscription upon the tomb of one of the Dyer family in the churchyard at Ovington in Hampshire.

F. M. M.

Family of Ames. — I recently saw in the possession of a poor man, a small copper token of the year 1652, with the figure of a man dipping candles in a vat, and the inscription "JOHN AMES, Yarmouth." Who was this John Ames? Can it be the father of the antiquary? If so, is there any record of his having been a tallowchandler?

L. A. M.

Magna Jememutha.

Edmund Chaloner. — James Chaloner, Governor of the Isle of Man, and one of the Judges of Charles I., had, by his wife Ursula Fairfax, one son and three daughters. The son, Edmund Chaloner, was born in 1635, and was living at his father's death in 1660. Any information respecting his subsequent career, and especially of his marriage and issue, will greatly oblige URSULA.

Serjeant Painter, Serjeant Surgeon, Serjeant of the Pantry, &c. — In what sense is the term serjeant applied in these instances? Does it imply any seniority in rank amongst or over the class of persons *serving* in these offices? A very long and interesting account of the derivation and meaning of the word *serjeant*, as connected with tenure *per serjentiam*, and *per servicium militare*, as also the *degree* and *title* of *serjeant-at-law*, will be found in the *Penny Cyclopædia*, vol. xxi., but it does not illustrate the application of the title to these offices.

Can any of your readers furnish any references to any account or explanation of these offices? The term serjeant surgeon would imply something more than *serving* (servicns), because all the surgeons in ordinary may be considered as *servientes*.

X.

Waller's Handwriting. — What kind of hand, and especially as to signature, did Waller the poet write? There is no autograph of his in the Museum.

M.

Fercett. — Thomas de la Mare, by his will dated in 1348, and deposited in the Register at York, bequeaths to Master Richard de Buckingham a book called *Fercett.*

Can any of your learned readers inform me what is the subject treated of in this book? Is it to be found in any of the catalogues of our celebrated book collectors?

F. M.

Lady-day in Harvest. — Allow me through the medium of your columns to inquire how many festivals are yearly celebrated by the Church in honour of the blessed Virgin Mary, and on what day does Lady-day in Harvest fall?

H. EDWARDS.

Minor Queries Answered.

Dutensiana: London, 1806, 8vo., printed for Rich. Philips. This volume is stated on the title-page to be "intended as a sequel to the *Memoirs of a Traveller*," translated from the French under the superintendence of the author, and is called vol. v., the four preceding volumes forming the memoirs, which seem originally to have been published in two vols. 8vo., 1782.

Can any of your readers inform me where any account of the author is to be found? He resided much in England, though a native of France, and sometime secretary, as it would appear, to Mr. Mackenzie (brother to Lord Bute), envoy from Great Britain to the Court of Turin, soon after the accession of King George III.

The Memoirs are often known as *Duchillons'*, which the author states in vol. i. was the name of a family estate. The fifth volume, entitled *Dutensiana*, would seem to lead to his name. G.

[In vol. v. p. viii. of the translation, the author says, "The title of the present work is taken from my own name. I knew none better to give it, considering the variety of the subjects, which no other title could so well express." A short notice of the author, Louis Dutens, will be found in Rose's *Biographical Dictionary.*]

Romanist Members of Magdalen. — I should be glad of any biographical information respecting the following members of the Church of Rome, who, at the suggestion of Lord Sunderland, were admitted into Magdalen College, Oxford, in the year 1687-8:—

President. — Bonaventure Giffard.

Fellows. — Thomas Higgons, Richard Compton, Thomas Fairfax, Philip Lewis, Alexander Cotton, Thomas Guilford, Ambrose Belson, John Dryden, George Plowden, Lawrence Wood, John Rosse, John Christmasse, James Clerke, Robert Chettleborough, John Denham, John Woolhouse, Stephen Galloway, Francis Hungate, Job Allibone, Charles Brockwell, Thomas Constable, John Ward, Andrew Giffard, John Harding, Richard Short, Robert Jones, Ralph Clayton, — Hawardin.

Demies. — Robert Hills, John Cuffand, Edward Casey, Samuel Cox, Thomas Blunt, Thomas Leymour, Thomas Ashwell, John Duddell, — Barington, — Ealls, — Hungatt, — Landry, — Digby, — Colgrand, — Stafford.

Choristers. — Kilby, — Brooke, — Harding, — Hilliard, — Ranolds, — Earles, — Coombes, — Godwin, — Wake. MAGDALENSIS.

[Most of the above individuals will be found noticed in Dodd's *Church History of England*, vol. iii. fol.; Wood's *Athenæ Oxon.*, by Bliss; but especially in Joseph Berington's *Memoirs of Gregorio Panzani*, 8vo. 1793.]

History of old French Abbies.—I shall be much obliged to any reader who will kindly inform me where may be found a history of the old French abbies. If there be no *Monasticon Gallicum*, is there any work in which there is any account of the Abbey de Valle Sanctæ Mariæ in Normandy? H. T. E.

[The History of the Abbey de Valle Sanctæ Mariæ will be found in Monstier's *Neustrea Pia, seu de omnibus et singulis Abbatiis et Prioratibus totius Normaniæ*, p. 785., fol., Rothomagi, 1663. It is a kind of Monasticon Gallicum.]

Culverkeys.—In Walton's *Angler*, one verse quoted from "Jo. Davors, Esq.," ends thus:

"Pale gander grass, and azure *culverkeys*."

What plant is the last named? HANS.

[Nares thus explains it: "Culver-keys; the flower or herb *Columbine*. Culver being Columba, and the little flowrets like keys."]

Etymology of "Lyn," or "Lin."—

"Whiche thing also I never lin to beate into the eares of them that be my familiers."—Preface by Thos. Cranmer, late Archbp. of Canterburie, to Matthewe Parker's Bible.

"For I confesse my guilt and never lyn,
With teares my penitence to manifest."
Ancient Devotional Poetry.

What is the etymology of this word? The meaning is obvious. A. W.

Kilburn.

[Though this word, which is of very frequent occurrence, is to be found in Jamieson, Nares, Brockett, Halliwell, &c., none of these authorities give its etymology. It is obviously derived from the Anglo-Saxon *linnan*, which occurs twice in Beowulf, and is explained by Kemble, in his Glossary, by *cessare*.]

Replies.

PARADISE LOST.

(Vol. vi., p. 195.)

I transcribe from the *Facetiæ Cantab.* a more successful version of the Miltonic myth to which your correspondent JARLTZBERG alludes:

"The beauty of Milton during the period that he pursued his studies at the University of Cambridge, and to a much more subsequent period, was a subject upon which his friends frequently dwelt.

"Wandering one day during the summer, as was his custom, beyond the precincts of the university, he at length became heated and fatigued, and seeking the shade of a spreading tree, he laid himself down to meditate, and soon fell asleep.

"During the time that he slumbered two foreign ladies passed near the spot in a carriage, who, astonished at the loveliness of his appearance, in the heat of their admiration alighted, and viewing him as they thought unperceived, the younger, who was extremely handsome, drew a pencil from her pocket, and having written some lines upon a piece of paper, put it with a trembling hand into Milton's. They then entered their carriage and proceeded on their journey.

"Some of his academic friends had silently observed this adventure undiscovered by the fair admirers, not knowing it was their friend Milton who was unconsciously playing the enchanter, but approaching the spot they recognised him, and awaking him told him what had passed. Milton opened the paper, and to his no small surprise read the following verses from the Italian poet Guarini:

'Occhi, stelle mortali,
Ministri de miehi mali,
Se chiusi m' accidete
Apperti che farere.'

Which are translated:

'O eyes! O mortal stars! I find ye,
Author of lovely pangs that blind me;
If thus when shut you've power to wound me,
Open, alas! how hadst thou bound me?'

Milton was eager to discover this fair incognita, and it was probably this incident which afterwards carried him to Italy in hopes of discovering her abode, but in vain."

Disraeli tells us (*Curiosities of Literature*, pp. 482, 483.) that the story was probably an invention of George Steevens, and copied from a French story purporting to be of the fifteenth century.

I have shown, my willingness to believe such a romantic little tale by transcribing it at full length, and now feel quite entitled to say that it entirely contradicts itself. Milton was admitted to Cambridge A.D. 1624, took his A.B. degree in 1628, and the degree of A.M. in 1632. In some one or other of the intermediate years, the part of *Sleeping Beauty* must therefore have been acted by him, if acted at all, at *Cambridge*; and certainly this seems quite inconsistent with the fact that he did not commence his travels until 1638, but remained quietly at Horton in Buckinghamshire. Facts and figures are stubborn things, and very unpoetical in common estimation; but Truth is a goddess, and must be worshipped for her own sake. Had the discovery of the fair incognita been the object of Milton's travels, he must indeed have been "a laggard in love," or gifted with undying constancy to an ideal object, or must have deemed her a terrestrial Hebe, an Amaranthine flower that would bloom on for ever in unfading juvenescence. Perhaps the following facts may afford some clue to the mystery.

In the *first* of Milton's *Elegies*, addressed to his friend Charles Deodate, the youthful poet, then only nineteen years old, dwells enraptured upon the beauties of the London ladies in general. It was written from his father's house in Bread

Street during the time of Milton's rustication from Cambridge:

"Sed neque sub tecto semper nec in urbe latemus,
Irrita nec nobis tempora veris eunt.
Nos quoque lucus habet vicina consitus ulmo,
Atque suburbani nobilis umbra loci.
Sæpius hic, blandas Spirantia sidera flammas,
Virgineos videas præteriisse choros.
Ah quoties dignæ stupui miracula formæ,
Quæ possit senium vel reparare Jovis!
Ah quoties vidi superantia lumina gemmas,
Atque faces, quotquot volvit uterque polus;
Et decus eximium frontis, tremulosque capillos,
Aurea quæ fallax retia tendit Amor."

Eleg. i. 47. &c.

The same elegy contains a great deal more to a similar effect; but lest we might suppose him actuated merely by Christian charity or by chivalrous feelings of admiration for the London ladies in general, he devotes the *seventh* of his *Elegies* to a downright love-tale, of which he himself was the hero. We thus have in full the pleasing sorrows of "love at first sight," and first love of which the sedate and stately Milton furnished "a decided case." In some of his suburban rambles he had accidentally met a young lady of surpassing beauty, whom he never could discover again, even though buoyed up in his earnest endeavours to do so by the self-flattering hope that, could he only find an opportunity of declaring his love, the damsel's heart would be found composed of more tender materials than adamant.

"Hæc ego non fugi spectacula grata severus,
Impetus et quo me fert juvenilis agor,
Lumina luminibus male providus obvia misi
Neve oculos potui continuisse meos.
Unam forte aliis supereminuisse notabam,
Principium nostri lux erat illa mali.
Sic Venus optaret mortalibus ipsa videri,
Sic Regina Deûm conspicienda fuit.
Protinus insoliti subierunt corda furores,
Uror amans intus, flammaque totus eram.
Interea misero quæ jam mihi sola placebat,
Ablata est oculis non reditura meis.
Ast ego progredior tacite querebundus, et excors,
Et dubius volui sæpe referre pedem.
Findor, et hæc remanet: sequitur pars altera votum,
Raptaque tam subito gaudia flere juvat.
Quid faciam infelix, et luctu victus? Amores
Nec licet inceptos ponere, neve sequi.
O Utinam, spectare semel mihi detur amatos
Vultus, et coram tristia verba loqui!
Forsitan et duro non est adamante creata,
Forte nec ad nostras surdeat illa preces."

Eleg. vii. 57. &c.

I presume that this elegy was written much about the same time as the first addressed to Charles Deodate, and perhaps the bit of romance brought forward by Steevens has no other foundation. Milton's travels commenced eleven years after this time:

"When turned of thirty he went to Italy, the most accomplished Englishman that ever visited her classical shores."—Campbell's *Essay, &c.*, p. 239: Lond. 1848.

And having been absent from England only for fifteen months, returned to London, and spent the best years of his life amid "the strife of tongues," and in the publication of ephemeral treatises, which, with few exceptions, are now only remembered from their connexion with the author of *Comus* and of *Paradise Lost*. Rt.

Warmington, Aug. 30. 1852.

The following versification, in antique language, of the romantic incident here recorded is by "a ladye fayre of the auncient blood of England," and has not, I believe, yet been printed:—

Yt was a ladye fayre
Of the auncient blood of France;
The jewells in her hayre
Were dimmer than her glance.
Knighthood's plumed head was bowed,
As past that ladye by;
Her beautie's prayse rang loude
From harpes of minstrelsye.

Yt was a poet lowe,
And humbel was his byrth;
But then his harpe's swete flowe
Might seme too softe for earth.
And beautie's eyes beamed bryght,
And royall favour smiled,
To heare the refraine light
Of songe's most favoured chyld.

It chanced at euenfall
She passed—that ladye fayre—
Through her proude father's hall:
The poet slumbered there.
Then from the torches' gleame
Aside the princess stept,
Nor broke the minstrel's dreame,
But kissed him as he slept.

"Nor deeme," the ladye said,
And turned unto her trayne,
"The poet's touch hath shed
Upon my brow a stayne;
Nor needes one cheeke to flush
In all my mayden thronge;
A princess will not blush
To kisse those lips of songe!"

Should e'er the laurel twine,
A wreath my browe to shade,
That poet's mede be mine—
Or his, our bard, who laid
His hyacinthine head
By that Italian lake;
Yet ere the vision fled
I would—I would—awake!

E. D.

The "piece of romance" quoted by your correspondent first appeared in a newspaper, the *General Evening Post* of 1789. The scene, however, is there laid in England. The story is given by the Rev. H. J. Todd in *Some Account of the Life and Writings of John Milton*, 1826, p. 30., who adds the following note:

"This narrative is not singular: an exact and older counterpart may be found, as the late J. C. Walker, Esq., pointed out to me, in the Preface to *Poesies de Marguerite-Eleanore Clotilde, depuis Madame de Surville, Poëte François du XV Siècle:* Paris, 1803. The anecdote has been elegantly versified in the *Original Sonnets, &c.* of Anna Seward."

EDWARD F. RIMBAULT.

PHOTOGRAPHY APPLIED TO ARCHÆOLOGY, AND PRACTISED IN THE OPEN AIR.

(*Continued from page* 278.)

Having manipulated his collodion, it will be necessary, before the photographer proceeds to operate, that he should make his fluids for the development of the latent picture after the prepared glass has been exposed in the camera; and for general purposes the solution of pyrogallic acid, as first recommended by Mr. Archer, seems best adapted. It is made of—

Pyrogallic acid, three grains.
Glacial acetic acid, one drachm.
Water, one ounce.

If to each ounce of this solution one drop of nitric acid be added, a much more clear and white picture will be produced than from the original solution.

For some purposes the protonitrate of iron possesses advantages, as it produces a picture far surpassing all others in beauty and minuteness of detail, having all the brilliancy of the Daguerreotype, without its unpleasant metallic reflection: the pure silver film being deposited in the glass, the picture becomes, when varnished, perfectly indestructible by time or atmospheric exposure. As the protonitrate of iron very rapidly undergoes a change, it is quite needful to use it fresh made. The preparing of it is most easily effected in the following manner:—

Powder three hundred grains of nitrate of barytes, and place it, with three ounces of water, in any convenient glass vessel over a spirit-lamp. I use a small German "beaker" glass. Stir it with a glass rod until it is dissolved, which it does with some difficulty. When the solution is accomplished, throw into it three hundred and twenty grains of pure protosulphate of iron, in crystal, which by stirring will dissolve in the previously saturated solution of nitrate of barytes, without the addition of more heat. Thus the decomposition of the iron is prevented. Upon the mixture taking place a dense white fluid is produced. The sulphate of barytes soon, however, subsides, when the clear protonitrate of iron may be poured off into a dry bottle and kept for use. Many of my friends have not succeeded to their wishes in the use of the iron, which I think has depended upon a want of proper care in its preparation. This solution being mixed with the pyrogallic solution, *immediately* before its application to the glass plate, and only in the quantity *then* to be used, produces very beautiful pictures, varying in colour according to the relative quantities employed; and it also developes the image when, from too faint an exposure having taken place in the camera, neither would do so separately.

In all manipulations the third application is the hyposulphate of soda, to fix the picture and prevent its change by after-exposure to the light. I therefore merely observe that I use a saturated solution, always preserving the same for use over and over again; for when it becomes well charged with the iodide of silver, pictures are produced of a much more agreeable tone of colour than when the mere raw solution is used. When the solution weakens in its power, a few pieces of the hyposulphate of soda may be occasionally added to refresh it.

With these preparations A. H. R. may safely proceed to work, and although a little time must elapse, as in every other art, before he can expect perfect success, I believe the whole process to be so easy that there are few who cannot avail themselves of it. Although I entirely agree with your subsequent correspondent C. P. S. as to the general requisites to make a good photographer, yet I believe there has always been a general though unintentional disposition to give very vague instructions, and to make a much greater *mystery* of the art than it really is.

Thus being in possession of the chemical requisites, the following instructions will enable your Querist to make use of them. Although it is desirable that good glass should be used, that which can be obtained of all glass-cutters is quite fit for the purpose. The application of ammonia and various other means have been recommended to render the glass perfectly clean (which cleanness is certainly absolutely necessary), but I have always found washing them in plain soda and water to be the easiest and most effectual mode of securing this. The use of soap is very objectionable, the tallow in the soap being often decomposed, and forming a cloudiness not easily removed. The glass should be quite dry and well polished before the application of the collodion.

It is far the most convenient way to use a glass a little longer than the required picture: thus you always keep a portion as the handle; and I will venture to say that, if the manipulator uses ordinary care, he may produce a number of pic-

tures without soiling his hand in the slightest degree.

Holding the glass by the superfluous part, pour the collodion in the centre of it near the top, and let it gradually flow over the surface down to the lower end; holding the glass almost horizontally, and moving the hand so that none run off to be wasted. When it has passed over every portion of the glass which is required to be coated, let the excess drain back into the bottle, giving the glass a little lateral motion, so as to avoid any unevenness of its surface.*

The film, when first formed, is perfectly transparent, but should be allowed to become a little opaque and dry round the upper edge before it is plunged into the bath of nitrate of silver. This plunging into the bath should be done with one steady motion, so that no lines may be formed in the collodion.

The focus having previously been obtained on the ground glass, the glass, after remaining about a minute in the bath, should be placed in its frame to receive the proposed image.

The period of exposure, depending as it does upon the quickness of the lens and the state of the atmosphere, can only be judged of after some little experience.

I have myself sometimes obtained as perfect a picture in one second as I have at others in one minute. It is always well rather to exceed the supposed necessary period of exposure, than to diminish it; as if the picture should not prove a satisfactory *positive*, it will in all probability turn out a *negative*, which may be made available for the printing process. HUGH W. DIAMOND.

(*To be continued.*)

PROPOSED CORRECTION OF A PASSAGE IN "LOVE'S LABOUR'S LOST," ACT V. SC. 2.

(*Concluded from* p. 268.)

"Nay, my good lord, let me o'errule that now;
That sport best pleases, that doth least know how:
Where zeal strives to content, and the contents
Lie in the *fail* of that which it presents:
There form confounded, makes most form in mirth,
When great things labouring perish in their birth."

Taking the whole context together, the meaning will then be: That sport best pleases where, though the actors are unskilful, they are zealous to give pleasure. The contents (*i. e.* contentments) received, *lie* in the *failure* of that which it (zeal) presents. The confusion of forms makes mirth in its highest form or degree, when great things are laboriously attempted and prove abortive.

As Theseus says, on a similar occasion, in *Midsummer Night's Dream*, Act V. Sc. 1.:

"Our *sport* shall be to take what they mistake.
For never any thing can be amiss
When simpleness and duty tender it."

Monck Mason ventured to say that "the word *content*, when signifying an affection of the mind, has no plural." Our poet thought otherwise, for in *King Richard II.*, Act V. Sc. 2., he uses the word, as it is used here, plurally, thus:

"But heaven hath a hand in these events;
To whose high will we bound our calm *contents*."

That the words in the old copy "*Dies* in the *zeale*" are a mispriut for "*Lies* in the *faile*," I think what follows, "*There* form confounded," clearly shows; the word *zeale* having been caught by the compositor's eye from the preceding line. The correction of *Their* to *There* is made in my old corrected copy of the second folio, and is absolutely necessary in any form of the passage; for to what could *Their* possibly refer? and who would be content with Malone's ungrammatical substitution of "*them* which," for "*that* which?" Should any objection be taken to the word *faile*, as used for *failure*, I have only to answer that such was Shakspeare's conception of it; for in the *Winter's Tale*, Act II. Sc. 3., we have it again in that sense:

"Marke and performe it, see'st thou? for *the faile*
Of any point in't shall only be
Death," &c.

S. W. SINGER.

Mickleham, Sept. 3. 1852.

In reply to MR. SINGER'S Query respecting this passage, I have to state as an individual opinion, that in this, as in many other cases of alleged imperfection, *no alteration is required;* and that the text, in its original state, presents a much plainer and more intelligible meaning than with any of its proposed emendations.

But the evil of these emendations is not in this instance confined to the mere suggestion of doubt; the text has absolutely been altered in all accessible editions, in many cases *silently*, so that the ordinary reader has no opportunity of judging between *Shakspeare* and his improvers.

To explain the passage as it stands in the original, it is necessary to premise, —

1. *Contents* may be understood histrionically, as a representation of action, *vide* "*the contents* of the story" on the arras, in *Cymbeline*, Act II. Sc. 2.

2. *Contents* may be understood with a *singular* construction, as in "the contents of this is the return of the Duke." *Measure for Measure*, Act IV. Sc. 2.

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* [The coating of glass with the collodion being really that part of the process which requires the neatest manipulation, although very easy to any one who knows how to set about it, I should be very willing personally to show any brother archæologist how it may best be done; one lesson from a practised hand being worth all the writing in the world upon the subject. — H. W. D.]

Now, take the *first part*, consisting of the first four lines, of the passage in question:

"Nay, my good lord, let me o'errule you now:
That sport best pleases, that doth least know how;
Where zeal strives to content, and the contents
Dies in the zeal of that which it presents."

That is, where the zeal to please is great, but where *the contents* (or the story) dies in the over zeal of the performance which it (sc. *the zeal*) presents.

This excuse for the shortcomings of humble zeal was a favourite topic with Shakspeare: compare with the present passage that in *Midsummer Night's Dream*, Act V. Sc. 1.:

"Our sport shall be to take what they mistake," &c.

In *Love's Labour's Lost*, Biron thinks it good policy "To have one show worse than the King and his company," but the Princess declares that the show prepared by *the worthies*, absurd as it is, is yet less so than that of the king and his company. It is *to the latter*, therefore, that she applies the last two lines of her speech, forming the *second part* of the passage in question, viz.:

"*Their* form confounded, makes most form in mirth,
When *great* things, labouring, perish in their birth."

The justness of which cutting allusion is immediately acknowledged by Biron, who exclaims,

"A right description of *our* sport, my lord."

A. E. B.

Leeds.

MR. SINGER again does me injustice, I am sure most unintentionally, in his Query of last week respecting "a corrupt passage in *Love's Labour's Lost*." He says, with reference to that passage, that MR. COLLIER adopts the reading of Malone's edition of *Shakspeare* by Boswell, "and, contrary to his usual custom, passes over the variations from the old copy in silence." This is an entire mistake; I did with that passage as with others, for I showed in a note at the foot of the page (vol. ii. p. 369. note 2.) where the text I adopted differed both from the 4to. of 1598 and from the folio of 1623: for instance, the 4to. of 1598 has the line,

"That sport best pleases that doth *best* know how."

which the folio of 1623 alters to

"That sport best pleases that doth *least* know how."

This variation in the two oldest editions is distinctly, though briefly, pointed out by me. Again, both 4to. and folio print another line thus:

"Dies in the zeal of that which it presents."

Following Malone, I changed "that" to *them*, but I also corrected a false concord by which the plural substantive "contents" was made the nominative case to the singular verb *dies*. This course, I apprehend, has always been considered allowable, and the line, as I gave it, therefore stands thus:

"*Die* in the zeal of *them* which it presents."

My note upon the whole passage merely relates to these emendations (so to call them), because with them I thought the poet's meaning sufficiently clear, although his expressions might be a little obscure; it was in this form, if, for the sake of clearness, you will allow me to quote it:

"[2] —— that doth LEAST know how:] *Best*, 4to., 1598. Both 4to. and folio, two lines lower, read *that* for 'them.'"

I have generally been so particular in showing where the texts of different editions of the same play vary, that I should have been seriously vexed if, on reference to my edition of *Love's Labour's Lost*, I had found MR. SINGER's statement borne out. I always strove to put my foot-notes in the shortest form, and I dare say that the two lines in small type, last above quoted, escaped his observation.

Let me add only, that the folio of 1632 exactly reprints the whole passage from the folio of 1623. The word "dies" in my MS. corrected second folio, is accidentally so blurred and defaced, that it is not easy to make it out at all.

J. PAYNE COLLIER.

VICARS-APOSTOLIC.

(Vol. vi., p. 125.)

For some time after the Reformation, the English Romanists were governed by an arch-priest. At length, after much entreaty, they obtained the Pope's consent to the appointment of a bishop. Dr. Smith was the person selected for the office. He was consecrated in Paris, and arrived in this country July 30th, 1623. As all the sees in England were occupied by regular successors of the ancient bishops, he was named Bishop of Chalcedon. This Dr. Smith died April 16th, 1624, aged seventy-one, and in the following year was succeeded by another Dr. (Richard) Smith, who was also entitled Bp. of *Chalcedon* (not *Chalcis*). He was obliged to quit the country in 1629; when, retiring to France, he exercised his jurisdiction over the English Romanists by vicars-general and other ecclesiastical officers. In his retirement he experienced the kindness of Cardinal Richelieu, who bestowed upon him the Abbey of Chavoux. Richelieu's successor, however, Mazarin, not only withdrew his protection, but even deprived him of his abbey; whereupon he took up his abode in Paris, and died there in 1655, aged eighty-eight.

Of the four Vicars-Apostolic appointed in the reign of James II. (who settled upon them a pension of 1000*l.* per annum payable out of the

exchequer, with a gratuity of 500*l.* besides), I can give the following information. John Leyburn was consecrated, at Rome, Bishop of Adrumetum, and invested with the title and power of Vicar-Apostolic. He arrived in England towards the end of 1685, and had an apartment assigned him in St. James's Palace. In 1688, three other Vicars-Apostolic were consecrated. In the month of April Dr. Bonaventure Giffard, "of the Giffards of Wolverhampton," a man of some learning and of many amiable and Christian virtues, whom the king had lately chosen to be one of his chaplains and preachers, was raised to the dignity of Vicar-Apostolic, with the title of Bishop of Madaura. Next month two more Vicars-Apostolic were appointed: Philip Ellis, also chaplain and preacher to the king, who was the son of John Ellis, rector of Waddesdon in Bucks, and had been educated at Westminster School, was consecrated May 6th, at St. James's; James Smith was consecrated May 23d, in the Queen Dowager's Chapel at Somerset House.

The kingdom was now divided into four districts. Leyburn resided in London on the south, Smith went to the north, Ellis to the west, and Giffard took the midland district. On the Revolution, Leyburn and Giffard were put into confinement; but on giving assurance of peaceable conduct, they were shortly after released. Smith retired from York to a gentleman's seat in the country, while Ellis withdrew with his royal master to St. Germains, and subsequently obtained a bishopric in Italy. Dr. Stonor, Bishop of Thespia, was vicar of the midland district after 1716: and his cotemporaries were Bishop Petre, and his assistant Dr. Challoner, in the south; in the north, Dr. George Witham, Father Williams, and, after him, Mr. Dieconson; in the west Father Pritchard and Father Yorke, the one a Franciscan, the other a Benedictine. My authority for the principal part of these statements is a tract in the *Christian's Miscellany* by the Rev. Leicester Darwall, M.A., giving an outline of the ecclesiastical transactions and government of the English Romanists. He quotes from Berington. E. H. A.

WOLSEY AND HIS PORTRAITS.

(Vol. vi., pp. 149. 278.)

I seem to have a vague recollection of having seen some cotemporary authority for the statement, that Cardinal Wolsey had but one eye, having lost the other by discreditable indulgences; but I cannot remember who or where; and, as your excellent correspondent Mr. Singer is silent, I suppose there is none. The cardinal's old enemy John Skelton does, however, furnish matter for founding the statement upon, amply sufficient to vindicate it from the charge of being a modern invention. In his fierce denunciation of the cardinal, in "Why come ye nat to Court?" (lines 1162. &c., Dyce's edit. of Skelton's *Works*, vol. ii. pp. 62–3.) he says:

> "This Namun Sirus,
> So fell and so irous,
> So full of malencoly,
> *With a flap afore his eye*,
> Men wene that he is pocky,
> Or els his surgions they lye.
> . . . . .
> Now all his trust hangis
> In Balthasor . . . . .
> Balthasor that helid Domingo's nose
> . . . . .
> Now with his gummys of Araby
> Hath promised to heal our Cardinal's eye;
> Yet some surgions put a dout
> Lest he will put it clene out."

This shows not only that the scandalous reason is not a later invention, but that, at least during the period of his greatest power and prosperity (the poem was written, as Mr. Dyce states, in 1522), the cardinal did wear a flap over his eye, a circumstance which (if even he did not lose his eye, as Skelton implies was expected) might, with a man of the cardinal's temper, be sufficient to render him averse to having himself painted so as to exhibit the flap, and thus perpetuate the scandal. J. Th.

Kennington.

SMOTHERING HYDROPHOBIC PATIENTS.

(Vol. v., p. 10.; Vol. vi., pp. 110. 206.)

Allusion is made in Number 148. to a popular belief amongst the poorer classes, that patients suffering in the last stage of hydrophobia are sometimes suffocated. I held a curacy in a somewhat uncivilised and rough district in the north: I know that this belief existed among the poor of that district, and I have little doubt from all that I could gather on the subject, that the act itself had been occasionally put into practice. One of my parishioners, then a young man of twenty-five, had a large scar on his cheek. Asking him how it occurred, he stated in answer, that he had been bitten by a mad dog; that the bitten flesh had been cut out, and that the wound had left the scar. He added, that notwithstanding this cautionary proceeding he had been seized with hydrophobia; had contrary to all expectation recovered, and owed his life to the determination and love of his father. Upon inquiry, he explained that in his worst paroxysms he was conscious of what was passing around him, and that when all hope seemed over, a consultation was held by the neighbours at his bedside, which resulted in a determination to smother him, to "put him out of his misery."

The neighbours, he said, were restrained by his father, and by sheer force, from carrying out their purpose, and were finally persuaded to "give the lad a chance." The man who told me this story alluded to the proposed smothering as a matter of course, and a common practice. He was a good, steady, and religious man, and during my acquaintance with him, which lasted consecutively for seven years, and at intervals since, I never found the least occasion to doubt his veracity. He was about twenty when he was bitten, and was a working dyer by trade. Whether he actually was seized by hydrophobia, or whether dread of the disease induced the symptoms, or the simulation of the symptoms, I had no means of ascertaining.

E. W.

SHROPSHIRE BALLAD.

(Vol. vi., p. 118.)

In your Number for 7th August, MR. R. C. WARDE of Kidderminster has inserted a few verses of an old Shropshire ballad, with a request that the remainder might be supplied by any of your readers who could do so. It is a curious circumstance that an old Scottish ballad of a similar tenor is still preserved, a copy of which I inclose you, along with a version of the same in Greek, Latin, German, and Hebrew, which I lately printed for a few friends as a *jeu d'esprit*.

Whether the Shropshire or the Scottish ballad may be the senior is a question I cannot solve The spelling of the Scotch version is somewhat modernised in my printed copy, but the substance is the veritable original. The last verse is a modern addition, picked up from the singing of Sir Adam Ferguson, rendering the song more "propre," and changing it to a Jacobite melody; but the original is of a much older date.

If MR. WARDE is writing on ballad-lore, perhaps you could forward him the printed inclosure, or you may make any use of it, by way of extract or otherwise, you please, as the song is most probably too long for insertion in your periodical.

WM. BELL MACDONALD.

Rammerscales, Dumfries-shire.

This ballad has long been familiar to me in a Scotch dress. MR. WARDE will find a part of it quoted in the notes to *Don Juan*, Canto i. Stanza 181., in the edition of Byron's *Life and Works* in seventeen volumes, at page 181. of the fifteenth volume. A reference is there made to Johnson's *Musical Museum*, vol. v. p. 466. W. H. M.

Ross-shire.

[An M.D., SEVARG, and other correspondents have also kindly furnished copies of the Scottish ballad.]

THE HABIT OF PROFANE SWEARING BY THE ENGLISH.

(Vol. iv., p. 37.)

As your correspondent observes, the English have long had an unhappy notoriety for their practice of blaspheming, and for their mouths being ever filled with cursing. Indeed, sad to say, all over the world the Englishman is deemed utterly devoid of *reverence*, and his name made a a term convertible with *infidel*.

Swearing is, however, no longer considered essential to good breeding, but is now quite discountenanced in good society. Yet the army and navy continue to keep up its respectability, and prevent it becoming utterly "vulgar." They have made it professional and official; in fact, part of their uniform. A sentence in conversation not rounded by *an oath* is unworthy the dignity of either Mars or Neptune; and an order not endorsed with a *curse*, or shotted with a *damn*, is scarcely valid, and certainly not so efficacious.

The severe epigram of Sir John Harrington is but too just:

"In older times, an ancient custom was,
To swear in mighty matters by the *mass*;
But when the mass went down, as old men note,
They swore then by the *Cross* of this same groat:
And when the *Cross* was likewise held in scorn,
Then by their *faith*, the common oath was sworn;
Last, having sworn away all faith and truth,
Only *G—d d——n them*, is the common oath:
Thus custom kept decorum by gradation,
That losing *mass, Cross, faith*, they find *damnation*."

The only work expressly on the subject that I have heard of is, *Remarks on the Profane and Absurd Use of the Monosyllable Damn, by the Rev. Matthew Towgood*, 1746, 8vo.

Byron notices it in the 11th Canto of *Don Juan:*

"Juan, who did not understand a word
Of English, save their shibboleth, 'God damn!'
And even *that*, he had so rarely heard,
He sometimes thought 'twas only their 'Salām,'
Or 'God be with you!' and 'tis not absurd
To think so: for half English as I am,
(To my misfortune) never can I say,
I heard them wish 'God with you' save that way."

Stanza XII.

See also Stanza XLIII. of same Canto.

Our sovereigns had each their favourite oath: thus, William the Conqueror swore by *the splendour of God;* William Rufus, by *St. Luke's face;* John, by *God's tooth*. Elizabeth's ordinary oath was peculiarly impious and irreverent. Lord Herbert of Cherbury gives the following extraordinary excuse for James I.'s habit of cursing:

"It fell out one day that the Prince of Condé coming to my house, some speech happ'ned concerning the King my master, in whom, tho' he acknowledged

much learning, knowledge, clemency, and divers other virtues, yet he said he had heard that the king *was much given to cursing;* I answered that it was out of his *gentleness:* but the Prince demanding how cursing could be gentleness? I replied yes; for tho' he could punish men himself, yet he left them to God to punish; which defence of the King my master was afterwards much celebrated in the French Court."

JARLTZBERG.

THE HEREDITARY STANDARD BEARER, SCOTLAND.

(Vol. v., p. 609.; Vol. vi., p. 158.)

In reply to your correspondent E. N., I beg to mention that, upon reference to a collection of Edinburgh Almanacks from the year 1745 to 1851 inclusive, which I have at present for sale, I find as follows, viz.: In the year (the very *first* in which the office is mentioned) —

1768. Mrs. Seton, of Touch, Heritable Standard Bearer.
1769. Do. do.
1770. Do. do.
1771. Do. do.
1772. Do. do.
1773. Do. do.
1774. Do. do.
1775. Do. But the name of the office is *altered* to that of "Heritable *Armour* Bearer."
1776. Do. do.
1777. Do. do.
1778. Do. do.
1779. Mr. Seton, of Touch, Heritable Armour Bearer, and Squire of the Royal Body.
1780. Mr. Seton of Touch, Heritable Armour Bearer.
1781. Same as in 1779.
1782. Do. do.
1783. Same as in 1780.
1784. Do. do.
1785. Same as in 1779.
1786. Do. do. But this year there is entered the Earl of Lauderdale as "Heritable *Royal* Standard Bearer."

In Beatson's *Political Index* (edition of 1788), and also in Adolphus's *Political State of the British Empire*, 1818, it is there stated that the "Earl of Lauderdale is Hereditary *Royal* Standard Bearer."

As regards the "sale of the office," as stated by Mr. Warren in his address before the House of Peers, to have taken place, it is not — from the vast number of cases *unreported* in the old collections of decisions of the courts of law here — easy to find such out; but I will endeavour to procure what your correspondent wants as soon as I can.

T. G. S.

Edinburgh.

JOHN ASGILL.

(Vol. vi., p. 3.)

MR. CROSSLEY, in his reference to this extraordinary character, does not remark that in Southey's book *The Doctor*, there is an interesting notice of Asgill (vol. vi.); neither does he seem aware of a curious episode in his life, namely, that of his figuring for a while in the character of *an Irish landed proprietor*, in circumstances which do not redound much to the credit of his integrity. In the *Irish Records* he is sometimes mentioned as "John Asgill of Castle Rosse," which is part of the hereditary property of "Browne, *Earls of Kenmare*," from whence they take the title of Viscount; and the noble ruin of Castle Rosse forms a marked feature in the scenery of Killarney. Asgill's claim to this property arose in a questionable manner: and as it exhibits some remarkable circumstances of the unsettled state of society in Ireland after the revolution of 1688, it may be worth relating here.

Asgill had married Jane Browne, a daughter of Nicholas Browne, second Viscount of Kenmare, who suffered personal attainder for his adherence to James II., though the rights of his wife (an heiress), and the succession of his infant son under previous family settlements, were held not to be affected thereby. His life estate in his lands was, however, held to be forfeited to the Crown, and as such was sold by the trustees of forfeited estates, on the 28th April, 1703, *to John Asgill, his son-in-law.* The further proceedings show that this transaction was considered one of *honour* and *trust*, and that Asgill was but a trustee in the affair for the young heir. I discovered, among the Irish parliamentary records, some original letters from Nicholas Viscount Kenmare to Asgill, couched in terms which sustain this view; but it would seem that Asgill soon began to assume the rights and position of an owner in earnest, for on the 30th October, 1703, we find a petition from "Anthony Hammond of Somersham," co. Huntingdon (Would any reader of "N. & Q." oblige me with any information concerning him?), as next friend of Valentine Browne the heir, complaining to the House of Commons in Ireland that "*John Asgill as council*," and "*Mutagh Griffin as agent*," had purchased the estates from the trustees *for Valentine Browne*, and, in breach of the trust reposed in him, do now refuse to convey the same. "This petition, on vote of the House, was rejected, November 10, 1703." And, in reference to it, I found the two following original and characteristic letters of Mr. Asgill to the Speaker, in the Record Office in Dublin:

"Saturday, Nov. 6, 1703.

"To SIR ALAN BRODERICK, Speaker,

"Sir,—When I attended your bar on Wednesday last, I had forgotten my privilege as a member of

the House of Commons of England, in whose right I am not to be summoned or demanded at your bar; and this is a privilege I cannot waive, and dare not but assert for fear of falling into the highest displeasure of that House, at whose mercy I now lie for my first transgression.

"After this, Sir, please to turn your command into a favour, and admit me to be suitor to you, to have leave to be present when anything relating to me comes before you; and if I have notice, by any of your members, of your desire to speak with me, I will wait upon you; and if you resolve of any other course, more answerable to my duty to that House, and veneration to your House, *of which I have had the honour to be a member*, I submit to it.

"But since I am insisting on the rights of that House, I dare not send this by any other messenger than by your serjeant-at-arms.

"I am, Sir, with highest deference and respect,
"Your humble servant,
"JOHN ASGILL.

"Presented to the House by
Sir Richard Levinge."

SAME TO SAME.

"Nov. 6, 1703.

"Sir,—That no inference may be made by my letter to you of this day, of my insisting on my privilege, whereby to incline your House not to proceed on Mr. Hammond's petition against me, I do make it my request that the matter may be heard on Monday, when I desire the leave of your House to be present, and justify myself before I leave the kingdom, the present summons of parliament in England commanding my attendance there.

"I am, Sir, with highest deference and respect,
"Your humble servant,
"JOHN ASGILL."

It would seem, by the resolution of the House of the 10th instant following, that Asgill on that occasion succeeded in defeating the claims of the Kenmare family, though they were afterwards allowed and established, when, by a remarkable concurrence of circumstances, Asgill's opposition and ability were disabled from opposing them.

The peculiarity of these letters is, that they are addressed by a man who had actually been *expelled* the Irish House of Commons, to the *very assembly* which had expelled him, and that they were written in assertion of the privileges of the English House, in which he had succeeded in obtaining a seat for "Bramber," from which his strange, unlucky book also procured his expulsion in 1707, and delivered him over to an imprisonment, in which he seemed disposed to prove the truth of his theory, and to "live for ever;" for he actually continued in the Fleet thirty years, and there died nearly one hundred years old.

While in that prison his adversaries obtained judgment against him in reference to the Kenmare estates; but he continued to "abound in his own sense" of his right to them, for in his pamphlet, entitled *Mr. Asgill's Defence upon his Expulsion from the House of Commons*, at page 68., he says, "In 1703 I made that silly purchase in Ireland (with my own money *for other people's use, as they say*)." And among my own MSS. I find the following copy of a letter from him to one of the tenants on the Kenmare estate:

"Fleet Prison, May 5, 1711.

"Fran. Cronine, — There being an expectation of a new parliament in Ireland, and understanding that Col. Hassett's (Blunuchassett's) and Mr. D. Crosbie's son stand candidates for the county,

"If I (being outlawed in Ireland, imprisoned in England, my tenants turned my landlords, and my servants my masters) have any interest left in Kerry, I desire to devolve it on these two gentlemen.

"However, let this be seen to whom you please, and what is done towards these two gentlemen shall be esteemed as done to your loving friend,
"J. ASGILL.

"For Mr. F. Cronine,
At Killarney, Kerry, Dublin, Ireland."

It seems to me that this episode in the life of this strange man is worth recording; nor may it be inapplicable to observe, that the singular direction of Dr. Barebone to his executor Mr. Asgill, "never to pay his debts," may have suggested to the crotchetty executor the idea of "not fulfilling his trusts" in the case of the estate of Viscount Kenmare.

Mr. Asgill's extraordinary opinion, that it was "a great folly for any one to die!" attracted much attention, and gave occasion for much witticism at the time. From a pamphlet of the day I copied the following, seemingly written "*upon Mr. Asgill's being seized with a fit of illness:*"

"A man is lately come to town
Whose tenets run all physic down;
But when infirm his body's state is,
My readers, '—— *risum teneatis*'
To see him send in such condition
To able surgeon or physician.
To him — what's bleeding? what are pills?
What every crabbed name that fills
Our *long* apothecary's bills?
Help — did he want it, they can't give,
They oftener kill than keep alive.
Poor soul and body, they must part 'em,
When all is done '*secundum artem.*'
Yet he may consultations try,
And their united powers defy,
They can't destroy — *if he can't die.*"

If you think this contribution to any future biography of this peculiar man worth insertion, please afford it. A. B. R.

Belmont.

PROPHECIES OF MAIDEN HILDEGARE.

(Vol. vi., p. 256.)

The questions of R. C. WARDE respecting the prophecies of "Maiden Hildegare" are easily solved. The *Catalogus Sanctorum* of Petrus de Natalibus contains an account of Hildegardis Virgo, in lib. v. cap. cxxxix., incorrectly printed clxxxix. in the index to the Strasburg edition of 1513. He may here find that St. Bernard was ordered by Pope Eugenius to draw up an account of her prophecies. "Scripsit etiam," says Pet. de Nat., "epistolam de temporibus futuris. Multa et mira in eodem (sic) arcana futura prædicens" (sic). He also tells that she was buried in a monastery over which she had presided about forty years, "ubi et miraculis fulget;" and he assigns for her festival x Kal. Julii.

Unhappily, however, for the continuance of her reputation in her own church, John Huss directed the attention of his hearers to the fact, also mentioned by P. de N., that her books had received the solemn approbation of Pope Eugenius and the clergy at the Council of Treves, and that the "Virgin Hildegare had plainly foreshown the taking of the temporalities from the clergy by the secular lords, to be given unto the needy." Hence some farther extracts of her "prophecy respecting friars and monks" are given in Fox (*Acts and Monum.*, vol. iii. p. 87.: Lond. ed. 1837), in the index to which her sex is changed erroneously. Hence, also, her name has disappeared from modern Romish calendars of their saints.

H. WALTER.

Haselbury Bryan.

R. C. WARDE will find an interesting account of the Abbess Hildegare (1098—1197) in Neander's *Church History*, vol. vii. 300 sq., and in other ecclesiastical writers on the period. Her works, of which the principal are *Visions and Epistles*, have been published more than once. (See Cave's *Hist. Literar.* ad an. 1170.)

The sermon preached by R. Wimbledon, which your correspondent found in Fox's *Acts and Monuments*, was printed separately at London in 1745. It will supply the philological reader with some curious archaisms.

At the close of Bede's Chronicon (*Monument. Britan.*, pp. 101, 102.) will be found a very sensible passage on the vanity of building theories like those in which the good Abbess Hildegare indulged so freely. I am tempted to transcribe the whole, but must content myself with the following sentence:

"Et quia nulla ætatum quinque præteritarum mille annis acta reperitur, sed aliæ plures annos, aliæ pauciores habuere, neque ulla alteri similem habuit summam annorum, restat ut pari modo hæc quoque, quæ nunc agitur, incertum mortalibus habeat suæ longitudinis statum, soli autem Illi cognitum qui servos suos accinctis lumbis lucernisque ardentibus vigilare præcepit, similes hominibus expectantibus dominum suum quando revertatur a nuptiis."

C. H.

St. Catharine's Hall, Cambridge.

Replies to Minor Queries.

Progressive Development and Transmutation of Species (Vol. vi., p. 7.).—I have at last obtained some information respecting the botanical phenomenon which I recorded in your pages. Mrs. Loudon informs me that not only is the fact well established, but that its *rationale* is perfectly understood. Many years ago, somewhere in Germany, a yellow laburnum was grafted with the Purple Cytisus. When the tree grew up, it was found to bear branches and blossoms of both trees, and in addition to these a considerable quantity of a *hybrid* laburnum, one of whose parents was the yellow laburnum, and the other the Cytisus. This hybrid put forth dirty purple blossoms, in racemes like the yellow laburnum; and its foliage resembled the leaves of the same tree, though in some respects different. From this hybrid a graft was first obtained by the late Mr. Loudon, and in his garden, after a few years, the hybrid *reverted* to the Purple Cytisus. From the same source all the purple laburnums which now crowd the gardens of our florists were originally derived, a great many of which have performed the same feat as the one cultivated by Mr. Loudon. This is the only instance known of a hybrid reverting to one of its parents.

In my last note I inaccurately called this hybrid purple laburnum *Cytisus alpinus*. I need hardly say that I confounded the Munster with the Scotch laburnum, which likewise bears racemes of purple flowers. C. MANSFIELD INGLEBY.

Sir Joshua's Portrait of Cromwell (Vol. iv., p. 368.).—A very short time before the death of the late lamented Thomas Haviland Burke, nephew of Edmund Burke, I had a conversation with him regarding the miniature of Oliver Cromwell, and LORD BRAYBROOKE'S remarks in "N. & Q." respecting it.

Sir Joshua, he told me, left it to Richard Burke, who died before his celebrated father; and after his death it fell to Mrs. Burke, who died in 1812. She left it to Lucy Crew, wife of John Lord Crew; she to her daughter Mrs. Cunliffe, who married Sir Foster Cunliffe's son. Mr. Cunliffe died, and his widow residing in Upper Brook Street, Mr. Burke added, most likely has it.

I should be glad if LORD BRAYBROOKE will kindly inform your readers where Sir Joshua got it, as the miniature is in every respect interesting.

FRANCIS GRAVES.

6. Pall Mall, Sept. 14. 1852.

Proverbs (Vol. vi., p. 169.).—The first of the long string of proverbs cited from the collection of Thomas Fuller, M.D., is

"A *Burston* horse and a Cambridge Master of Arts will give the way to nobody."

On turning to the *History of the Worthies of England, by Thomas Fuller, D.D.*, I find, under "Cambridgeshire," this proverb:

"A *Boiesten* horse and a Cambridge Master of Art, are a couple of creatures that will give way to nobody."

"This proverb," says Thomas Fuller, D.D., "we find in the letter of William Zoon, written to George Bruin, in his *Theatre of Cities*. The passage in Zoon's [or Soone's] letter to Bruin is (being translated) as follows:

"When they walk the streets they take the wall, not only of the inhabitants, but even of strangers, unless persons of rank. Hence the proverb that a *Royston* horse and a Cambridge Master of Arts are a couple of creatures that will give way to nobody. (Royston is a village that supplies London with malt, which is carried up on horseback.)"

The probability is that Fuller, D.D., correctly gave the proverb, but that his printer by mistake substituted "B" for "R." Fuller, M.D., could make nothing of "Boiesten," and so he changed the word into "Burston," which is equally unintelligible, unless it could be referred to Burston in Norfolk.

Give me leave here to allude to another obsolete Cambridge proverb, which I find thus mentioned in an "Account of the Guildhall at Diss; together with a few cursory Remarks on the Town," communicated by Mr. Samuel Wilton Rix to the Norfolk and Norwich Archæological Society:

"The town is somewhat removed from the beaten track of intercourse between the chief towns of East Anglia, and was formerly so little frequented by travellers, that it became a proverb at Cambridge, to express indifference respecting trivial matters, 'He knows nothing about Diss.'"—*Norfolk Archæological Papers*, ii. 18.

I venture to suggest that this proverb had no reference whatever to the town of Diss, but related to the "disses in the philosophy schools," or "the Masters of Arts' disses," mentioned in a decree of the Vice-Chancellor and Heads of Colleges, dated 31st January, 1630. *Diss* was merely an abbreviation for *Disputation*. (See Dr. Peacock's *Observations on the Cambridge University Statutes*, Appendix, p. iv. n. 1.)

C. H. COOPER.

Cambridge.

Female Fecundity (Vol. v., p. 126.).—The two following instances seem worthy of record. 1. In a note to Greenhill's *Art of Embalming*, 1705:

"Mrs. Greenhill, mother of the author, had thirty-nine children by one husband, all born alive and baptized, and all single births except one. The author, who was born after his father's death, was a surgeon in King Street, Bloomsbury. There was an addition made to the arms of the family to commemorate this extraordinary case."

In Burke's *Armory*:

"Greenhill, London, granted 1698. Crest, a demi-griffin, gules powdered with thirty-nine mullets in commemoration of his being the thirty-ninth child of one father and mother."

Their coat is very plain, viz. Vert two bars ermine, in chief a leopard passant, or; and would have well *borne* the addition. But what an enormous demi-griffin must be painted to make room for powdering him with thirty-nine mullets? This seems past all *bearing!*

2. From Dart's *Canterbury*, p. 66. (Epitaph):

"Here lieth the body of Catherine Drake, the wife of Nicholas Drake, Esquire; she had by her former husband, William Kingsley, five sons and one daughter, descended of the worshipful family of the Tothills in Devonshire, and was the youngest of three and thirty children by William Tothill, and survived them all. She died at the age of seventy-four, 18 June, 1622."

E. D.

Dr. Euseby Cleaver (Vol. ii., pp. 297. 450.).—R. S. denies that Dr. Euseby Cleaver was ever Bishop of Cork and Ross; and as he states not only that he knew the bishop, but that his mother was the bishop's first cousin, you would be led to trust to his assertion. But what are the facts? Dr. Euseby Cleaver was consecrated *Bishop of Cork*, in March, 1789; he became *Bishop of Ferns* in June of the same year, and was translated to Dublin in 1809.

F. B—w.

Armorials (Vol. ii., p. 247.).—E. D. B. desires to be informed of the name of the family to whom these arms belonged, viz.: *Sable a fess or, in chief two fleurs-de-lis, in base a hind courant argent.* There can be no doubt that these arms belonged to Barow himself, as the Barrows of Kent have for centuries borne a coat very similar, viz.: *Sable a fess ermine, in chief two fleurs-de-lis, in base a hind trippant or.* (See Edmonson's *Heraldry*.)

F. B—w.

Foundation Stones (Vol. v., p. 585.; Vol. vi., pp. 20. 157.).—The following extract may perhaps interest your correspondent:

"On the 18th of May, 1801, Mr. William Hammond, Chairman of the Committee of Management, laid the first stone of the first building erected exclu-

sively for the business of the Stock Exchange. Beneath the stone the following inscription, engraved on copper, was placed:

'On the 18th of May, in the year 1801, and forty-one of George III., the first stone of this building, erected by private subscription, for the transaction of business in the public funds, was laid, in the presence of the proprietors, and under the direction of William Hammond, William Steer, Thomas Roberts, Griffith Jones, William Grey, Isaac Hensley, Jo. Brackshaw, John Capel, and John Barnes, managers; James Peacock, architect. At this era, the first of the Union between Great Britain and Ireland, the public funded debt had accumulated, in five successive reigns, to 552,730,924*l.* The inviolate faith of the British nation, and the principles of the Constitution, sanction and secure the property embarked in this undertaking. May the blessing of that Constitution be secured to the latest posterity!'"

This inscription, as marking an important era in the history of the money market, may perhaps be deemed worthy of a place in your columns. It is here copied from Mr. Francis' *Chronicles and Characters of the Stock Exchange*, 8vo.: London, 1851, second edition, p. 200.

W. Sparrow Simpson, B.A.

Veronica Plant and Saint (Vol. vi., p. 199.).—In Dr. Maitland's *Church in the Catacombs*, p. 133., R. A. of A. will find the history of St. Veronica. The following observations are copied from *The Roman Advertiser*, Rome, April 3, 1847, pp. 187–8.:

"*Veneration of the Relics.*—The 'Volto Santo,' said to be the impress of the countenance of the Saviour on the handkerchief of St. Veronica, or Berenice, was placed in the Vatican by John VII., 707. It was afterwards transferred to San Spirito, where six noble Romans had the care of it, each taking charge of one of the keys with which it was locked up. Amongst the privileges they enjoyed for this office, was that of receiving every year from the hospital of San Spirito two cows at the feast of Pentecost; which, as an ancient chronicle says: 'si mangiavano li con gran festa.' In 1440 this relic was carried back to St. Peter's, whence it has not since been moved."

Let me refer to Dante (*Paradiso*); the stanza begins:

"Quale è colui, che forse de Croazia
Viene a veder la Veronica nostra."

In Cary's translation, in a note, Chaucer is quoted:

"A vernikle had he sewed upon his cappe."

F. W. T.

A correspondent R. A. of A. asks for a reference to any book where he can find the history of St. Veronica. There is an allusion to her story in Gibbon's account of the Iconoclastic persecution (*Decline and Fall*, ch. xlix.), but it differs from the current legend, which is, that when Jesus was bearing His cross on His way to Calvary, a pious woman of Jerusalem handed to Him a cloth to wipe His brow, and on returning it, it was found impressed with the veritable portrait of the Saviour. The sacred cloth is the celebrated *sudarium* or Veronica (ἱερα εικων) whence the saint has derived her hagiological title. Duplicates of it, strange to say, are numerous in the Roman Catholic reliquaries, and it ranks with the linen portrait of Abgarus, and the sindone or sepulchral garment of Christ, amongst the most venerated of the acheiropoetic images. An account of St. Veronica and the legend will be found in Reischius, *De Imaginibus Christi Exercitationes*, Exerc. I. ch. i. p. 60.; Molanus, *Historia S. S. Imagin. et Picturar.*, lib. iv. ch. ii. p. 474.; and Chifflctius, *De Linteis Sepulcralibus Christi*, ch. xxxiv. p. 204. Ralph Hospinian, in his work *De Templis, &c.*, has preserved the Leonine verses addressed to the sudarium, beginning,

"Salve sancte facies nostri Redemptoris,
In qua nitet species divini splendoris
Impressa panniculo nivei coloris,
Dataque Veronicæ, signum ob amoris," &c.

J. Emerson Tennent.

Histoire des Hosties Miraculeuses (Vol. vi., p. 127.).—A volume in my possession of *Histoire des Hosties Miraculeuses*, published at Brussels in 1770, is at the service of your correspondent A. N., should he wish to have the loan of it.

Magdalensis.

Paley's "Lectures on Locke" (Vol. vi., p. 243.).—The information that I should like to have respecting these lectures would be answers to the two (or three) following questions, which I wish to ask, not from any flippant or inquisitive feeling, but simply because they seek for information which I think your readers might reasonably have expected to find in Mr. Munford's note, viz.: How long the MSS. have been in his possession? and why they have not been printed and presented to the world?

Now Paley's *Public Letters* are not Paley's *Private Letters*, but is that any reason why they should not be *read?*

C. Forbes.

Temple.

Wells and Springs (Vol. vi., p. 28.).—At Wavertree, near Liverpool, is a well bearing the following inscription: "Qui non dat quod habet, Dæmon infra videt, 1414." Tradition says at one period there was a cross above it, inscribed "Deus dedit, homo bibit;" and that all travellers gave alms on drinking; if they omitted to do so, a devil, who was chained at the bottom, laughed. A monastic building stood near, and the occupants received the contributions.

A well at Everton has the reputation of being haunted, a fratricide having been committed there;

but on referring to Syer's local history, one of the most absurd compositions ever published, the author, who repeats everything he could hear, merely says:

"The water from this well is procured by direct access to the liquid itself, through the medium of a few stone steps: it is free to the public, and seldom dry."

Certain it is, it does not at all add to the romance of wells; for being formerly in a lonely situation, it was a haunt of pickpockets and other disorderly characters. It is now built over, and in a few years the short subterranean passage leading to the well will be forgotten. AGMOND.

Revolutionary Calendar (Vol. vi., p. 199.).—My edition of the English version of the revolutionary calendar is the following:

Jan. Snowy; *Feb.* Flowy; *Mar.* Blowy; *Apr.* Showery; *May*, Flowery; *June*, Bowery; *July*, Hoppy; *Aug.* Croppy; *Sep.* Poppy (partridge shooting); *Oct.* Breezy; *Nov.* Sneezy; *Dec.* Freezy. G. T. H.

Your correspondent is quite wrong in his calendar; this is the right way to describe the months:

Snowy, Flowy, Blowy; Showery, Flowery, Bowery; Droppy, Hoppy, Croppy; Sneezy, Freezy, Breezy. FEARGUS O'CONNOR.

Chiswick.

I do not see how your version can be applied to the *order* of the months and seasons; for instance, "glowy" (*Thermidor*) would come between "blowy" (*Ventose*) and "freezy" (*Frimaire*). It is possible that Ellis may (as in your version) have classed his rhymes by *four* months instead of *three*, though it would not be so neat an imitation. I think also that "showery," "flowery," and "bowery," may have stood for "germinal," "floreal," and "prairial," and indeed I recollect having heard them; but I know not what "lowery" could mean, and your version, like mine, wants "Fructidor." Altogether your present explanation has, I think, supplied the right (or at least a better) version of the *spring* triad, and if we could recover the epithet for *Fructidor* rhyming to "glowy," we might be satisfied. C.

Chantry Chapels (Vol. vi., p. 223.).—W. H. K. inquires whether the small chantry chapels situate in hamlets at some distance from the parish church were used for public worship as chapels of ease, or exclusively as sepulchral chantries.

No doubt these chapels were chiefly erected by the lord or holder of the manor for the use of himself and family, to avoid the necessity of going a long distance to church at a time when the highways and byeways were of a different character from those of the nineteenth century. It is probable, moreover, that other persons were permitted to attend the said chapels. They were not always used for sepulture. The parochial records of Severn Stoke, Worcestershire, inform us that in the fourteenth century one Nicholas de Aston obtained a licence to erect an oratory in his own house, which was distant three miles from the parish church, "for that in foul weather the ways were not to be passed with safety." At Himbleton, also in this county, is a chapel called "Shell Chapel," which was formerly a private chapel at the hamlet of Shell, a mile distant, and which then adjoined the mansion of the Fincher family. The materials of this chapel were removed, and added to the church but a few years ago; (the roads now no longer, as I suppose, rendering the attendance at church perilous). There is a mural tablet (date 1755) in the chapel to the last branch in the male line of the Finchers: a very reputable family, who resided on their estate at Snell more than two hundred years. J. NOAKE.

Worcester.

Punishment for Treason (Vol. vi., p. 246.).—If MR. J. B. COLMAN will refer to Mr. Foss's valuable work *The Judges of England*, vol. iv. p. 414. *et seq.*, he will find that both the stories are there shown to be mere figments; and the references to the *State Trials* and to the *Baga de Secretis* (when will this be published separately, as it ought?) will probably put him in possession of all the details he can desire. I would have quoted the passages, but the work is a modern one, and easily obtainable. N. T. S

Miscellaneous.

NOTES ON BOOKS, ETC.

On the 14th of this month Britain was thrown into mourning by the death of the Duke of Wellington. That day closed the long and patriotic life of one whose name is destined to occupy the largest and most brilliant page in the history, not of his own country alone, but of all Europe and of the nineteenth century. The following morning saw in the columns of *The Times* the first portion (comprising no less than twenty-one columns) of a memoir of the Duke, worthy alike of its subject and of the journal in which it appeared. This admirable and well-timed narrative was completed in *The Times* of Thursday, and is now by permission reprinted as the thirty-first part of *The Traveller's Library*. Those who were disappointed, as thousands were, in their endeavour to secure copies of *The Times*, will be glad to secure this reprint of its *Memoir of the Duke of Wellington*; and those who were so fortunate as to get them, will be pleased to have this excellent *résumé* of the Duke's wonderful career in the convenient form in which Messrs. Longman have now republished it.

Though disposed, both from feeling and from due

regard to what is the peculiar character of "N. & Q.," to exclaim with the needy knife-grinder,

> "That for our parts we never love to meddle
> With politics, Sir."

we cannot do otherwise than ackowledge the receipt of the *authorised Translation* of Victor Hugo's *Napoleon the Little*, in which that distinguished writer vindicates with brilliant and most biting eloquence the influence of the pen from the power of the sword. Making all possible allowances for the feelings, it may be prejudices, of the writer, the narrative makes one shudder to think how the present internal peace of a great nation has been purchased by the sacrifice of every semblance of free institutions.

The Shakspeare Society, with a view to disseminate whatever tends to illustrate the great National Poet, has just issued a circular to the superior book societies and institutions, offering the forty-seven volumes published by the Society, and S. Cousins' engraving from the Chandos portrait, for the sum of five pounds, an offer which we hope to see very generally accepted.

While on the subject of societies, we must call the attention of such of our readers as are interested either in the history or the affairs of *The Ecclesiastical History Society*, to a most able exposure of its origin and mismanagement, by one who is obviously well informed upon the subject, which will be found in *The Athenæum* of Saturday last. The highly respectable gentlemen who allowed their names to be advertised month after month and year after year, as its council or managing body, have, we think, much to answer for. The article is too long to admit of quotation, and too full of details to admit of our giving extracts, so that we can only thus direct attention to it.

The professional and personal friends of the late Mr. Anthony White, for many years Senior Surgeon of the Westminster Hospital, and on several occasions President of the College of Surgeons, will be pleased to hear that a very admirable and characteristic portrait of him has been engraved by Mr. Walker with great skill and effect. It is indeed a most agreeable memorial of one who was endeared to many, not only for his professional skill, but for his kind-heartedness and excellent social qualities.

Books Received.—Michaud's *History of the Crusades, translated from the French by W. Robson:* Vol. III., which completes this first English version, and that a very excellent one, of Michaud's admirable history of a series of events which exercised the most important influence on the history of civilisation. The work is rendered more useful by an excellent Index, and an illustrative map of the seat of the war.—*Remains of Pagan Saxondom, principally from Tumuli in England*, by J. Y. Akerman. Part II. The contents of the present number are a Fibula found near Abingdon, and a remarkable sepulchral urn from the Townley Collection in the British Museum. We are sorry to find that the number of subscribers is not at present sufficient to defray the expenses of a work which promises to be very useful, as affording the means of comparison to all who are interested in the study of this important branch of our national antiquities.

The fifth part of the Translation of Grimm's *Household Stories* contains *The Soaring Lark*, and many other tales calculated to delight not only the dwellers in nurseries, but also children of a larger growth.

The new volume of Bohn's *Standard Library* is another of Frederika Bremer's works, being a handsome edition of *The President's Daughters, including Nina.* This month's issue of the *Classical Library* is the second and concluding volume of Mr. Riley's literal translation of *The Comedies of Plautus*, with notes, calculated to assist the classical, as well as the mere English reader.

BOOKS AND ODD VOLUMES

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New Universal Magazine, commencing about 1750-1.
Be not Schismatics, Be not Martyrs by Mistake, a Pamphlet by Sir W. R. Hamilton, Bart.
Margaret Waldegrave. (Two copies wanted.)
Dictionary of Quotations, by D. E. Macdonnell. 9th Edition. 1826.
The Etymological Compendium, by W. Pulleyn. 2nd Edition. Tegz, 1830.
Convivial Songster. 1782.
Gibelin's Monde Primitif. Vols. II. and III. New Edition of 1787.
Sir R. K. Porter's Letters from Spain.
Miss A. M. Porter's Tales of Pity.
Dr. Richard Grey's Sermon at the Re-opening of Steane Chapel.
Wood's Athenæ Oxoniensis, by Bliss. Vol. II. Large paper, Imperial 4to. 1813.
Novels and Tales of the Author of Waverly. In 12 Vols. Edinburgh, 1823. Wanted Vol. XI.
Theobald's Shakspeare Restored. 4to.
Saywell's (Dr. William, Archdeacon of Ely, and Master of Jesus College, Cambridge), Serious Enquiry into the Means of a Happy Union, or what Reformation is necessary to prevent Popery. Small 4to. Tract of about 50 Pages. London, 1681.
Mahon's (Lord) History of England, Vol. IV., 8vo.
The Annual Register, 1837 to 1849.
Archæologia, Vols. VI. and VII.
Batt's Gleanings in Poetry.
Mason's Life of Whitehead. 8vo. 1778.
*** The loan of this volume is requested, in the event of failure in purchasing it.

Milton's Paradise Lost, First Edition, may be had on application to the Publisher, 186. Fleet Street,

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Notices to Correspondents.

The Mysterious Mother *was written by Horace Walpole.*

J. P. L. *may consult the* Walpoliana.

E. M. K. *will probably find particulars of the English Worthies he inquires about in the* Gentleman's Magazine *of the several dates mentioned by him. The foreign names should be sought for in the latest edition of the* Biographie Universelle.

E. A. S. *Ban or Bann signifies properly an edict or proclamation—(See Jacob's* Law Dictionary *and Grimm's* Rechts Alterthumer)*—but is now in this country only used in that sense in the proclamations of intended marriages.*

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JOHN HENRY PARKER, Oxford, and 377. Strand, London.

TO ALL WHO HAVE FARMS OR GARDENS.

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(The Horticultural Part edited by PROF. LINDLEY)

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Farm accounts, plan for keeping
Flax crop, composition and economy of, by Prof. Hodges
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Potatoes, Mr. Eaton's
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Pumpkins
Reaping machines, trials of
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Rose, Manetti, by Mr. Rivers
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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

VOL. VI.—No. 153.] SATURDAY, OCTOBER 2. 1852. { Price Fourpence. Stamped Edition, 5*d*.

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Notes.

NOTES ON THE DODO.

Having noticed in your recent Nos. several communications on the subject of the Dodo, which have been elicited by the Queries which I proposed in "N. & Q.," Vol. i., p. 262., allow me to thank your various correspondents for their kindness in supplying me and others with some valuable information. I have already (Vol. i., p. 410., and Vol. ii., p. 24.) noticed the communication of MR. SINGER: the next that I find is by an anonymous correspondent, who signs himself T. J., and who refers me, in answer to Query 7., to Hyde's *Historia Religionis Persarum*, for a notice of the Dodo existing, A.D. 1700, in the Ashmolean Museum. This passage, however, was well known to me, and is referred to in *The Dodo and its Kindred*, p. 23.

I therefore pass on to MR. J. M. VAN MAANEN, who in Vol. v., p. 515., refers to Nieuhof's *Brasiliaense zee en lantrieze*, Amsterdam, 1682, as an original authority on the Dodo. I had already consulted the translation of this work in Churchill's *Voyages*, vol. ii. p. 354.; but neither it nor the Dutch edition appear to supply *original* information. There is, I believe, no proof that Nieuhof ever visited Mauritius or saw a Dodo. His figure is evidently reduced from the original one in Piso's edition of Bontius's *Historia Naturalis et Medica Indiæ Orientalis*, 1658, from which almost all the figures given by later compilers were copied. And Nieuhof's description seems also to be little more than a compilation from the accounts of antecedent authors. The only point of interest in it is the derivation, which Nieuhof alone gives us, of the name *Dodaers*, which refers, as I had conjectured, to the rotundity of the bird's hinder parts and the laziness of its movements. Of the name *Dronte*, however, he gives us no information, and its etymology is still to seek.

This brings me to my friend MR. HOOPER's communication, Vol. vi., p. 34., in which he suggests some ingenious and rather recondite heraldic investigations, which may possibly throw light on the question, "Why was the Dodo called a Dronte."

Mr. Pinkerton, at p. 83. *suprà*, refers to a passage of Froberville, from which it is evident that a MS. journal by Pingré is still, or was recently, in existence. As this MS. brings down the existence of the Solitaire in Rodriguez to as late a date as 1761, it is evidently a very important and valuable document; and I should feel greatly obliged to any of your readers in Paris who can ascertain its whereabouts, and give me any information respecting it. It will probably be found among the archives of the *Académie des Sciences*, as it is referred to in the *Histoire* of that Academy for 1776, p. 37., as I have already noticed in *The Dodo and its Kindred*, p. 65.

I have also to thank Mr. Pinkerton for guiding me to a published account of the voyage of the Sieur Dubois, and I shall take an early opportunity of comparing the published volume with the MS. belonging to the Zoological Society, and ascertaining their identity.

At p. 172. *suprà*, Mr. Pinkerton very justly asks whether the "strange fowle" seen by Sir Hamon L'Estrange in London, about 1638, may not have been a Solitaire rather than a Dodo,—as I and others had supposed. I had indeed long been aware of the discrepancies between Sir Hamon's description and the features of the true Dodo, as handed down to us by other authorities, but I merely attributed them to the extreme vagueness which attaches to all natural history descriptions of that period. I admit, however, that it is quite as likely that the showman misnamed the bird as that Sir Hamon misdescribed it; and the affinities which it seems to present to the Solitaire of Leguat may perhaps justify us in regarding them as identical. The exhibition in London of a living Solitaire is, however, quite as interesting a fact as that of a living Dodo, and equally makes us regret that Sir Hamon and his contemporaries did not give us more circumstantial accounts respecting it.

In concluding this notice of the communications of others, will you allow me to answer one of my own Queries, as to the existence of any additional pictures of the Dodo, by referring to the interesting painting which Mr. W. J. Broderip obligingly exhibited last spring to the Zoological Society? Mr. B. has given a full account of it, accompanied by an engraved *fac-simile*, in the *Literary Gazette* for March 27, 1852. The picture is by Roland Savery, who has already supplied us with several representations of this bird in different positions, and has here given a back view of the *Dodaers* in a highly characteristic and interesting attitude. The *animation* of this design furnishes an additional presumption that Savery must have had before him a living specimen, which served as the model for his various pictures.

I will conclude by proposing two more Queries on this subject, in addition to my former ten.

Query 11.—In the *Penny Magazine* for Jan. 4, 1834, it is stated that Mr. Reinagle, the eminent artist, had sent the editor a letter recording that he one day discovered among the *cimelia* of the British Museum "the head and beak, with the short thick legs, of a bird, which instantly struck him to be those of the Dodo. Mr. R. immediately ran with the relics to Dr. Shaw, who in the end concurred with him in considering the remains as those of the Dodo, the existence of which seemed to them as no longer questionable. Mr. R. has not been able to learn what became of the fragments, but they ought still to be somewhere in the British Museum." If Mr. Reinagle's reminiscences were correct, this statement is of great interest and importance, and it is surprising that no attention has been given to it. I therefore beg to ask whether there is any reason to suppose that these relics are still "somewhere in the British Museum"? N.B. Of course they have no reference to the well-known Dodo's leg in the Bird Gallery, which has never been lost sight of since the days of Grew.

Query 12.—In *Chambers's Edinburgh Journal*, New Series, No. 400. p. 142. for August, 1851, it is stated that the Society of Sciences at Haarlem have offered a prize for any further information concerning the Dodo. Perhaps Mr. van Maanen, or some other of your Dutch correspondents, can inform me whether this liberal offer has led to any result?

H. E. Strickland.

P.S.—Allow me to take this opportunity of observing how greatly your excellent periodical would gain in value if you could persuade your correspondents more frequently to address you by their *real* names instead of doing so by *assumed* titles. This applies more especially to those gentlemen who are so obliging as to answer Queries. Their answers frequently relate to simple matters of fact, which no one need be ashamed of communicating, and which would often gain greatly in value if authenticated by a real signature. It is surely a false modesty which makes so many learned and well-informed gentlemen assume an unmeaning *nom-de-guerre* in place of their true denominations.

I may mention as an example of the good effects of *authenticating information*, the case of Loudon's *Magazine of Natural History*. This periodical passed in 1837 into the hands of Mr. Edward Charlesworth, who, among other reforms, insisted that his contributors should attach their real names to their communications. By this simple regulation he shook off a number of timid scribblers, induced others to bestow more labour on their communications, for the accuracy of which the publication of their real signatures now rendered them responsible; and he thus speedily cleared his magazine from its former twaddle, and raised it into a first-rate scientific publication.

THE PASSAME SARES GALIARD.

I have lately found in *A True and Exact History of the Island of Barbadoes*, by Richard Ligon, Gent.: London, 1673, a passage that may serve as a note on a stage direction in the 2d part of *King Henry IV.*

Ligon was passenger on board the good ship Achilles, "a vessel of 350 tunns, the master, *Thomas Crowder* of *London*," which sailed from the Downs on the 16th June, 1647, and touched at St. Jago, "one of the isles of Cape *Verd*, and now revolted from the King of *Spain* to the *Portugal*," to trade for negroes, horses, and cattle, which were to be sold at "the Barbadoes." While their vessel was in harbour, Ligon, and some of his fellow-passengers, went on shore and dined with the Padre Vagado, governor of the island. The extract that follows gives an account of the manner in which this "Portugal" entertained his guests during the repast.

Bernardo Mendes de Sousa, who assisted the Padre in doing the honours of his house, was the supercargo on board the Achilles, who would willingly have made a prize of his charge, if he had been supported by Vagado. I hope this short setting forth of date, place, circumstances, and names may not be considered an unnecessary preface:

"Dinner being near half done [the Padre, *Bernardo*, and the other black attendants, waiting on us], in comes an old fellow whose complexion was raised out of the red Sack, for near that Colour it was; his head and beard milk-white; his Countenance bold and cheerful: a Lute in his hand, and play'd us for a Novelty, 'The *Passame sares galiard*,' a tune in great esteem in *Harry* the fourths dayes; for when Sir *John Falstaff* makes his Amours to Mistress *Doll Tearsheet*, *Sneake*, and his Company, the admired fiddlers of that age, playes this Tune, which put a thought into my head; that if Time and Tune be the Composits of Music, what a long time this Tune had in sayling from England to this place. But we being sufficiently satisfied with this kind of Harmony, desired a song; which he performed in as Antique a manner; both savouring much of Antiquity; no Graces, Double Relishes, Trillos, Gropos, or Piano forte's, but plain as a pack-staff; his Lute too, was but of ten strings, and that was in fashion in King *David's* dayes; so that the rarity of this Antique piece pleas'd me beyond measure." — P. 12.

[Query for the logicians: Was the thought that entered into our author's head a good hypothetical argument?]

All that remains for me now to do, is to point out the stage direction to which I have alluded:

"1*st Draw.* Why then, cover, and set them down: And see if thou can'st find out Sneak's noise; Mistress Tear-sheet would fain hear some musick, &c.

. . . . . .

2nd Draw. I'll see if I can find out Sneak.

. . . . . .

Enter Musick.

Page. The musick is come, Sir.

Fal. Let them play;—Play, Sirs.—Sit on my knee, Doll!" &c.

King Henry IV., Part II. Act II. Sc. 4.

and to refer the reader to the *Spectator*, No. XI., if he wishes to renew his acquaintance with an affecting tale, founded on facts recorded in an episode in that curious and interesting book, *A True and Exact History of the Island of Barbadoes.*

P. S.—Is the tune of the Galiard known?

C. Forbes.

Temple.

FOLK LORE IN HULL.

Washing in the same Water. — If two persons wash in the same tub together, they will be sure to "fall out" before they go to bed.

An itching Palm. — That if the palm of your hand itches, you will be sure to get some money either given or paid you, soon. Brutus said his friend had an itching palm, that is, he loved money.

Odd Numbers. — They are lucky, except the number 13, which is the most unlucky of numbers.

Tide Time. — A common belief is, that most deaths take place at tide time, or turn of the tide.

That children who cannot retain their water may be cured by eating three roasted mice. The same dish is also a cure for the hooping-cough. I have known them given several times for both complaints, and by respectable people.

Ear-burning. — If your right ear burns, some person is speaking well of you; but if your left ear burns, they are slandering you.

To discover the Body of a drowned Person. — I have twice seen the following means used to recover the body of a drowned person. A penny roll, with a quantity of quicksilver in a hole in the centre, was allowed to float on the water, in the firm belief that it would stand still over the place where the body lay. In neither case did it succeed.

Cuckoo Penny. — If when you hear this bird you turn a penny over in your pocket, you will never be without one until you hear him again.

Crickets. — It is unlucky to kill a cricket.

Beetles. — If you kill a beetle it is sure to rain.

Spider. — There is a small black spider that often gets on our clothes or hats; this is called a "money spider," and if you kill it you will be sure to suffer for it by a lack of the needful.

Marriage. — Be sure when you go to get married that you don't go in at one door and out at another, or you will always be unlucky.

The Bridal Bed and the Death Bed. — Whichever goes to sleep first on the marriage night, will be sure to die first; this is as true as scripture, at least they say so.

Marrying and Burying. — Happy is the bride the sun shines on, and blessed is the corpse the rain falls on.

Cures for Warts. — Steal a piece of meat, rub your warts with it, then hide the meat, and as it decays so will your warts; or, rub them with a "bean swad," then throw the pod away, and as it decays so will your wart.

It's unlucky to meet a funeral; to rob either a robin or a swallow's nest; to cross your knife and fork, or to upset the saltcellar (if you do the latter you must throw a pinch over your left shoulder, and it renders the unlucky deed of non-effect); to be first wished a merry Christmas or happy new year by a fair man.

Valentine Morn. — You'll marry the man or the woman, as the case may be, that you meet the first on Valentine morn.

To give away a knife, a razor, or a pair of scissors to a friend, is to cut their acquaintance, for you are sure to fall out after; therefore you must take money for them, be it ever so little.

To dream of your Sweetheart.—Take the bladebone of a rabbit and stick nine pins in it, and then put it under your pillow, and you will be sure to see the object of your affections.

To cut a child's nails before it is twelve months old is unlucky.

If you wish well to your neighbour's child, when it first comes to your house you must give it a cake, a little salt, and an egg.

NICTILLIS NICTOLLIS.

Hull.

Minor Notes.

MS. Notes in Books.—In a fine copy of the *Rituale ad usum Diœcesis Silvanectensis, Auctoritate Illustrissimi ac Reverendissimi D.D. Joannis Armandi de Roquelaure Episcopi Silvanectensis editum*, in my possession, is the following note upon the fly-leaf, which appears to me worthy of preservation in your columns:

"Liber hic ab Illustrissimo Domino Joanne Armando de Roquelaure Archiepiscopo Mechliniensi (olim Episcopo Sylvanectensi), datus fuerat Dono Amplissimo Domino Joanni Francisco Glusleno Hulen ejus Vicario Generali, qui ætate sexaginta et octo annorum vita functus est anno 1815 die 16tâ Junii mane circa quintam postquam annis quadraginta seminario Mechliniensi præsidisset Doctrinâ, zelo discreto, et vitæ perfectæ exemplo: et mihi alumno ejus et amico propriâ ejusdem præsidis et amici memoria oblatus est pretiosus hic liber ab ejus ultimæ voluntatis executore pro pretio a me æstimando quandoquidem Conventum Filiarum Charitatis ab Amplissimo Mechliniæ institutum ex asse hæredem fecerat. — R. J. O.

Ita est M. R. Sercus Decⁿ et past. ad Itam Cotm."

The volume is a quarto, printed "Silvanecti, Typis Nicolai des Rocques. . . . . M.DCC.LXIV, cum privilegio Regis." In some instructions "De Materia Baptismi" is the following curious passage relative to filling the font:

"Quod si aqua conglaciata sit, curet [*i. e.* parochus] ut liquefiat: sin autem ex parte congelata sit, aut nimium frigida; poterit parum aquæ naturalis non benedictæ calefacere, & admiscere aquæ baptismali in vasculo ad id parato, & eâ tepefactâ uti ad baptizandum, ne noceat infanti."—Page 7.

In the office for baptism is an address *ad circumstantes* in the vulgar tongue (French). The questions and responses, *Abrenuntias Satanæ?* &c., are permitted to be put either in Latin or French. Silvanectis is the latinized name of Senlis, in the department of the Oise.

W. SPARROW SIMPSON, B.A.

"*Clamour your Tongues*," *Winter's Tale, Act IV. Sc.* 3. — This phrase has given much difficulty to the commentators of Shakspeare. Accidental reading has induced me to believe that the word "clamour" is a misprint for the word "chommer," where the *h* has been mistaken for an *l*. I find in Cotgrave that the word "chommer" is to cease from work, and is exactly the sense required in this passage, "Hold your tongues." Many French words were in common use in Shakspeare's time, of which this is likely to have been one. M. Monnoye, explaining the word "chommer," says "être en repos."

Another curious instance of a typographical error occurs in *Henry IV.*, Act III. Sc. 1.:

"Then happy low, lie down,"

which is placed in contrast to regal disquiet, and manifestly signifies —

"Then happy lowly clown,
Uneasy is the head that wears a crown."

The word *lowly* was formerly written *lowlie*, and any one who will take the trouble may perceive that in careless writing the word *clown* might be easily corrupted into *down*, by an approximation of the curve of the letter *c* to the letter *l* in *clown*.

Again, in a passage in *Julius Cæsar:*

"And crimson'd in thy *lethe*."

Is not this a misprint for *dethe*, "death?"

JAMES CORNISH.

"*I wait but for my guard*."—Vide Shakspeare, *King Henry V.*, Act IV. Sc. 2., the last speech in the scene:

"I wait but for my *guard; on to the field*," &c.

Would it not appear by the context that this should be read thus—

"I wait but for my *guidon:* to the field," &c.?

Mr. Malone, in his note on this passage, comes very near the above reading, but does not quite hit it. Dr. Johnson seems at a loss to know the meaning at all. A *guidon* is well known to be a small banner: it is so called even now in some of our cavalry regiments.

C. H. would like to know if this is the first time this reading has been thought of, and, if not, where it was first published? Also, if any reading can be suggested as more likely to give the author's meaning? C. H.

September, 1752.—One hundred years since the month of September was remarkable for consisting of only nineteen days, and for not having a full moon.

I send you an extract from Parker's *Ephemeris* for 1752, now before me:—

"September hath 19 days.

First quarter . . .	15 day at 1 after.
Full moon . . .	23 day at 1 after.
Last quarter . . .	30 day at 2 after.

M. D.	Holydays and others.	Moon south.	Moon sets.
1	Giles Abbot . .	3 A 37	8 A 7
2	London burnt . .	4 26	8 24

"According to act of parliament passed in the fourteenth year of his Majesty's reign, and in the year of our Lord 1751, the Old Style ceases here and the New takes place, and consequently the next day, which in the Old account would have been the 3rd, is now to be called the 14th; so that all the intermediate nominal days from the 2nd to the 14th are omitted, or rather annihilated, this year, and the month contains no more than nineteen days, as the title at the head expresses.

"The New Style begins—

14	Holy Cross . . .	5 15	9 A 28
15	——— . .	6 3	10 18

Hans.

Tolli, a Sculptor.—In making recently a cursory examination of the monuments in Worcester Cathedral, I met with the name of the sculptor of the tomb erected to the memory of a former bishop of the diocese, who died in the year 1591. On the end of the tomb is inscribed—

"Antoni . Tolli
Me × Fecit."

Can you, Mr. Editor, or any of your learned correspondents, give any account of this individual?

J. B. Whitborne.

Queries.

MONUMENT OF RICHARD STRONGBOW.

Will you have the kindness to insert, in "N. & Q.," the following extract taken from Thomas Cromwell's *Excursions through Ireland*, vol. i.:

"In the nave (Christ's Cathedral, Dublin) are several monuments, one of which, bearing figures said to represent Richard Strongbow and his wife Eva, has the following inscription:

'THIS : AVNCYENT . MONVMENT : OF : RYCHARD : STRANGBOWE : CALLED : COMES : STRANGVLENSIS : LORD : OF : CHEPSTO : AND : OGNY : THE : FIRST : AND : PRYNCIPALL : INVADER : OF : IRELAND : 1169 : QUI : OBIIT : 1177 : THE : MONVMENT : WAS : BROKEN : BY : THE : FALL : OF : THE : ROFF : AND : BODYE : OF : CHRISTES : CHURCHE : IN : AN° : 1562 : AND . SET : VP : AGAYNE : AT : THE : CHARGYS : OF : THE : RIGHT ; HONORABLE : SR : HENRI : SYDNEY : KNYGHT : OF : THE : NOBLE : ORDER : LE : PRESIDENT : OF : WAILES : LE : DEPUTY : OF : IRELAND : 1570.'

"But doubts have been entertained whether the illustrious chieftain was actually buried in this cathedral, and, if he were, whether this has been correctly stated to be his monument. Leland mentions an epitaph, 'Hic jacet Ricūs Strongbow,' &c., as occurring on the walls of the chapter-house in Gloucester Cathedral: but the testimony of Giraldus Cambrensis, a cotemporary historian, who expressly states that his obsequies were celebrated 'in ecclesiâ Sanctæ Trinitatis,' we think, should prevent further question as to the *place* of his interment. As to the identity of the monument, Sir Richard Hoare remarks that 'though the generality of authors seem to think that Strongbow was buried in Christ's Church, still some doubt may be entertained if this effigy has been rightly attributed to him. The knight bears on his shield the following arms.: viz. "Argent, on a chief azure, three crosses crosslets fitchée of the field." On referring to Enderbie, and also to an ancient manuscript by George Owen, I find that the arms of this chieftain were, "Or, three chevrons gules, a crescent for difference." How then can this be the effigy of Strongbow?'"

It is well known that he was surnamed Strongbow on account of his strength and skill in archery; and it is even said that his arms were so long that he could touch his knees, when in an erect position, with the palms of his hands. He married the daughter of Dermot MacMurchad, King of Leinster, and had issue a daughter. His father was Gilbert de Clare, created Earl of Pembroke and Lord of Striguil, in 1139, who was nephew of Walter Fitz-Richard de Clare, Lord of Chepstow, the founder of Tintern Abbey.

The accounts of Richard Strongbow's burial-place being so conflicting, I was induced to send this Query, hoping that some of your correspondents will unravel the mystery. Marque.

MEDALLIC QUERIES.

I shall feel much obliged if any of the contributors to "N. & Q." can inform me—

1. To which of the Alphonsos the following coin, which is of gold the size of a sovereign, but much thinner, must be attributed: —Ob. Shield of arms crowned, "Alfonsus Dei Gracie Regis." Rev. A cross in a bordure of four arches, "Alfonsus Dei Gr.+Cruxatus?" The legend on either side is rather perplexing and worthy of note, as well as the repetition of the name, which is unusual. It was found on the northern shore of Mount's Bay, after a severe gale which displaced the shingle; is in a fine state of preservation; and, from the form of the letters, apparently of the fourteenth century. This would give it to Alphonso IV.; and the reverse may have reference to the assistance he rendered Alphonso XI. of Spain against the Moors. But this is mere conjecture, as I have not been able to meet with any work on Portuguese coins.

2. What is to be understood by the word "FERT," which is repeated three times on the edge of the larger Sardinian silver coins? I am aware that it has been read "Fortitudo Ejus Rempublicam tenet;" but this appears rather forced, as there is never any mark of separation between the letters.

3. The meaning of the word *Bilaeum* on the following piece of money, which is diamond-shaped, and about the size of a sixpence. Ob. "Post Tenebras Lux," 1517. Rev. "IV. Bilaeum Argentoratense, 1617." At the sale of Mr. Moule's coins in June last, it was inadvertently classed, probably from its bearing the well-known motto of Geneva, with the coins of Switzerland; but it evidently belongs to Strasburg (Argentoratum). The motto and date on the obverse refer to the theses enunciated in that year by Luther against the sale of Indulgences; Strasburg, by commemorating on its coins the centenary of that event, wishing to express its attachment to the principles of the Reformation. Quære, Does *Bilaeum* mean *Billon*, which is pronounced by the French trisyllabically *Bi-leon?* Ducange probably gives the word: but I have not the *Glossarium* by me to refer to. The "IV." may stand for four groschen.

4. I should be glad to gain some information respecting a medal which has in the field a church with a crocketted spire surmounted by a cock rising from a massive tower, and over, I presume, its eastern end an elevated cross. Legend: "Stet Protectore Jehova." Rev. The symbolic serpent, typical of eternity, held at equal distances by three hands with ruffles turned back, inclosed in an outer circle. Legend: "Love as Brethren." I should assign this to the middle of the seventeenth century, but am desirous to know on what occasion it was struck. JOHN J. A. BOASE.

P.S.—I should like to call attention again to the inquiry by J. N. C. in Vol. iv., p. 40. W. T., in Vol. iv., p. 142., suggested that *Ackey Trade* means the African gold-dust trade, for which it seems a weight is used of $20\frac{1}{32}$ grains Troy, called *Ackey*. If we accept this as the true solution, the "$\frac{1}{2}$" awkwardly prefixed to *Ackey Trade* must have reference to some higher denomination of coin: but I have only met with the piece described by J. N. C. Quære, Where and for whom were they struck? A note to this, seeing the date is so recent as 1818, may reasonably be expected. Such coins could scarcely be current in any of our possessions without the cognisance of the proper authorities; and an inquiry at the Mint would probably be successful. Quære also, has the term *Ackey* any connexion with Accra, the name (evidently native) of the English fortified settlement situated nearly in the centre of the Gold Coast?

Alverton Vean, Penzance.

ANTI-JACOBIN SONG.

"As I was a-walking through fair London city,
I saw an old woman sit spinning of time!
I thought her invention was wondrously pretty,
The thread that she spun was so excellent fine!
Her hair it was like the blossoms of May,
Her countenance also most fair to behold!
And as she keeps spinning and merrily singing,
Great news to the Tories, I have to unfold.
The Pope . . . . . .
. . . . . .
And on with the rabble came old father Petre,
With his bald shining pate, close at his back,
They talked about things, of subjects and kings,
As if all their vain glory was mounted on wings."
. . . . . .

The above song is traditionary in Suffolk in the families of the old Covenanters, among whom a branch of that from which Oliver Cromwell took his wife may be numbered. I should be glad, through the medium of "N. & Q.," to have the missing words supplied. The air is still imprinted on my memory as it was reported to have been sung more than a century ago by a very aged man with fair complexion, and long white hair flowing down to his shoulders; his voice, though very feeble, was clear; and it was not without trouble that he performed the trills and shakes requisite for the due performance of the air. At the end of each verse, he cast a timid glance around and cried, "Silence, gentlemen! silence, gentlemen!" as if he had been accustomed to some demonstration of approbation or reproof, though none whatever had ever been offered at the period referred to. B——R.

Greenwich.

WINHALL MONUMENT AND QUARTERING OF ARMS.

There is a monument in Winchester Cathedral about which I should be glad to receive some in-

formation. It is the figure of a knight in ring mail. It has ailettes, rarely found on stone effigies: they are lateral and plain. The surcoat is long in front as well as behind, and entirely hides the knees. The general style of the figure would accord with the latter part of Edward I.'s reign. The shield, however, says Edward III.; for on it are arms quartered, which does not occur, I believe, before this reign. Milner (vol. ii. p. 75.) gives the arms, and adds a few words about the knight.

"Two bulls passant, gorged with collars and bells, quarterly with three garbs, for the princely family of De Foix, of which was Captal de la Buch (Bouch Piers de Greilly), Knight of the Garter of the first creation by Edward III. Hic jacet Willielmus comes de Insula Vana, alias Wineall.

"The parish lies upon the river (near Winchester), and may have been formerly *insulated.*"

"Earl of Winnall" (Verger's account). "Wynhale" is the name of the place in the Records. It is now called Winnall. John de Foix, son of the Capitan de la Busche, was, according to Dugdale (Nicolas negat), created Earl of Kendal c. 1449. Can tradition, out of this, have created an Earl of Winnall? The knight was probably Dominus de Wynhale.

The Earl of Pembroke, who died 22 Edward III., bore Hastings and Valences quarterly.

Is there an earlier well-authenticated instance of arms borne quarterly? Yorke (*Union of Honour*, p. 319.) so represents the arms of Hugh Despenser, Earl of Winchester (who was beheaded 1326); and Mr. Dillwyn (*Archæological Journal*, vol. iii. p. 277.) found at Meath encaustic tiles with armorial bearings; among these Despenser quarterly. Neath was part of the possessions of Gilbert Earl of Gloucester, whose sister and coheir was married to Hugh Despenser the younger, who was executed 1326. The arms on the tile may be his son's, who married a Montacute, and *their* arms are on another. This son, Hugh the third, died in 1348.

According to Yorke, the De Foix arms were cows, not bulls, as Milner calls them. Perhaps arms were quartered earlier on the Continent than in England. F. L.

Minor Queries.

English Nobleman in the Service of Henri Quatre. — A French MS. of 1653, which as authority quotes another MS. journal, a writer of the time of Henry IV. of France, and resident at Dieppe, says that "M. de Vardes left Dieppe the 1st August, 1589, to join the king (Henry IV.). He took with him a young English lord, whose train consisted of seven horses very magnificently equipped, and of several men so well armed that every one admired the followers of that stranger." Can any of the readers of "N. & Q." inform me who this lord was, and whether the Mémoires of the time mention any one who took service with Henry IV. in 1589? E. N. W.

Southwark.

"*The Shift Shifted.*"— On the 10th of December, 1716, Isaac Dalton being convicted a second time for publishing *The Shift Shifted*, was sentenced to stand in the pillory in Newgate Street, fined twenty marks, and to be imprisoned a year after his first imprisonment expired. Any one of your subscribers who can state the nature of this publication will oblige your constant reader

W. D. Haggard.

The Chaunting of Jurors. — It appears by a petition which was presented to the Court of Exchequer in Ireland, in the year 1669, by John Voyle, "a poore distressed Englishman" from Pembrokeshire, stating that he "beinge a young slipp, parted from his friends in England and came to Dublin, where he met with a Captain George Pardon, who took him to the county of Clare, and bound him apprentice to a ship carpenter; that a difference arose between the captain and the carpenter, and the captain sent the petitioner to gaol, who had no friends to bail him; that he was accused of perjury by the captain, indicted, found guilty, fined 20*l.*, and committed to the county gaol, where he has remained in irons, living upon the charity of good people since the 9th of January, 1667." It further appears by a certificate of several justices of the peace, that the petitioner traversed the indictment at the quarter sessions, and was found guilty upon the evidence —

"of one that tooke his oath to give evidence for the King, but said nothing materiall in the least to prove the same, but yet the jury found him guilty, at which the Bench admireing called them to goe back and *chaunt* further on it, and since there was no evidence, to make a return suitable, but they refused."

May I take leave to ask, Is it meant by the word "chaunt" that the jury should further deliberate, and has the word been used in England in that sense? J. F. F.

Dublin.

Remarkable Voyage. — In Fournier's *Hydrography*, book iv. chap. v., edit. 1643, is the following passage:

"Nous scavons que les Anglois ont fait plus de 800 lieues sans voir terre dans une chaloupe pour traverser des *Isles Bermude* en *Ireland*, par une mer des plus faschieuses que soient au monde, que si une chaloupe de 3 tonneau a peu tenir des hommes et de vivres suffisants pour un tel traict: pourquoi les anciens n'auront-ils peu faire le mesme," &c.

Is there any mention of any such voyage being performed, and, if so, what was the date, by whom, and on what account was it undertaken?

Père Fournier also says (on the authority of Claudian) that the English are so fond of the sea "qu'ils se plaisoient mesme à porter des habits de couleur de mer." E. N. W.

Southwark.

"*A Hair of the Dog that bit you.*"—Was it customary with our forefathers to cure a victim of dog's teeth with a hair of the offending animal?

The "hair of the dog" *now* means, the "wee sup o' whiskey" which is taken as a cure, by one who has been a victim of "dog's nose." TECEDE.

Bibere Papaliter, to drink like a Pope. What *Piscator* gave origin to this expression? R. W. F.

"*Caudam deme, volat.*"—Who was the author of the following lines:

"Caudam deme, volat: caput aufer, splendet in armis;
Totum sume, fluit; viscera tolle, dolet."

(*Answer Vulturnus.*)

J. R. RELTON.

Oblations.—In Herrick's *Fairy Land* (Clarke's edit., London, 1844, vol. ii. p. 73.) occur the following lines:

"They have their book of homilies;
And other scriptures, that design
A short but righteous discipline.
The bason stands the board upon
To take the free oblation;
A little pindust which they hold
More precious than we prize our gold.
Which charity they give to many
Poor of the parish, if there's any."

The use of the word "oblation," for alms offered for the poor, is curious. Does it occur in this sense in other writers of the seventeenth century? W. E.

Eiebreis.—Sandys (*Travels*, pp. 67, 68.) says:

"Into the same hue do they dy their *eiebreis* and eye-browes," &c.

Eiebreis appears to mean eyelashes. Is the word found in any dictionary, and what is its derivation? In Halliwell I find "eye-brekes=eyelids," *North.* Also "eye-breen=eyebrows," *Lanc.* INTEGER.

Huguenots in Ireland.—I am very anxious to obtain information relative to the settlement of Huguenots in different parts of Ireland. Can any of your numerous correspondents direct me to MSS. or printed works which furnish materials *in extenso*, or incidental, and which throw light on this eventful movement? CLERICUS (D.)

The Duchesse de Chevreuse swimming across the Thames.—Allow me to inquire if any reader of "N. & Q." can refer me to some account of this feat, performed by the Duchess of Chevreuse, and celebrated by Sir John Mennis in his *Musarum Deliciæ*, Lond. 1656, pages 49 and 50. Her husband, the Duke of Chevreuse, was ambassador extraordinary from Louis XIII., to be present at the solemnisation of the marriage of Charles I. with Henrietta Maria, on May 13, 1625; and he was elected K.G. July 4, and installed Dec. 13, 1625. The Duchess was a great favourite with Charles I.'s queen, and was present when Prince Charles * was inaugurated K.G. in 1638, and the queen and the duchess were the only persons allowed to be seated while the election of the young prince was proceeding. (*Parentalia* of Sir C. Wren.) She had while in France rendered herself obnoxious to the hatred of Richelieu, and the sanguinary cardinal had despatched his guards to arrest her, when, finding herself very closely pursued, she crossed the river Somme *à la nage*, and escaped to Calais and England: but what induced her to swim across the Thames does not appear. She was very beautiful, and was a woman of most licentious gallantry. Her greatest favourite in England was the first Duke of Buckingham (the favourite of James I.), who was assassinated by Felton in 1628. Much may be seen concerning this lady in *Mémoires du Cardinal de Retz*, *Mémoires de Guy Joli et Mme. la Duchesse de Nemours*, *Finetti Philoxenis*, &c.

The Duke of Chevreuse died in 1657; the Duchess in 1679, aged seventy-nine years. Φ.

Richmond, Surrey.

"*Hardened and Annealed.*"—Can any of your correspondents inform me whence the annexed quotation is taken; it occurs in the Rev. C. J. Abraham's *Lenten Lectures*, lect. xv.:

"Like as an earthly parent sends us out into the world by degrees to be 'hardened and annealed, while on the stithy grows the steel.'"

H. T.

Cawarden Family.—I should feel greatly obliged to any of your readers who would refer me to pedigrees (MS. or printed) of the Cawarden or Carwardine family of Herefordshire. C. K. P.

Newport, Essex.

The Dutch East-India Company.—The common source of information on the early voyages of the Dutch East-India Company is the work entitled *Recueil des voiages qui ont servi à l'établissement et aux progrès de la compagnie des Indes Orientales, formée dans les Provinces-Unies des Païs-Bas*, which was edited by Constantin de Renneville, and printed at Amsterdam in 1702, 1725, &c.

On an examination of the *Begin ende voortgangh van de vereenhigde Nederlantsche geoctroyeer de Oost-Indische Compagnie*, 1646, oblong folio, two volumes, it proves to be the original of the French work—a circumstance which seems to have escaped all our bibliographers.

* Charles II., then eight years old.

The imprint of the Dutch work is merely *Gedrucht in den Jaere* 1646. Under what sanction was it produced? By whom was it edited? Where was it printed? These are important questions with regard to all historical works; and which, in this instance, I can nowhere find answered. The volumes appear in the *Bibliotheca exquitissima* of Pierre Vander Aa, which was published at Leyden in 1729, but the catalogue affords no information beyond the title of the work. It could not have been a surreptitious publication, as it contains about 220 plates.

Doubtless the editor of the Dutch work availed himself of the folio narratives which were edited by Girard de Veer, G.—M.—A.—W.—L. and others, and printed at Amsterdam by Cornille Nicolas; but I conceive he had also access to official documents. Bolton Corney.

Church Bells.—I have seen it stated that Frater Johannes Drabicius, in his book *De Cœlo et Cœlesti Statû*, printed at Mentz in 1718, employs 425 pages to prove that the employment of the blest in heaven will be in the continual ringing of bells. Is this a fact? and can any of your readers give any information respecting the book and its writer? E. A. H. L.

The Irish Convocation.—When were the last meetings of the Irish Convocation held? What was the nature and constitution of the Irish Convocation? and where can I find any record of their transactions? W. Fraser.

Marriage of Greeks in England.—Many respectable Greek merchants have, within the last twenty years, settled in England; and several marriages have taken place amongst them.

The marriage ceremony having been performed in their own dwellings, and, as I understand, without any licence or previous ceremony, either in a church or before a registrar—

Query, how is the issue of such marriages legitimised in England, the Greeks being neither Jews nor Quakers? P. P.

Walter Haddon.—He was one of the masters of the Court of Requests in the time of Queen Elizabeth. Are there any more particulars extant concerning him? and what is the date of his death? His widow became the wife of Sir Henry Cobham: what is the date of this marriage? Sir Henry died, leaving her surviving: what is the date of his death? and was he any branch of the Cobham family mentioned in Dugdale? W. H. Hart.

Minor Queries Answered.

Catching a Tartar.—What is the earliest instance of the use of this expression? It is of such frequent occurrence that I need cite but a single passage from a recent publication:

"When we accommodate Christianity to corrupt human nature, instead of gaining those whom we strive to conciliate, we are in danger of losing our own faith. We are like the man who boasted of having 'caught a Tartar,' when the fact was that the Tartar caught him."—*Cautions for the Times*, p. 83., by Professor Fitzgerald, under the superintendence and revision of Archbishop Whately.

Eirionnach.

[Grose says, "This saying originated from a story of an Irish soldier in the Imperial service, who, in a battle against the Turks, called out to his comrade that he had caught a Tartar. 'Bring him along, then,' said he. 'He won't come,' answered Paddy. 'Then come along yourself,' replied his comrade. 'Arrah,' cried he, 'but he won't let me.'"]

Derivation of "Huguenot."—What is the derivation of the term *Huguenot;* and has the following circumstance any bearing on it?

In the *Vita S. Irenæi*, *Op.*, ed. Lutet. (Paris), 1675, in describing the infamous desecration of him who was the great assailant of the Gnostic heresies, the writer says:

"Qui Gnosticos represserat, ejus reliquiæ *Hu-Gnosticorum* cruentatas jam pridem sanguine bonorum ac barbaras manus, effugere non potuerunt."

And this term *Hu-Gnostici* is deliberately retained in the notes through the edition above named.

M. A.

[An interesting article on the derivation of Huguenot will be found in the *Encyclopædia Metropolitana*, vol. xx. p. 381. Pasquier, in his *Recherches de la France*, vol. viii. p. 53., has an entire chapter on the origin of the name.]

Rev. Peter Layng.—I have a quarto volume entitled *Several Pieces in Prose and Verse*, by Mr. Layng, 1748. It is marked rare, and priced highly by Lowndes and others. There is also, in the British Museum, a pamphlet entitled *The Judgment of Hercules*, &c., by Rev. Peter Layng, 4to.: Eton, 1748; but I have in vain sought there and elsewhere for a curious satirical poem by the same author, called *The Rod.* Can any of your correspondents inform me where this may be seen, and also communicate some particulars of its author? He was M.A. and rector of Everton, Northamptonshire. E. D.

[*The Rod*, a Poem, 4to., Oxford, 1754, is in the Douce Collection. In the catalogue it is attributed to the Rev. Henry Layng, of New College, Oxford. There appears to have been another *Henry* Layng, of Balliol College, and rector of Paulerspury in Northamptonshire, who flourished about this time, and projected a translation of *Tasso*, and translated a part of *Homer* for Pope. Consult Baker's *Northamptonshire*, vol. ii. part v. p. 205., and *Gent. Mag.*, vol. lxiii.

pp. 292. 392. The Rev. Peter Layng was Fellow of King's College, Cambridge. See an epigram on him in Cole's MSS., vol. xxxi. p. 131.]

Coventry.—Whence the origin of the expression of "Putting one in Coventry?" A friend informs me he has always understood that it took its rise thus: If a soldier was found to be a coward he was sent to Coventry, as being a central town of England, and a place where he was least likely to be exposed to the terrors of an unfriendly army. Is it even so? or is it derived from the French word *couvent*, a convent, which seems to me more apposite, as signifying seclusion from the rest of mankind? WM. W.

Islington.

[The best explanation of this expression is that given in *The Beauties of England and Wales*, vol. xv. part ii. p. 168. "The inhabitants of Coventry were formerly most decidedly averse from any correspondence with the military quartered within their limits. A female known to speak to a man in a scarlet coat became directly the object of town scandal. So rigidly indeed did the natives abstain from communication with all who bore his Majesty's military commission, that officers were here confined to the interchanges of the mess-room; and in the mess-room the term of 'sending a man to Coventry,' if you wish to shut him from society, probably originated."]

Bonnyclabber. — Strafford, writing to Lord Cottington in 1635, highly extols this drink:

"It is the bravest, freshest drink you ever tasted. Your Spanish Don would, in the heats of Madrid, hang his nose and shake his beard an hour over every sup he took of it, and take it to be the drink of the gods all the while."—*Lord Strafford's Letters*, vol. i. p. 441.

"We scorn, for want of talk, to jabber
Of parties o'er our Bonnyclabber."
The Intelligencer, No. 8.: Lond. 1730.

Of what was this drink composed?

MARICONDA.

[Todd derives it from the Irish *baine* (milk), and *clabar* (mire), a word used in Ireland for sour butter-milk. From Ben Jonson it would seem to have been beer and butter-milk mixed together:

"That driven down
With beer and butter-milk, mingled together, . . .
To drink such balderdash, or bonny-clapper!"
The New Inn, Act I. Sc. 1.]

Bassano's "Church Notes."—Where are Bassano's *Church Notes*, so often quoted by the Lysons in their *Magna Britannia* (Derbyshire), to be found? and do they refer exclusively to the county of Derby? J. B.

Manchester.

[At p. 2. of the volume quoted by our correspondent, the Lysons say, "We have supplied some notices of tombs from a volume of Church notes, taken about the year 1710, by Francis Bassano, a herald painter of Derby, which we purchased some years since, with a collection of Cheshire MSS., and which it is our intention to deposit in the Heralds' College."]

Degradation from Holy Orders. — Is there any instance in the Church of England, since the Reformation, of a priest having been degraded or deposed from his orders? What ceremony has been or would be used in such a case? The thirty-eighth Canon provides such a deposition, as a final punishment for "revolting after subscription." W. FRASER.

[Dr. Alexander Leighton, author of *Zion's Plea*, was degraded in the High Commission Court, Nov. 9, 1630. See Rushworth's *Hist. Collect.*, vol. i. part ii. pp. 56, 57.; and *An Epitome or Briefe Discoverie of the Great Troubles of Dr. Leighton*, p. 82. 4to. 1646. For the various forms of deprivation of clergy, consult Gibson's *Codex*, pp. 1068. and 1443.]

The Duc de Normandie, who pretended to be the Dauphin, son of Louis XVI. He resided in England for some time, and died at Delft in 1845. Is there any account of his life to be met with? W. H. HART.

New Cross, Hatcham.

[See *Biographie de Louis-Charles de France, ex-Duc de Normandie, Fils de Louis XVI., connu sous le Nom de L'ex-Baron de Richemont. Tirée des Mémoires d'un contemporain, qui se trouvent Rue Neuve-Saint-Merri 35*, 12mo., Paris, 1848, pp. 24. Consult also "N. & Q.," Vol. iv., pp. 149. 195.]

Replies.

LEGEND OF SIR RICHARD BAKER.

(Vol. ii., p. 67.)

I do not know whether you may think it worth while to refer *now* to any thing which appeared so long ago as in your 35th Number; but should you be so disposed, you have it in your power to correct some very extraordinary errors committed by your correspondents. I allude to the article at p. 67., headed "Folk Lore," and purporting to give an account of what the writer *saw* and *heard* in Cranbrook Church with regard to Sir Richard Baker and his monument.

There does not appear to have been any memorial whatever of the Bakers in Cranbrook Church before the year 1736, when a cumbrous but costly monument was erected in the *south aisle* by John Baker Dowel, a descendant. The position of this monument was found to be so inconvenient, that some few years ago it was removed to the south chancel, where it at present stands. And now for your correspondent F. L. She says, she *saw suspended over his tomb, the gauntlet, gloves, helmet, spurs, &c.* of the deceased; and what particularly attracted her attention was,

that *the gloves were red.* These *red gloves* are made the foundation of a very pretty story, which is said to be well known at Cranbrook as a tradition. Perhaps you will scarcely believe me, when I say that the whole of this is a pure fiction. There are not, nor ever were there, any gauntlet, gloves, or other monumental insignia of any kind, suspended over Baker's monument, nor even within sight of it. The *banners, helmets, gauntlets, shields, swords, &c.*, which are the only things of the kind that F. L. could have seen, are in *another chancel*, and all belong to the ancient family of Roberts of Glassenbury in Cranbrook; as the crest on the helmets, and the blazon on the shields and tabard, undeniably prove.

Having restored to their rightful owner these *red* gloves—which, by-the-bye, are more *brown* than red—let us go to the tradition. The story is wholly unknown in Cranbrook, and I do not believe that F. L. could have heard it there. The only traditional story, which I can discover, relating to the Bakers is this:—Sir *John* Baker, who was Chancellor of the Exchequer and Privy Counsellor to Henry VIII., Edward VI., and Queen Mary, is said to have rendered himself very obnoxious in consequence of the very prominent part he took in oppressing the followers of the Reformed religion. He, it is said, had procured an order for the burning two culprits, and would have certainly carried the order into execution but that the death of the queen disappointed his intentions. It is said that the news of the queen's death reached him at a spot where three roads met, and which is now known by the name of *Baker's Cross.* Whether there be any truth in this legend, I cannot say; but most probably he obtained the name of *Bloody Baker* as being the known enemy of the Reformers, and in the same way as his royal mistress obtained the name of *Bloody Mary.* F. B—w.

"THE GOOD OLD CAUSE."

(Vol. vi., pp. 74. 180.)

After the death of Cromwell, the Rump Parliament having been restored by

"The Colonels of the democratical faction,—presently declare the secret and mystery of the government, which, with no less vanity than impudence, they stiled The Good Old Cause."—*Hist. of the Composing the Affairs of England*, p. 5. by Thos. Skinner, M.D.: London, 1685.

"Liberty, Conscience, A glorious Nation, The Good Old Cause, and such specious names are made use of—'Nec quisquam alienum servitium et dominationem concupivit, ut non eadem ista vocabula usurparit.'—*Tucit.* . . . . I lately set forth a lively pattern of the Spurious Old Cause pretended to be revived and vindicated by the fine epageant or now-sitting ghost of the long-since departed Long Parliament."—*Mola Asinaria*, by Mr. Saml. Butler, printed privately anno 1659, reprinted anno 1715.

"He lived and died a Colonel,
And for The Good Old Cause stood buff,
'Gainst many a bitter kick and cuff."
Hudibras's Epitaph.

In a book which professes to be *The Third and Last Volume of Posthumous Works*, written by Mr. Samuel Butler: London, printed for Sam. Briscoe, 1717, 32mo., we find the following:

"A Coffin for The Good Old Cause; or, A Sober Word by way of Caution to the Parliament and Army, or such in both as have prayed, fought, and bled for their Preservation. Written by Sir Samuel Luke; printed in the year 1660."

In an admirable series of papers which appeared weekly, Lond., 1717 and 1718, occurs the following passage, the writer treating of the 29th of May:

"A day that not only restored our laws and rightful monarch, but rung the knell of a wild democracy, and delivered us from a mechanic ministry of Jereboam's Calves: a promiscuous Rout of Coblers, Weavers, and Tinkers, the refuse of Shop-boards, Looms, and Woolcombers, that had set up a Church Militant of Booted Apostles; that had rifled the Ecclesiastical Revenues, and could alternately Preach and Fight, and blasphemously call upon God to sanctify the greatest Rebellion and the grossest Rogueries that ever the Sun beheld. Yet these Priests of Baal had so poisoned the minds of the populace with such delusive Enchantments that from Rings, Bodkins, and Thimbles, like the Israelitish Calf of old, would start up a troop of horse to reinforce *the Saints; who would plunder and pray, cut throats and sequester, in the name of God and The Good Old Cause.*"—P. 201.

"The subtil Presbyter . . . covers the hardest villanies with the softest names: Perjury with him is meritorious, if it advances *The Old Cause;* and murder an accomplishment, if the *Work of the Covenant* be concerned."—*The Scourge*: London, 1720, p. 268.

Jarltzberg.

PHOTOGRAPHY APPLIED TO ARCHÆOLOGY, AND PRACTISED IN THE OPEN AIR.

(*Continued from* pp. 278. 296.)

The prepared glass having been exposed for the proper period to the action of the light, the next step is to develop the latent picture. The hands being now inserted through the loose sleeves of the camera, the picture is to be held horizontally in the left hand, and the developing fluid before described, consisting either of the pyrogallic acid solution alone, or in combination with the proto-nitrate of iron, should be immediately applied. In the case of the lens being a slow-acting one, the collodion often becomes nearly dry during the period it has been removed from the bath; and it

is very difficult to cause the free flow of any liquid upon it, and consequently the picture becomes stained. This may be remedied by previously immersing the glass again into the bath, and immediately removing it. This is, however, attended with delay, and with increased risk of disturbing the fine collodion film.

It has been recommended to take the picture by using a bath made of plate glass for the nitrate of silver, and then placing the bath, with the prepared collodion glass in it, so that the latter is in the exact focus of the lens; the bath being so adapted, that the prepared collodion glass will stand exactly on the spot on which the image had been previously ascertained on the ground glass. For large pictures this use of the bath may be desirable, but it possesses no advantages for pictures of the ordinary size; and I believe the light is much slower in its action on the collodion plate than when such plate is not so immersed.

After the application of the developing fluid, the image sometimes starts out immediately; at other times, two or three minutes may elapse before it fully takes place: and at this period of the operation, it requires some little practice to know to what extent to allow the chemical action to proceed. This can always be readily ascertained when the manipulator has the opportunity of removing the plate to an open room, by holding a piece of white paper below the picture, because all positives on glass become negatives when seen through.

The image being perfectly produced, the hyposulphate of soda solution should now be applied, which will remove the iodide of silver entirely from all parts which have not been acted upon by the rays of light: and it becomes safe to expose the plate to the open atmosphere, to freely wash it, which, if properly done, renders the picture quite permanent. Up to the final period of the operation no washing is requisite: it prevents rather than assists in the necessary chemical action.

In out-door excursions it is well to have a box adapted so as to pack in the interior space of the camera, formed with groves similar to microscopic slide boxes, into which the pictures may be placed after being taken; and these at leisure may be well protected with a transparent varnish, or painted over with a soft brush with black lacquer. After this, they may be backed with a piece of common black velvet, which forms a perfectly durable protection from any injury. Any of the ordinary transparent varnishes may be used for the negatives, when time is not an object; but from such varnishes remaining frequently a long time without becoming hard, I have destroyed many pictures, by too suddenly using them when the surface has *appeared* hard; and I therefore recommend the following varnish, which possesses every requisite. It flows over the picture most readily, and must be used as the collodion was: —

Powder two drachms of amber, and macerate it in two ounces of chloroform for two or three days; shake it often, and filter off for use through thin blotting-paper. The chloroform dissolves a hard resin from the amber, leaving its bituminous components untouched. This varnish, when well made, very greatly improves all collodion pictures, as it forms on them a delicate coating almost as hard as the glass itself, which effectually protects the picture from all future danger.

Another varnish may be made by macerating the common amber of commerce in naphtha or benzole. It does not dry so rapidly as the preceding, and has some colour; but where large surfaces are to be covered it is, from its comparative cheapness, a desirable coating, as it forms a perfect protection to the picture.

Postponing for the present any directions for the paper process, or for printing on paper from glass negatives, and trusting that the directions I have already given have been sufficiently explicit, I would again caution the operator to be very careful in observing the greatest cleanliness. The whole process being a series of chemical decompositions, any of the fluids having accidentally come in contact with the others, that decomposition must necessarily have taken place to some degree, which, to be successful, ought only to occur at the moment of operation.

The hyposulphate of soda being the agent for fixing the picture, which it does by destroying all the iodide, is the one to be especially guarded against, as the slightest intermixture of it with the other chemicals will infallibly spoil them.

In the after washing of the pictures, if the hyposulphate of soda is not thoroughly removed, the collodion becomes rotten, and the pictures are soon destroyed by its action. There is no fear of using too much water in washing the picture, so long as it is poured on to the centre of it, and not allowed to wash between the collodion and the glass, by which the film is often torn and removed.

HUGH W. DIAMOND.

(To be continued.)

CURIOUS MISTRANSLATION, ETC.

(Vol. vi., p. 51.)

My own cursory reading would enable me to compile a small volume of such blunders; but confining myself to a very few, I shall adduce the following, because of no remote commission, and in works where least excusable, because the assumed guide of readers.

In the *Foreign Review*, No. XLI., under the article of "Mémoires sur la Reine Hortense" (the mother of Louis Napoleon), at p. 204., it is stated,

that during the occupation of Paris in 1814 by the Allied Powers, this queen's hotel was taken possession of by the Prussians. "The floor," adds the reviewer, "on which was situated her apartment, was *inhabited*," &c., which is precisely the reverse of the original: where *inhabité*, contrary to what would strike an English ear or eye, means *un*inhabited, as it always does, and as the general sense of the passage obviously proves. It was a compliment to Hortense.

In No. LVII. of the same review, the letter *P.* prefixed to the name of *Mathieu*, is translated Peter, designating the historian of Henry IV.; whereas, in fact, it meant Father (*Père*) Mathieu, a Spanish Jesuit, and not *Pierre*, a very different person. In the following number, the poet Ducis (at p. 411.), a sincere and constant Christian, is transformed into Dupuys, the atheistical author of *L'Origine de tous les Cultes*, a work which resolves the system of our belief into mere zodiacal symbols. The assonance of name misled the writer, as similarly the most audacious of atheistical emanations, *Le Système de la Nature*, was by many attributed to Mirabeau, the great revolutionary protagonist, because the blasphemous volume bore on the title-page as its author J. B. Mirabaud, who again had never indited a word of it; but being dead, his respectable name was usurped, and its identity of sound accredited its composition to the powerful author. From the title of this satanic publication (*Le Système de la Nature*), I am not a little surprised to observe the ascription to it in the *Quarterly Review*, vol. lxxvii. p. 531., of the concluding eulogy of science by La Place, the modern Newton, in his *Exposition du Système du Monde*. This exhortation to the culture of science, so recklessly assigned to the most atrocious of human aberrations, is thus emphatically urged: "Conservons avec soin, augmentons le dépôt de ces hautes connaissances, les délices des êtres pensants;" and since Newton's *Principia*, a work of more transcendent powers has not appeared, or attracted more universal admiration.

But reverting to mistranslation, I discover the once celebrated poetic effusion of Mathias, *The Pursuits of Literature*, travestied into French as *Les Hostilités Littéraires*, by the now celebrated French poet Victor Hugo, in his *Tour on the Rhine*, wholly in misconception of the word *pursuits*. Well may Voltaire compare, as he does, translations in general to the *revers de tapisseries*, the wrong side of tapistry, as, indeed, he proved himself in his versions of Shakspeare, whom, as M. Villemain said, he translated in order to traduce or pervert, "qu'il traduisait pour le travestir." The blunders of writers in the French superior periodical, *La Révue des Deux Mondes*, are frequent enough, and glaring too. Thus, in the number for November, 1842, p. 612., Mr. Joseph Sturge, of Birmingham, I believe, is quoted as characterising the English aristocracy as selfish, and the church as *rampant*. The English is printed, and the words are thus rendered, "l'aristocracie égoiste, et l'église *rampante*." This ungracious designation could hardly be translated in a sense more inverse to its meaning; but as in French the word *rampant* signifies creeping, the writer applied the epithet, written the same in both tongues, in synonymous acceptation. The blunder was M. Duvergier de Hauranne's, one of the most distinguished men in France, the special contributor to the *Révue* on British political subjects. He was exiled by Louis Napoleon, but has just been recalled. J. R. (Cork.)

EMACIATED MONUMENTAL EFFIGIES.

(Vol. vi., pp. 85. 252.)

Among the many Replies to the original Query on this subject, I am much surprised that none of your correspondents have directed attention to the examples of skeletons and shrouded figures given in Cotman's *Norfolk Sepulchral Brasses*, in which are figured:

"1. Thomas Childes, St. Laurence Church, Norwich, 1452.

2. John Brigge, Salle Church, Norfolk, 1454.

3. Richard Poringland, St. Stephen's Church, Norwich, 1457.

4. Jno. and Roger Yelverton, Rougham Church, Norfolk, 1505. 1510.

5. Jno. Symonds and wife (*and family*), Cley Church, Norfolk, 1518.

6. Thos. Sampson and wife, Loddon Church, Norfolk, 1546."

It appears to me that the object and design of these effigies is better defined by Cotman than by any of your correspondents:

"Though little can be said," he observes, "in favour of the knowledge or execution displayed in these figures, much may of the *moral intention*, which was to remind men that the robes of pride will shortly be exchanged for the winding-sheet, and that beauty and strength are hastening to the period when they will become as the spectre before them."

And this view is well illustrated by the inscription beneath the effigy No. 2., enumerated above, and which runs as follows:

"Here lyth John Brigge Undir this Marbil ston,
Whos sowle our lorde ihū have mercy vpon,
For in this world worthyly he lived many a day,
And here his bodi is berried and cowched undir clay,
Lo, frendis, see, whatever ye be, pray for me i you pray,
As ye me see in soche degre So schall ye be another day."

The figure is an emaciated one in a sheet. That of Thomas Childes is a perfect skeleton, and Cotman remarks upon it:

"This species of memorial appeared in stone effigies in the preceding century (the fourteenth) on the tomb

of an ecclesiastic, but that before us *is the first I meet with in brass*, and it may be considered early, for Gough (i. 112.) says that the oldest figure he knows of, of a skeleton in brass, is A.D. 1471."

Query, Is there any similar monumental brass existing of an earlier date than the above, mentioned by Cotman, namely, 1452? L. A. M.

Magna Jememutha.

MORELL'S BOOK-PLATE.

(Vol. vi., p. 125.)

Pressing duties have prevented my earlier reply to BALLIOLENSIS. The copy of Victorius's *Æschylus*, in my possession, formerly belonging to Dr. Thos. Morell, has the doctor's book-plate. Your correspondent asks, was this the work of Hogarth? "Hogarth," says he, "in *one* instance *condescended* to engrave a book-plate for a friend." Is BALLIOLENSIS not aware that his earlier days were spent in engraving the headings of shop-bills and book-plates? My friend Mr. Thomson, the excellent and acute librarian of the London Institution, Finsbury Circus, tells me the late Mr. Smedley of Westminster and his friend Mr. Standly formed great collections of Hogarth's works in this way. What has become of these collections would be interesting to know. BALLIOLENSIS however may rest assured Hogarth *condescended* to engrave more than *one* book-plate. It is very probable Morell's was his work, as they were very intimate friends. The impression in my possession is first-rate. Whether it "be worthy of the burin of our great national artist," however, is another question. Hogarth, great as an artist and designer, was nevertheless not pre-eminent as an engraver. His works are remarkable for their originality; hardly, I should think, to be classed as works of art in point of engraving. My opinion, however, may be controverted. I am much obliged, however, to your correspondent for his hint.

It may interest some of your readers to learn, that a very eminent scholar has expressed a conviction that my volume had been seen by Stanley! The gentleman, who has given this decision, possesses collations of every MS. and edition of Æschylus in Europe, and has been pleased to say that this copy with MSS. notes is not only of great value, but excessive interest. From a very careful examination made by myself, I am also of opinion that Stanley had consulted this copy, or seen the original from whence the notes were copied. I find Morell's library was sold by Sotheby in 1785 or 1786 (I quote from memory out of Nichols' *Literary Anecdotes*). Can any of your readers inform me of a copy of the catalogue, that I might be able to trace the buyer, price, &c.? I intend presenting the volume to the University Library, Cambridge, as it is far too valuable to remain in private hands and run the risk of being lost. RICHARD HOOPER.

St. Stephen's, Westminster.

HERALDIC QUERIES.

(Vol. vi., p. 171.)

2. Ar. on a fesse, az. three cinquefoils of the field. HERIOT.

3. Ar. on a fesse, az. three pelicans or vulning themselves gu. on a canton, arg. two ragged staves in saltire of the fourth, surmounted by a ducal coronet. Crest, a ragged stave encircled by a coronet as in the arms. BODDIE or BODY (Essex).

4. Or on a fesse dancette, az. three ermine spots, in chief three crescents, all within a bordure engr. gu. Crest, a hand and arm erect, habited chequy and charged with a fesse dancette, in the hand a crescent. Motto, "Donec totum impleat orbem." Very like TEWDALE or TWEDALE.

8. Erm. on a bend, gu. three spread eagles or. BADGER, BAGOT, BACKS, BAGEHOTT.

9. Az. a chev. erm. between three martlets arg. HARWOOD.

10. Gu. a cross between four falcons close or. WEBB. Quartering, 1. or on a bend, gu. three crosses pattée fitchée arg. OLDFIELD (Bradfield, co. Chester). 4. az. on a bend, between six lozenges or fusils or, three escallops sa. Try PAULIN and PULLEN. 5. ar. on a bend sa. three annulets or. ST. LOW. Impaling, sa. on a bend, ar. three cross crosslets gu. TEY (Northumberland).

11. Or a griffin segreant sa. beaked and legged gu. Crest, a demi-griffin, as in the arms. MEVERELL.

12. Ar. a chev., gu. surmounted by another erm. between three slips of laurel with berries. COOPER, Bart. COUPER.

17. Or on a fesse engr. between three horses' heads erased az., as many fleurs-de-lis of the field. Crest, a goat's head az. bizanty attired or. BAYLY (Bristol).

18. Per fesse (pale?) gu. and az., on the dexter side a tree, on the sinister a lion ramp. Crest, a dragon's head holding in its mouth a hand. Try THOMAS (Whitwick, co. Hereford).

24. Az. three arrows or. GRANDORGE.

25. Gu. a chev. ar. between three birds, a chief erm. SAWYER, SEERS, SARES, or SARE.

JOHN W. PAPWORTH.

MUFFS WORN BY GENTLEMEN.

(Vol. v., p. 560.; Vol. vi., pp. 209. 281.)

It would seem, from the passage in *The Tatler*, that Don Saltero's muff was a *peculiarity:* nor do I recollect any notice of muffs having been general amongst Englishmen. I think there are one or

two instances in Hogarth of men with muffs; but, as I have not his works at hand, I cannot be positive, and I rather think that they were *peculiarities*. Does not Horace Walpole talk somewhere of his muff? and are there not prints of even the time of George III., in which men are exhibited in muffs? They were common in France up to the Revolution; and I remember, in the winter of 1789, some of the emigrants wearing muffs in this country. C.

Pepys records, in his *Diary*, 30th November, 1662, that

"This day I first did wear a muffe, being my wife's last year's muffe; and now I have bought her a new one, this serves me very well."

Apropos of Pepys, will you suggest to your correspondents that it would be of general convenience to readers, if they would endeavour to make their references as easy of verification as possible? When a work has passed through several editions, a mere reference to volume and page is only tantalising to those who possess a different edition. The mention of chapter and section may save much loss of time; while it often happens that there is even a more ready indicator. For example: in Vol. vi., p. 213. of "N. & Q.," Bonsall has given some Notes by Coleridge on Pepys's *Diary* (wrongly called by Bonsall *Memoirs*) which I should have been glad to compare with the passages referred to; but, from mine being the 8vo. edition, I am unable to find them. Had Bonsall given, instead of *volume* and *page*, the *day* and *year*, the proper places could have been at once found in any edition. J. Th.

Kennington.

This fashion was doubtless imported from France or Holland by the Merry Monarch. In a ballad describing the fair upon the river Thames, during the great frost of 1683–4, mention is made of

"A spark of the bar, with his cane and his *muff*."

They were usually slung round the neck by a silk riband, as may be seen in the print of a beau in Tempesta's *Cries of London*.

There is a curious portrait of Admiral Byng (who was somewhat of a *macaroni*), in which he is drawn with his arms folded in a *muff!* Poor Byng, it will be remembered, was *murdered* in 1757.

Edward F. Rimbault.

When I was at the College School, Gloucester, in 1793–4, I frequently saw Dr. Josiah Tucker, the then Dean, walk up the nave to attend service, with his hands in a small muff in cold weather. He was then very old and infirm. P. H. F.

Muffs were worn by gentlemen in 1683. See Fairholt's *Costume in England*, p. 351., in which is reproduced an engraving of about that date of a figure wearing one, and reference is made to a ballad of that year mentioning—

"A spark of the bar, with his cane and his muff."

Horace Walpole, writing to George Montague in 1764, says:

"I send you a decent smallish muff, that you may put in your pocket, and it costs but fourteen shillings."

Cheverells.

About the year 1841 I was at a railway station (Ronde) near Northampton, when one of the royal dukes drove up; I think it was Cambridge. Lord Fitzroy Somerset was, however, with him, and two men-servants, Germans, I believe. One of these men was herculean in stature and proportion: he wore a small fur muff.

Query, Is the custom of gentlemen wearing muffs common on the Continent? An answer to this question may assist to settle the first Query.

R. R.

GLASS-MAKING IN ENGLAND.

(Vol. v., p. 322.)

A few lines on this interesting subject of art-history may perhaps not be out of place.

On the 8th of September, 9th Elizabeth, licence was granted to Anthony Been, *alias* Dolyn, and John Care (born in the Low Countries), for twenty-one years, to build furnace-houses, buildings, and other engines and instruments for melting and making of glass for glazing; "such as is made in France, Loraine, and Burgundy, and to put in work the said art, feat, or mystery of making such glass! After this, Peter Briet and Peter Appell (the assigns and deputies of John Care) complained that great quantities of glass were still imported from foreign countries: the queen therefore, in October, 1576, renewed the licence for twenty-one years, prohibiting the manufacture by other persons, and prohibiting the importation.

Mr. Burn, in his interesting work on the *Foreign Protestant Refugees in England* (p. 253.), gives some curious particulars concerning the duties, from which we learn that the patentees were to pay the queen for every case of glass "of the fashion of Normandy," containing twenty-four tables of glass, 15*d.*; and for every case of Loraine or Burgundy fashion, containing twenty bundles, 15*d.*; and for the way of Hessen glass, containing sixty bundles, 3*s.* 1*d.* The patentees were to charge for every case of Normandy fashion glass, containing one hundred and twenty feet, 32*s.*; for the bundle of Loraine or Burgundy, containing ten feet, 21*d.* the bundle; for the way of Hessen fashion glass, 3*l.* at the most: and they were to teach the art to a convenient number of Englishmen, as

should, according to the custom of London, be bound to them.

In the year 1589 one George Long presented a curious petition for a patent for making glass, urging as an inducement, that he would only have two glass-houses in England (instead of fifteen), and the rest in Ireland; whereby the English woods would be preserved, and the Irish superfluous woods used.

Long's letter to Lord Burghley upon the subject is so *historically* interesting, that I transcribe it at length. It is preserved in MS. Lansd. 59. Art. 72. Orig.:

"To the right honorable the Lord Burgleighe, Lord Treasurer of England.

"Att what tyme that Troubles began in France and the Lowe Countryes, so that Glass could not conveniently be brought from Loraine into England, certaine Glassmakers did covenaunt with Anthony Dollyne and John Carye, merchants of the saide Low Countryes, to come and make Glass in England. Wheruppon Dollyne and Carye obtained the Patent for making of Glass in England in September the ixth yeare of the Queene's Majesties raigne, for xxi yeares ensuinge, under these conditions, to teache Englishmen and to pay custome; which Patent was fully expired a yeare ago.

"Carye and Dollyne, having themselves no knowledge, were driven to lease out the benefitt of their Patent to the Frenchmen, who by no means would teach Englishmen, nor at any time paide one peny custome. Carye being dead, Dollyne took vid. upon a case of glass.

"For not performaunce of covenants, their Patent being then voide, about vi yeares after their Grant, other men erected and set on worke divers Glasshouses in sundry parts of the Realm, and having spent the Woods in one place, doe dayly so continue erecting newe Workes in another place without checke or controule.

"About vii yeares past, your Honor called them that kept Glasshouses before you, to knowe who should paye the Quene's custome, whose answere generally was, that there was no custome due, but by condicions of a speciall priviledg which no one of them did enjoye, and they not to paye custome for comodyties made within the Realme. Thus hath her Majestie beene deceived and still wilbe without reformation.

"I most humbly desire your Honor to graunt me the like Patent, considering my pretence is not to contynue the making of Glass still in England, but that therbye I maye effectually repress them. And wheras ther are now fifteen Glasshouses in England. Yf it so like your Honor (granting me the like Patent) to enjoyne me at no tyme to keepe above ii Glasshouses in England, but to erect the rest in Ireland, wherof will ensue divers commodityes to the commune wealth, according to the effect of my former Petition.

"The Woods in England will be preserved.

"The superfluous Woods in Ireland wasted, then which in tyme of rebellion Her Majestie hath no greater enemy theare.

"The Country wilbe much strengthened, for every Glasshouse wilbe so good as twenty men in garison.

"The country wilbe sooner brought to civilitye, for many poore folke shalbe sett on worke!

"And wheras her Majestie hath now no peny proffitt, a double custome must of necessity be paide. Glass be transported from Ireland to England.

"May it please your Honor to be gracious unto me, and God willing, I will putt in sufficient securitye not only to performe all things concerning the Patent, but allso (thankfully acknowledging the good I shall receive by your Lordshipp) to repaire your Honor's buildings from tyme to tyme with the best glasse, duringe the terme of the said Patent; and allso bestowe one hundred angells at your Honor's appointment. I have spoken to Dollyne, as your Honor willed me; and may it please your Honor to appoint some tymes that we may both attend your Honor.

"Your Honor's poore Orator,
"George Longe."

Whether Mr. Long's project was carried into effect, I have not been able to ascertain.

Edward F. Rimbault.

CAP OF MAINTENANCE.

(Vol. vi., p. 271.)

Without being able to explain the origin of the Cap of Maintenance, I can trace its use further back than the reign of Henry VIII.

In an old account of the celebration of the Feast of St. George by Edward IV. at Windsor, 29th April, 1482, is the following statement:

"And when the Kinge was comen into his Stall, he proceeded before the high Aulter, where Lossey Cognyzance of the Pope's Cubiculars presented to his highness a Lettre from the Pope, with a Sword and a Cap of Maintenance, and the Archbishoppe of Yorke, Chancellor of Englande, redde the Lettre, and declared the effect of the same, and then girte the Sworde about the Kinge, and sette the Cappe on the King's hedde, and forthwith toke it off ageyne, and so proceeded to the procession, and the foresaid Cappe was borne one the point of the said sworde by the Lorde Standley." —Anstis' *Register of the Order of the Garter*, ii. 211. note *k*.

Henry VII., when at York on St. George's Eve, 1486, had "on his hedde his Cap of Maintenance." —Leland's *Collectanea*, second edition, iv. 191.

The following detailed account of the presentation, by Pope Innocent VIII. to Henry VII., of a Sword and Cap of Maintenance appears to refer to the year 1488, shortly after the Feast of All Saints.

"At the breking up of the Counseille, ther entrid into this Reaulme a Cubiculer of the Pope's, which brought to the Kyng a Suerde and a Cappe, whiche for honnor of the Pope was honnourably receiyvid by the King's commaundement, in manner as ensueth: Furste the King sente an Officer of Armes to the see side, to cause thos religious places of Canterbury and outher Townes by the way, to make him goode chiere,

and well to entret him. After that, his Highnes sent certaine Knightes to met hym as fer as Rochester. After them the Reverentz Faders in Gode the Bishope of Durame, the Bishope of Excester, the Bishope of Rochester, the Erle of Shrewsbury, the Erle of Wiltshire, the Lorde Morley, the Lorde Hastinges, and the Prior of Lantony, with many mor Lordes and Knyghtes (whos names I have not) receyved hym at Blakheth, and after theme the Bishope of Winchestre and the Erle of Arundell met hym at Saint Georges in Southwerke, wher the Cappe was sette upon the pointe of the suerde. And so the saide Cubiculer riding between the Bishope of Winchester and the Erle of Arundell openly bar the saide swerde thorowe Southwerke, and on London Brigge, wher he was also receyved, and wellcomed by the Maire of London and his Brethern. As he procedede thens thorow the Cite to Poulles, stode all the Craftes in ther clothings, and at the West Ende of Poulles he was receyved by the Metropolitan and divers outher Bishopes in Pontificalibus, and with the Procession, and so proceded to the High Auter, and from thens it was borne into the Revestry. In the morne that same Day, the King removed from Westminster to the Bishopes Pales, with the Quene and my Lady the Kings Mouder. That Day ther was so grete a miste upon Thames that ther was no man cowde telle of a grete season in what place in Thames the King was. When the King was comen into his Travers, the Cape was brought oute of the Revestry, to byfore the High Auter, by the said Cubiculer, accompanied with the Bishope of Winchester and the Erle of Arundell, and many outher nobles bothe Espirituel and Temporell. Then the King came forth of his Travers, wher the saide Cubiculer presentit the King a Letter from the Pope, closit with Corde and Lede, that was rede by the Reverent Fader in God the Lord John Morton Archebishope of Canterbury, then Chanceler of England. That doon the saide Cubiculer, holding the saide Suerde and Cape, made a noble proposicion; to which the saide Lord Chanceler answerde full clerely and nobly. Present the Ambassatours of Fraunce, Ambassatours of the King of Romains, of the Kings of Castille, of Bretaigne, and of Flanders, with divers outher straungiers, as Scottis, Esterlings, and outher. That finished, the King and all those Estates went a Procession, and the Cape was borne on the Pomel of the Swerde by the saide Cubiculer. When Procession was done, during all the Masse, it was set on the High Auter. The Messe doone, the Archbishope sang certain Oraisons over the King, who came from his Travers before the High Auter, to the Highest Stepe next the Auter. Whiche Oraisons and Benediccions done, the Archebishope, in ordre after the Booke whiche was brought from Rome, gerdit the Suerde aboute the King, and sett the Cape on his Hede: And so the King returned to his Travers whilles Te Deum was a singing and the Colet rede; and it was taken of again, and, as before, borne by the said Cubiculer to the Bishopes Palles, and there deliverit to the Chamberlain. That Day the King made a grete Feste, and kept open Housholde, and bycause the Palays was so littil for such a Feste, the said Cubiculer dynnyt on the Downs Place [in the Dean's Place?] accompanyied with divers Bishopis and Lordes, as the Lorde of Saint Johns, and outhres."—Leland's *Collectanea*, 2nd edit. iv. 244, 245.

It seems that Pope Alexander VI. also sent Henry VII. a Hallowed Sword and Cap of Maintenance. Lord Bacon says:

"This twelfth year of the King, a little before this time, Pope Alexander (who loved best those Princes that were furthest off, and with whom he had least do) taking very thankfully the King's late entrance into League, for the defence of Italy, did remunerate him with an Hallowed Sword and Cap of Maintenance sent by his Nuncio. Pope Innocent had done the like, but it was not received in that Glory. For the King appointed the Mayor and his Brethren to meet the Popes Orator at London-Bridge, and all the Streets between the Bridge-foot and the Palace of St. Paul's (where the King then lay) were garnished with the Citizens, standing in their Liveries. And the morrow after (being All-hallows day) the King, attended with many of his Prelates, Nobles, and principal Courtiers, went in procession to St. Paul's, and the Cap and Sword were borne before him. And after the Procession, the King himself remaining seated in the Choir, the Lord Archbishop, upon the greece of the Choir, made a long Oration, setting forth the greatness and eminency of that Honour, which the Pope (in those Ornaments and Ensigns of Benediction) had done the King, and how rarely and upon what high deserts they used to be bestowed. And then recited the King's principal Acts and Merits, which had made him appear worthy in the eyes of his Holiness of this great Honour."—*Hist. of the Reign of King Henry the Seventh*, edit. 1676, p. 101.

In the Privy Purse Expenses of Henry VII. are the following items:

		£	s.	d.
"1496				
"Nov. 1.	To thenbassadour of Rome in rewarde - - - -	33	6	8
"1497				
"Jan. 20.	To John Flee, for a Case for the Capp and Swerde of Mayntenance - - -	1	2	0."

Excerpta Historica, 110, 111.

Lord Bacon would appear to have been mistaken in supposing that Pope Innocent's presents "had not been received in that glory."

With respect to the presentation of a Cap and Sword by Pope Julius II. to Henry VIII., Hall, under the sixth year of that king [1514], says:

"The xix day of May was receuveyed into London a Capp of Mayntenance and a Swerde sent from Pope July, with a great compaignye of nobles and gentlemen, which was presented to the Kyng on the Sonday then next ensuyng with great solempnytie in the cathedrall church of Sainct Paul."—*Chronicle*, ed. 1809, p. 568.

Pope Julius II. died in 1513; so that if the foregoing event is really to be referred to May, 1514, the Pope by whom the Cap and Sword were sent was more probably Leo X. C. H. Cooper.

Cambridge.

Replies to Minor Queries.

"*Balnea, vina, Venus*" (Vol. vi., pp. 74. 233.).—On what authority does A. B. M. assign this epigram to Martial? Are we to rest contented with loose references to his and Darwin's works?

Oh! how I wish that our worthy Editor would *stereotype* on the first page of every number:

"Each man has his hobby, and mine is, not to suffer a quotation to pass without verification.

"It is fortunate that I am not a despotic monarch, as I would certainly make it felony, without benefit of clergy, to quote a passage without giving a plain reference."—*Notes and Queries*, vol. i. p. 230.

and then hand over every Note or Query that disregarded the warning to the High Priestess of Vesta—his housemaid.

I could point out passages in "N. & Q." in which references have been made to Rabelais, La Rochefoucauld, and, worse than all, to Burton's *Anatomy of Melancholy!* and which have been allowed to pass without editorial comment or rebuke. I do not know what my opinions on this slipslop, slovenly, unworkmanlike, unscholarlike style of reference may be worth; but I know this,—that I am neither ashamed nor afraid to express them. C. Forbes.

Temple.

[There is so much good common sense in the suggestion of our correspondent, as to the necessity of precise references; and we have ourselves often suffered so much inconvenience from their omission, that we shall certainly, as a general rule, act in future upon his suggestion.—Ed.]

Portrait of Lady Venetia Digby (Vol. vi., p. 174.).—The portrait of Lady Venetia Digby inquired for is perhaps that in the Dulwich Gallery, marked 242 in the Catalogue. It was formerly inserted as of "Lady Penelope Digby," but was changed from something I once read about it, I think in Carpenter's book on Vandyke. S. P. D., Jun.

Camoens' Version of the 137th Psalm (Vol. vi., pp. 50. 248.).—P. C. S. S., an old student—in other words, an old admirer—of Camoens, ventures to differ from Mr. Singer in the opinion which that gentleman seems to indicate at p. 248. of the present volume of "N. & Q." He does not consider the beautiful *Redondillas* to which Mr. S. refers as *the* version of the Psalm ("Super flumina") mentioned at p. 50. by your correspondent Rt. He is rather inclined to believe that Rt. must have alluded to the 239th *Sonnet* of Camoens. The *Redondillas*, as Mr. S. justly observes, are only an "expanded paraphrase," founded on a supposed resemblance between the forlorn condition of Camoens when he wrote them, and that of the children of Israel when they were banished wanderers "by the waters of Babylon." These charming verses were composed (as Faria and the other commentators inform us) on the banks of the Mecon, after the poet's escape from shipwreck, in 1560, on his voyage from Macao to Goa. P. C. S. S. can hardly agree with Rt. in deeming the Portuguese version of the 137th Psalm to be "the most successful in any language." He has always entertained a strong preference for the Latin Elegiacs of George Buchanan. Perhaps his partiality for them may be something of a personal nature; for he still possesses a gold medal, which, in his academical days (Eheu fugaces, Posthume, Posthume!), he was so fortunate as to obtain for an attempt at a Greek version of Buchanan's admirable translation. P. C. S. S.

Lintot's House (Vol. vi., p. 198.).—Bernard Lintot, on the title-page of Gay's *Trivia*, 8vo. (1712), tells us that his residence was the "Cross-Keys *between the Temple Gates in Fleet Street.*" Mr. Cunningham, in his *Hand-Book* (p. 348.), describes "Nando's" as "a coffee-house in Fleet Street, east corner of Inner Temple Lane, and next door to the shop of Bernard Lintot, the bookseller." If Lintot's shop was *between* the Temple Gates, as he himself tells us, it could not have been next door to Nando's. Query, Was it the shop afterwards in the possession of Jacob Robinson, the bookseller, on the west side of the gateway leading down the Inner Temple Lane? Robinson was living there in 1737: how much earlier I know not. This house and shop (which is now in the occupation of Groom, the confectioner), is one of the very few remaining relics, in its kind, of old London. Edward F. Rimbault.

Norfolk Dialect (Vol. ii., pp. 217. 365.).—*Gotch*, a jug or pitcher. Forby's derivation of this from Italian, *gozzo*, a throat, seems far-fetched. A more probable derivation is from the Anglo-Saxon *geotan*, to pour, p. *guton*, pp. *goten*, *gegoten*. The word *gote* (a *gote* or pipe, Dugdale, *History of Fens and Embanking*) is still used in the Cambridgeshire fens. *Tyd Gote*, "the four Gotes," is from the same root. In Lincolnshire this word is spelt and pronounced *gout*,—Winthorpe Gout, Trusthorpe Gout; and in the Kent and Sussex marshes they seem to use the word *gut* in the same sense. The word *gush* connects this with the German *giessen*, pret. *gösse*, *gegossen*; from whence comes *gosse*, a gutter or drain: also *goss-stein*, a sink or gutter-stone. *Gosse*, by the usual metathesis of *s* for *t*, is our word *gote*. E. G. R.

Passages in Bingham (Vol. vi., p. 172.).—I beg leave to inform Mr. Richard Bingham, Jr., that the *fifth* book in his list, viz. *Tractatus de delicto communi et casu privilegiato, vel de legitima Judicum secularium potestate in personas ecclesiasticas*, *per* Benignum *Milletotum* [s. l.], 1612, is in the

library of Trinity College, Dublin; and I shall have much pleasure in verifying any passages in it which he may point out. Tyro.

Dublin.

Whipping of Women in England (Vol. vi., pp. 174. 281.). — Extracts from the accounts of the constables of Great Staughton, Huntingdonshire:

"[169$\frac{0}{1}$.]	P^d in charges, taking up a distracted woman, watching her, and whipping her next day .	0	8	6
[17$\frac{10}{11}$.]	Spent on nurse, London, for searching the woman, to see if she was with child, before she was whipped, 3 of them .	0	2	0
	P^d Tho. Hawkins for whipping 2 people y^t had the small-pox	0	0	8
[171$\frac{4}{5}$.]	P^d for watching victualls and drink for Ma. Mitchell .	00	02	06
	P^d for whipping her . .	00	00	04
[171$\frac{6}{7}$.]	P^d for whipping Goody Barry	00	00	04."

Joseph Rix.

St. Neots.

"*Works of the Learned*" (Vol. vi., p. 271.).—M., who inquires for an account of English literary periodicals, will find the desired information in a paper by Samuel Parkes, author of the well-known *Chemical Catechism* and *Chemical Essays*. His bibliographical paper has this title: "An Account of the Periodical Literary Journals which were published in Great Britain and Ireland, from the Year 1681, to the Commencement of the Monthly Review in the Year 1749," and was published in the *Quarterly Journal of Science, Literature, and the Arts*, vol. xiii. pp. 36—60. and 289—312. In this, which is a nearly complete account, Mr. Parkes describes thirty-one distinct literary journals previous to the *Monthly Review*. The thirtieth is the *Literary Journal*, published in Dublin, 1744 to 1749, which deserves notice, not only as an Irish production, but as filling up the chasm between the discontinuation of the octavo *History of the Works of the Learned* in 1743, and the commencement of the *Monthly Review* in 1749. It is now very rare. The library of Trinity College, Dublin, possesses only an imperfect copy; but there is a complete one in Archbishop Marsh's Library, St. Patrick's, Dublin. The *Irish Quarterly Review*, No. VII. (for September, 1852), supplies much interesting information as to this little known periodical. Arterus.

Dublin.

Harvest Moon (Vol. vi., p. 271.).—It *is* true that the moons during harvest are longer visible than during any other part of the year,—one of them more so than any other. For this there is good reason. Whether or not the harvest moon "appears larger than at any other part of the year" I cannot say, and I know no particular reason why it should.

The cause of the harvest moons being longer visible than any other is, that the moon's orbit is different from the plane of the ecliptic. The moon is never full in the signs of Pisces and Aries but in *our* harvest months; at this time the difference in the time of her rising is little more than two hours in seven days. When the moon is in the opposite signs of Virgo and Libra, the difference in the time of the moon's rising in seven days is eight hours. So that when the moon approaches her full in harvest, she rises with less difference of time each night, and so more immediately after sunset than at any other time of the year.

In Ferguson's *Astronomy*, I think a detailed account of the "Harvest Moon" will be found, if E. A. S. wishes to have further information on the subject. I have endeavoured to answer his Query as concisely as I could. J. S. S.

"*De Laudibus Sanctæ Crucis*" (Vol. vi., p. 61.). — In the several articles on this subject I am surprised that the ill-fated Savonarola's volume, *Triumphus Crucis*, first published at Florence in 1492, has been omitted, both on account of the theme and the author, of whom I think it right to remark, that although the fatal victim to the prejudices of the period (1498), it was his dead, not live and sensitive body, that was committed to the flames, for he had been previously strangled, as distinctly stated by his biographer, Picus Mirandola, the famous universal scholar, the friend, too, of the unfortunate Dominican. (See *Vita Hieronymi Savonarolæ*, Paris, 1674, 12mo., ad calcem.) Although happily much rarer in England and other Protestant countries, these immolations yet stain their records; and the principle was not formally renounced, or the law ejected from our statute book, until 1678, when that entitled *De Hæretico Comburendo* was repealed; but the halter, if not the stake, was the too frequent infliction of religious dissent. Of these aberrations of the human mind, the memory, it is sometimes said, should be effaced.

> "Excidet illa dies ævo, nec postera credant
> Sæcula! nos certe taceamus; et obruta multa
> Nocte tegi propriæ patiamur crimina gentis."
>
> *Statius, Sylva*, v.

But I think that they should be held rather in vivid recollection as deterrent warnings, "Tristia ad recordationem exempla; sed ad præcavendum simile utili documento sint," as we read in Livy, lib. xxiv. cap. 8. J. R. (Cork.)

Furye Family (Vol. vi., pp. 175. 255.). — Your correspondent W. R., Surbiton, has obligingly furnished me with an answer to one part of my inquiry, as to the wife of Captain Furye (for which I thank him), but he does not state what

was the maiden name of that lady. If he, or any other of your correspondents, could give me information on that point, it would be duly esteemed.

JAYTEE.

Mummies in Germany (Vol. vi., pp. 53. 205.).—A. A. refers to the church on the Kreutzberg, near Bonn, where the dead monks are shown as dry as mummies.

At St. Thomas, in Strasburg, there are the bodies of a Count Nassau Saarmerden, and his daughter, in a shrivelled state, having been kept above a century.

I have also seen a head of a woman of the Brazilian aborigines, whose features were quite perfect, though dried up, with jet black hair between four and five feet long, and supposed to be five hundred years old at the least. AGMOND.

A far larger collection of these than that at Kreutzberg exists at a Capuchin convent near Palermo. Here the bodies are placed in a series of niches in a subterranean cloister; out of which they hang, horribly grotesque, in every variety of attitude. Besides the bodies of members of the order, there are those of others who have chosen to be buried in their habit; ladies too, dressed in every sort of finery, and carefully placed standing or lying behind glass or wires. In one place a number of children form a sort of cornice to the vault; in another they are preserved in glass cases like stuffed birds. Besides these, the floor is half covered with piles of coffins of all shapes and colours, duly ticketed with the names of their occupants. The process by which the bodies are preserved is said to be simply the enclosing them for six months in an air-tight cell, after which period the cell is opened, and they are found completely mummified. CHEVERELLS.

In your 142nd Number I find stated, that the bodies of certain monks in a church on the Rhine have been preserved, as it is thought, by the "peculiar character of the atmosphere." They are described as soft as in life, but of a brownish hue. I have recently seen seven bodies in St. Michan's Church, Dublin, which are preserved solely by natural causes peculiar to the vaults of that church, perhaps in common with those existing in the church of Kreutzberg alluded to by your correspondents; and, as I see, the same is observed in a church at Bordeaux.

In the vaults of St. Michan's Church, however, the bodies are not soft, but dry, and the skin rather hard like parchment, and of a brownish colour. C. F. M.

Remarkable Trees (Vol. vi., p. 254.).—On the west side of the churchyard of Winchelsea, Sussex, is a wide-spreading ash, which the inhabitants of that interesting old town point out as the tree under which John Wesley preached his last open-air sermon. J. TH.

Kennington.

I first heard the statement of the age of the linden-tree at Freyburg, on the spot, as a well authenticated tradition; and I observe it is mentioned in the *Conversations-Lexicon*, article "Freyburg," without a doubt of its accuracy.

AGMOND.

Roman Road in Berkshire (Vol. vi., p. 271.).—The road MR. HODGES mentions is a continuation of that which, under the name of the Devil's Ditch, or Gryme's Dyke, passes from Buckinghamshire through a corner of Oxfordshire, and, crossing the Thames near Wallingford into Berkshire, is continued in the direction which MR. H. describes. On the Oxford side of the Thames, between Mongewell and Nuffield, it extends for about two miles, a double bank with a deep trench between. It is marked in the Ordnance Map, and I see that it is indicated in Walker's map also. It is, I believe, the Ikenield Way, but there is some doubt respecting it. In the excellent Map of Ancient Britain published by the Society for the Diffusion of Useful Knowledge, the Ikenield Street (under the name of the West Ridge) is made to cross the Thames a few miles below Wallingford, *i. e.* near Streatley. Your correspondent has doubtless in his "country walks" in the neighbourhood come upon the traces of its prolongation westward along the summit of the Ilsley Downs, and away to the range of the White Horse? J. TH.

Kennington.

St. Augustinus "De Musica" (Vol. v., p. 584.; Vol. vi., p. 88.).—St. Augustine's treatise is chiefly on the laws of versification, but interspersed with such observations on the nature of consonances, as show him to have been very well skilled in the science of music as then practised. It may be found in the *Basel* edition of his works, 1569, tom. i. p. 310.; and in the *Antwerp* edition, 1700, tom. i. p. 329. Two ancient MSS. of the *De Musica* of the fourteenth and fifteenth centuries are preserved in the British Museum, Royal MS. II. E. xi., and Harl. MS. 5248.

The Bodleian Library is said to contain a MS. tract on music by St. Augustine, different from the "six books" which form the above-named treatise. EDWARD F. RIMBAULT.

Raspberry Plants (Vol. vi., p. 222.).—Some eight or ten years since, in one of my summer excursions, I fell in with the proprietor of some extensive nursery and garden grounds, who told me that a year or two before he had been present at the opening of a tumulus, wherein lay the skeleton of a young person; that towards the lower part of the back bone a lump of something was discovered

which, upon examination, he pronounced to be a mass of raspberry seeds. He took some or all of them with him, saved them, and obtained a crop of raspberry plants. So far I believe my memory to be correct, but further it fails me. I cannot find the memorandum I made at the time, and now forget the locality.

I *think*, however, that the nursery grounds were near Southampton, and that the facts were recorded in the local papers. E. H.

The Book of Destinies (Vol. vi., p. 245.). — The work inquired after by Cyrus Redding is the *Cymbalum Mundi* of Bonaventure Des Periers. The English translation was, I think, made from the French edition published by Prosper Marchand. I have a copy, but it is mislaid.

In 1841, a selection from the works of Des Periers, including the *Cymbalum Mundi*, with a key, and biographical and bibliographical notices, was published by Gosselin, Rue St. Germain des Prés, Paris. R. J. R.

Gradus ad Parnassum (Vol. vi., p. 233.). — Barbier (*Dict.*) says that this work is by "Le Père Aler, Jesuite." R. J. R.

"*Lord Stafford mines*" (Vol. vi., p. 222.).—

"Lord Stafford mines for coal and salt,
The Duke of Norfolk deals in malt," &c.
See *Alnwick Castle*, a Poem, by Fitz-Greene Halleck, the American poet.

MSS.

Epigram by Owen (Vol. vi., pp. 191. 280.).— J. R. R. would have been at no loss "to what and whom" his first epigram refers, had it not escaped his recollection that Charles I. of Spain took for his device the pillars of Hercules, with the motto "Plus ultra" (in contradistinction to the "Nihil ultra" of the ancients), in allusion to the discovery of the New World, which the covetous man seeks in his eager desire to participate in the "diggings." J. J. A. B.

Penzance.

Episcopal Sees (Vol. iii., pp. 168. 409.). — The *Almanach du Clergé de France* for 1852 contains no such statistical account of the episcopal sees in Roman Catholic Christendom as might fairly have been expected from the following announcement in the preface to last year's publication:

"Si les dimensions du volume actuel n'avaient pas dépassé toutes nos prévisions, nous y aurions fait entrer un travail complet sur tous les siéges épiscopaux du monde catholique. Nous avons dû, à notre grand regret, *renvoyer cette statistique à l'année prochaine*, ainsi que divers," &c.

E. H. A.

Chronogram (Vol. v., p. 585.; Vol. vi., p. 97.).— I send you another specimen of a chronogram, from Fuller's *Worthies*, if you think it worth inserting:

"Iohannes PrIDeaVXVs EpIsCopVs VVIgornIæ MortVVs est } 1650."

E. H. A.

Spur Sunday (Vol. vi., p. 242.). — The verb "spur" is the one almost invariably used in Yorkshire to denote the publication of "banns of marriage." To put in the *spurrings* (? speerings or askings) is to give notice to the clergyman to publish the banns; "to be spurred up" is to have had the banns published for three Sundays. Mr. Hunter, in his *Glossary of Hallamshire Words*, says:

"To *spurr* is an old English word, equivalent to *ask*. In one of the Martin Marprelate tracts, an interlocutor in a dialogue says, 'I pray you, Mr. Vicker, let me *spurre* a question to you, if I may be so bold.'"

Again, in Lillie's *Mother Bombie*:

"I'll be so bold as *spur* her 'what might a body call her name.'"

J. Eastwood.

Ecclesfield, Sheffield.

Statuta Exoniæ (Vol. vi., p. 198.). — In the 14 Edw. I. a statute of this kind was passed, but no heading to it among the obsolete acts; and immediately afterwards follows its provisions, under the term "Articuli Statuti Exoniæ."

There may have been other statutes passed at Exeter about the same period, which might give rise to the term "Statutes of Exeter." The only one I have seen occurs in the collection of public statutes, published, with an index and appendix, in 1786, by the Queen's Printers, but, as before observed, there may have been other statutes passed at that place which have not come under my notice. John Nurse Chadwick.

"*The Boiled Pig*" (Vol. vi., p. 101.). — I have heard from an old Hanoverian that the name of the author of this poem was Lloydd. I wished to have seen a copy of the poem, in which, perhaps, you can assist me. G. E. F.

Miscellaneous.

NOTES ON BOOKS, ETC.

Dr. Bell, whose long residence in Germany, and intimate acquaintance with the popular literature of that country, entitle him to speak with great authority upon all questions relating to the mythology of the Teutonic races, has just published a little volume, which will be read with great interest by all who, to use the words of Mr. Keightley, "have a taste for the light kind of philosophy" to be found in the subject. It is entitled *Shakspeare's Puck and his Folk Lore, illustrated from the Superstitions of all Nations, but more especially*

from the earliest Religion and Rites of Northern Europe and the Wends; and if we cannot agree with all the views advocated by Dr. Bell (and we think a want of arrangement in his materials in many cases weakens his argument), we cheerfully admit that they are maintained with considerable ingenuity, great learning, and, which is too rarely the case in the present day, a distinct reference to his authorities. There is one, however, probably not used by Dr. Bell, certainly not specified by him, to which we think right to allude. In 1847 Mr. Thoms published in *The Athenæum* a series of papers on the Fairy Mythology of Shakspeare, under the title of *The Folk Lore of Shakspeare;* several of these related directly to *Puck, his names, &c.* Seeing, therefore, the similarity between the title and subject of these papers, and the title and subject of Dr. Bell's volume, the omission, although doubtless accidental, is curious. Dr. Bell has displayed in the work before us an amount of original investigation so much beyond what is generally found among recent writers upon Folk Lore, that he can well afford to have this slight omission pointed out.

The death of the Duke of Wellington has filled every heart with a desire to possess some record of one who has exercised so great and beneficial an influence on the destinies of his country; and all the old favourite portraits of the great departed are putting forth their claims to public attention. Among these the admirable likeness painted by the late Count D'Orsay holds a foremost place, not less for its own great merit, than for the curious fact that the Duke having occasion to select a portrait on which affix to his autograph, for the purpose of presentation to a literary gentleman who had solicited that favour from him, chose an engraving from the D'Orsay picture for that purpose.

Mr. J. Talboys Wheeler, who, encouraged by the success which has attended the Analyses and Summaries of the *Old Testament History, Thucydides, and Herodotus,* now avows himself the author, as well as the publisher, of those most useful volumes, has just added to his good service thereby rendered to students, by the publication of *An Analysis and Summary of New Testament History, including,* 1. *The Four Gospels harmonized into one continuous Narrative;* 2. *The Acts of the Apostles and continuous History of St. Paul;* 3. *An Analysis of the Epistles and Book of Revelation;* 4. *An Introductory Outline of the Geography, Critical History, Authenticity, Credibility, and Inspiration of the New Testament: the whole illustrated by Copious Historical, Geographical, and Antiquarian Notes, and Chronological Tables.* The objects which Mr. Wheeler has proposed to himself, namely, that of reproducing the Gospels and Acts in a typographical style best calculated to fix them on the memory; and of incorporating with these narratives such historical information as should render the whole as easy of comprehension as a modern history, and of storing the mind of the student with every species of illustration necessary for the complete understanding of the narrative, will, we think, be admitted by all who examine the book, to have been most satisfactorily accomplished by him.

Books Received.—Mr. Bohn has commenced the publication of another Library under the title of Bohn's *Philological Library;* the first volume of which is one which will be deservedly welcome to a large, and, we believe, increasing class of readers, namely, *A Manual of the History of Philosophy, translated from the German of Tennemann,* by the Rev. Arthur Johnson, M.A. *Revised, enlarged, and continued,* by J. R. Morell. In the *Scientific Library* of the same publisher there has appeared another volume of his reprint of *The Bridgewater Treatises,* namely, the sixth edition of Dr. Kidd *On the Adaptation of External Nature to the Physical Condition of Man, principally with reference to the Supply of his Wants, and the Exercise of his Intellectual Faculties.*

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Chalmers' Works. Glasgow and London. Post 8vo.
Lectures on the Epistle of Paul the Apostle to the Romans. Vol. IV.
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Sir R. K. Porter's Letters from Spain.
Miss A. M. Porter's Tales of Pity.
Dr. Richard Grey's Sermon at the Re-opening of Steane Chapel.
Wood's Athenæ Oxoniensis, by Bliss. Vol. II. Large paper, Imperial 4to. 1813.
Theobald's Shakspeare Restored. 4to.
Saywell's (Dr. William, Archdeacon of Ely, and Master of Jesus College, Cambridge), Serious Enquiry into the Means of a Happy Union, or what Reformation is necessary to prevent Popery. Small 4to. Tract of about 50 Pages. London, 1681.
Mahon's (Lord) History of England, Vol. IV., 8vo.
The Annual Register, 1837 to 1849.
Archæologia, Vols. VI. and VII.
Batt's Gleanings in Poetry.

*** Letters, stating particulars and lowest price, *carriage free,* to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Photography. Professor Stephens, G. R. L., Pluto-Photography, *and other Correspondents, shall receive due attention next week.*

Geronimo. *The work to which our Correspondent refers is not of a character to be discussed in our pages. The fact that it may have furnished "pretty full sketches" to the writer accused of copying from it marks its character very distinctly.*

E. A. H. L. *is referred to* pp. 149. 279. *of the present Volume for Notes, &c. relative to Portraits of Wolsey.*

C. W. (Bradford). *We only this week ascertained the address of this Correspondent. The letters from* H. W. (Manchester) *and* E. T. W. (Caldecott) *have been duly forwarded.*

Jarltzberg. *The Satire is Defoe's well-known Poem,* "*The True-born Englishman.*" *Will this Correspondent say how a letter may be addressed to him?*

Glasguensis. *If our Correspondent will condense his Query respecting* Steel-Bow and Steel-bowing, *we will give it early insertion. How can we address a letter to him?*

Errata.—Vol. vi., p. 252. col. 2. l. 32., for *Asby Foloile* read *Ashby Folvile;* p. 304. col. 2., for *Public Letters* read *Public Lectures.*—P. 228. col. 2., for *Gange O'May* read *Gauze o'Mary;* for *Augustus* read *Augusta;* for *Ixeologos* read *Ixeologos;* after "the ch. of *SS. G. e P.*" read *in Venice;* for *Saudrey* read *St. Audrey;* for *handicraftsman* read *manipulator;* add after *Ephesus,* "Again, the place first called *ad Jacobum Apostolum* afterwards became *Giacomo Postolo,* and finally *Compostella.*" In "Serpent Eating," for *Doba* read *Doko.*—P. 264. l. 11., for *light* read *sight;* l. 9., for *Eccles.* read *Ecclus.;* l. 43., for "application made *of*" read "application made *by.*"—P. 290. col. 1., for *Murray's* read *Macray's;* col. 2. l. 3. for "1762" read "1672."

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Bones as manure, by Mr. Barber
Books received:—Smith's Landscape Gardening; Scully's Notes on Ireland and the Land Question
British Association, proceedings of
Calendar, horticultural
Calycanthus occidentalis, by Mr. Booth (with engraving)
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Crops at Rothierfield, by Mr. Baldock
Dairy management
Figs, second crop of
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Food, sea-weeds as, by Mr. Hudson
Fruits, Himalayan, by Dr. Hooker
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Manure, bone, by Mr. Barber
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Orchids, sale of Linden's
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Pear-trees, root pruned
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Potato disease
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Reviews, miscellaneous
Rose, Manetti, by Mr. Lane
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Seeding, thin, by the Rev. G. Wilkins
Seeds, experiments on the growth and vitality of, by Dr. Lankester
Societies: proceedings of the North London Floricultural—Agricultural of England—Agricultural Improvement of Ireland
Strawberry runners
Teas, black and green of commerce, by Dr. Royle
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Notes.

NELSON'S FUNERAL.

Public attention being at this moment directed to public funerals, &c., consequent upon the loss the nation has sustained by the death of the Duke of Wellington, I have been making reference to my old newspapers at the period of Nelson's funeral. I have much pleasure in sending you this brief account, in the hopes that it may prove acceptable to your pages as well as your readers.

The "Victory," with the remains of the ever-to-be-lamented Nelson, arrived off Sheerness, Sunday, December 22, 1805.

The body was placed the following morning on board the "Chatham" yacht, proceeding on her way to Greenwich. The coffin, covered with an ensign, was placed on deck. Tuesday she arrived at Greenwich; the body, still being in the coffin made of the wreck of "L'Orient," was then enveloped in the colours of the "Victory," bound round by a piece of rope, and carried by sailors, part of the crew of the "Victory," to the Painted Hall, where preparations were made for the lying in state; the days appointed for which were Sunday, Monday, and Tuesday, January 5, 6, and 7, 1806, and to which all due effect was given. Wednesday, January 8, the first day's procession by water took place, and the remains were removed from Greenwich to Whitehall, and from thence to the Admiralty, with all possible pomp and solemnity. This procession of barges, &c. was nearly a mile long, minute guns being fired during its progress. The banner of emblems was borne by Captain Hardy, Lord Nelson's captain. The body was deposited that night in the captain's room at the Admiralty, and attended by the Rev. John Scott.

Thursday, January 9, 1806, the procession from the Admiralty to St. Paul's moved forward about eleven o'clock in the morning, the first part consisting of cavalry regiments, regimental bands with muffled drums, Greenwich pensioners, seamen from the "Victory," about 200 mourning coaches, 400 carriages of public officers, nobility, &c., including those of the royal family (the Prince of Wales, Duke of Clarence, &c. taking part in the procession). The body, upon a funeral car, was drawn

by six led horses. At Temple Bar, the city officers took their places in the procession. Upon arrival at the cathedral, they entered by the west gate and the great west door, ranging themselves according to their ranks. The seats were as follows: under the dome, in each archway, in the front of the piers, and in the gallery over the choir. The form of the seats under the dome took the shape of the dome, namely, a circular appearance, and calculated to hold 3056 persons; an iron railing was also placed from the dome to the great western door, within which persons were allowed to stand. The body was placed on a bier, erected on a raised platform opposite to the eagle desk. At the conclusion of the service in the choir, a procession was formed from thence to the grave, with banners, &c. The interment being over, Garter proclaimed the style; and the comptroller, treasurer, and steward of the deceased, breaking their staves, gave the pieces to Garter, who threw them into the grave.

The procession, arranged by the officers of arms, then returned.

For a few days after the public were admitted upon a shilling fee, and permitted to enter the enclosed spot directly over the body, looking down a distance of about ten feet, and were gratified with a sight of the coffin, placed upon a sort of table covered with black cloth. OBSERVATOR.

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I send a few extracts from the schedule to the act of 12 Charles II. c. 4., being "A Subsidy granted to the King of Tonnage and Poundage and other Sums of Money, payable upon Merchandize exported and imported." Some of them are curious, as showing the demand for articles for which there is now no sale; and many names are mentioned which are now unknown. I should be glad to know what are the various articles which are marked by an asterisk: at present I can only guess:—

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* Andlets or males, the lb.
Babies or puppets for children, the groce.
Babies' heads of earth, the dozen.
Bandeliers, the 100.
* Bankers of verdure, the dozen.
Barbers' aprons.
* Barlings, the 100.
Bayes of Florence, per yard.
Beaupers, the piece.
Bells include morrice, hawks, horse, dog and clapper bells.
Boratoes or bombasines.
Botanoes, per piece.
Bottles of wood, vocat sucking bottles, the groce.
* Boultel rains, the piece.
Buffins, Mocadoes and lile grograms, the piece.
Bugasines or calico buckrams, the piece.
Bustians, the piece.
* Buttons for handkerchers, the groce.
Caddas or Cruell Ribband, the piece.
Cameletto, ½ silk ½ haire.
* Capravens, the 100.
Nightcaps of sattin and velvet, the dozen.
* Carrells, the piece.
Cauls of linen for women.
Claphoult or Clapboard, the 100.
Claricords, the pair.
Comashes out of Turkey, the piece.
* Daggs with firelocks or snaphances, the piece.
Dornix with caddas, the piece.
Dugeon, the 100 pieces.
Dutties, the piece.
Earlings, the groce.
* Frizado, the piece.
* Furres vocat. Dokerers, the tymber.
——— vocat. Foynes.
——— letwis tawed.
——— lewzernes skin.
Gadza of all sorts, the yard.
* Jeate, the lb.
Jews' trumpes, the groce.
Key knops, the groce.
Linen poledavies, the bolt.
—— lockerams vocat treager grest and narrow.
—— soultwhich, the 100 ells.
Mestelanes, the piece.
Metheglin, the hogshead.
Nickerchers of Flanders, the doz.
Points of capiton, the groce.
Razers, the dicker.
Scamoty, the yard.
* Skeets for *whitsters.*
Tannets of cruell, the yd.
* Tikes vocat. brizell.
——— turnal.
Verditor, the cwt.
* Wadmoll, the yard.

Outward Rates.

Filozelloes of silk.
Seamorse teeth, the lb.
Skins of stag, swan, elke, wolfe, cat and otter, dog, badger, and squirrel.
Stuffs vocat. Perpetuanas.
Thrums, the 100.
Tuftaffatics, the yd.
Virginals, the paire.

The rates outwards are much fewer than those inwards, and, in the present day, in many cases the export has taken the place of the import trade.

AGMOND.

HINTS TO AUTHORS AND PUBLISHERS.

1. Every book that is worth reading, except, perhaps, a work of fiction, requires an *Index;* and the more books there are in the world the more requisite it becomes. In certain books a second, or even a third, index is necessary. The old editions

of the fathers and schoolmen furnish admirable precedents: the three indices attached to St. Thomas's *Summa*, for instance, afford a fair *summa* in themselves, supposing one never read a line of the work. The value of a good index, whether as regards time saved, or information gained that might otherwise be lost, cannot be too highly estimated.

2. Some writers rely too much on the knowledge of their readers; one form of this error is that of giving quotations without references.

In certain cases the giving name, place, &c. for each quotation might be objected to in the text, or even in a note; well, let them appear in any case *in the index*. If Milton be quoted in the text, and you object to giving the reference in the same place, see that the index mentions "Milton quoted, *Par. Lost*," for instance, such a book and line. Let not the *Dictionary of Hackneyed Quotations* induce a violation of this rule. In some works a separate "index of authors quoted" (giving exact references) would be desirable; but in every case, if the reference be not given in text or note, it should be given in the index.

3. In making a *quotation*, use the very words and orthography of the writer cited, giving an accurate reference to volume and page, and, unless the work be a very common one, edition, date, and place of publication should be added. Do not give quotations *second-hand* if possible.

4. Omission or insufficiency of *dates* is a common defect and a great source of confusion. Some writers are satisfied with giving a date at the commencement of a chapter, and referring to it, perhaps, throughout the book as "this year." Dates should be printed at the top of every page, and in the margin whenever they change.

5. *Running titles* are very useless; either have the subject-matter of the current page as the title, or none at all.

6. In mentioning a nobleman or bishop, give the *personal* as well as the title or official name. The not observing this rule causes much inconvenience.

7. In quoting from foreign writers or the dead languages, as a general rule translate the passage in a note, unless the work be expressly intended for the few.

8. Books should be made as *suggestive* as possible, and the reader put into possession of all the available sources of information on the subject treated of, so that he can follow it up if so inclined.

In many cases it would be very desirable to append a list of all the books which treat or throw light on the subject; with short notes, if possible, respecting the character and value of each work in the list.

9. In *reprints* no alteration should be made without full mention; in every case an account of all the former editions should be given, and in some instances the number of copies in each edition, and even the *month* of publication. An author should be preserved in his full integrity, and any the slightest alteration strictly accounted for. The system of suppression and mutilation cannot be too severely reprehended.

Setting out with the principle that as much as possible should be worked up *in the text*, yet in many cases *notes* cannot be dispensed with. The matter, however, in these notes ought to be carefully *indexed*.

10. The days of patrons and fulsome *prefaces* are gone by, but we still meet with *whining* prefaces deprecating criticism, and making all sorts of excuses, "hoping the indulgent public will take the writer's peculiar circumstances into consideration," and so forth. The absurdity of this proceeding is evident, as a book stands or falls on its own merits. As a man will not buy bad bread for himself or his family, though the baker "labours under peculiar and unfortunate circumstances," no more will he buy a book, though the author "labours under" an itch for writing, and the "peculiar circumstances" of having nothing to say. It is often said that the preface is the most difficult part of the book to write (even still more so than the title-page), and I think it partly arises from the supposed obligation of writing one in every case, whether wanted or not.

11. I much regret the ancient *colophon*, and would gladly see it revived.

12. *Book margins* I have already spoken of (Vol. vi., p. 73.), and need only add that the most important are those in the *breadth*, viz. the back and front margins.

13. How full of repose and grateful to the eye is the *toned* and *mellow* paper of books of the olden time! How painful is the dazzling white of the present day! Surely *toned* paper could be produced as cheaply as the other, and brought into common use, to the great saving of the eyes and comfort of the mind.

At the conclusion of these rambling "hints," let me crave *a receipt for varnishing old books*. For instance, when one does not wish to cut down an old tome by rebinding it, and the ordinary means of brightening and polishing fails to affect the worn leather, a varnish is sometimes applied, and with good results. I have some books done in this way, and should be glad to get the receipt for making it.*

MARICONDA.

* Mr. Pickering's admirable press anticipates most of my observations, but my wish would be to have *many* such as his. I had intended to have said something about *book ornaments*, initials, head and tail pieces, borders, &c., but must defer it to another time.

GUANO AND THE LOBOS ISLANDS.

P. C. S. S. presumes that at a time when the Lobos Islands and their product are so much the subject of discussion, it may not be altogether uninteresting to the readers of "N. & Q." to ascertain the date when the knowledge of *Guano* and its fertilising properties was first introduced to the English public. He believes that the earliest *English* mention of that substance was in 1670; and that it is to be found in a little work then printed, called the *Art of Metalls*, translated from the Spanish. Although the title-page of that edition does not mention the name of the translator, he is known to have been Edward Montagu, Earl of Sandwich. The title was thus:

"The First Book of the Art of Metalls; written in Spanish by Albano Alonzo Barba, Master of Art, born in the Town of Lepe in Andalusia, Curate of St. Bernard's Parish in the Imperial City of Potosi, in the Kingdom of Peru in the W. I., in the Year 1640. Translated into English in the Year 1669: Lond., sm. 8vo., 1670."

At p. 16. is the passage to which P. C. S. S. alludes, viz.:

"Cardanus, amongst his curiosities, makes mention of another kinde of earth, anciently called *Britannica* (from the country where it is found); they were fain to dig very deep mines to come at it. It was white; and after they had separated the plate it contained, they manured their tilth-fields with the earth, which were put in heart thereby for 100 years after. Out of islands in the South Sea, not far from the city of Arica, they fetch earth that doth the same effect as the last afore-mentioned. It is called *Guano* (i. e. dung); not because it is the dung of sea-fowls (as many would have it), but because of its admirable virtue in making ploughed ground fertile. And that which is brought from the island of *Iqueyque* is of a dark gray colour, like unto tobacco ground small. Although from other islands nearer Arica they get a white earth, inclining to sallow, of the same virtue. It instantly colours water whereinto it is put, as if it was the best ley, and smells very strong. The qualities and virtues of this, and of many other simples of the new world, are a large field for ingenious persons to discourse philosophically upon, when they shall bend their minds to the searching out of truth, rather than riches."

P. C. S. S. would be glad of any further information respecting the *Terra Britannica* to which, in the above passage, Cardanus is said to refer.

P. C. S. S.

INEDITED LETTER OF JOHN FINCH.

As I promised on a former occasion, I send you the letter of Finch preserved among the Additional MSS. of the British Museum, and numbered 17,301. I find that it was described in Thorpe's Catalogue, Part I., 1835, No. 522. It was presented to the British Museum by Captain W. H. Smythe, R.N., on the 9th day of February, 1848, and was transcribed by me for your paper some months ago.

The letter is written on two folios of thick paper, in a rough, close, though shambling hand. Occasionally, as you will perceive, a word has been left out, and the date is partly mutilated, so that it is impossible to tell the precise year in which it was written.

The subject of the communication is very interesting, and might lead to the inquiry as to where the medals are now preserved. Perhaps they may yet turn up; and in that case the letter will not only be interesting but valuable, as a history of the coins in question. I shall therefore ask whether the subsequent history of these medals is at all traceable? and whether it should not be given to the world in your pages?

KENNETH R. H. MACKENZIE.

"Wye, October the . . . 170 . .

"Sir,

"I had not heard of your indisposition till by the return of my servant last Thursday, and indeed I should have been extremely concern'd for itt, had he not inform'd me that you are recouer'd again; I most heartily wish'd you a re-establishment of your good health. I have for some-time design'd communicating to you a surprizing account (at least it is so to me) of some medalls which my Lord Weymouth purchased last winter in town. Not knowing what credit to give to what I had heard of them, I wrote to my lord, and had the following account:—Two amongst them, the most remarkable, are these: A medal of gold (weighing aboue twenty-two ounces, the gold worth 5 lb. per ounce) of Joannes Palæologus, Emp. of Constantinople. On the Reverse is written: 'Opus Pisani pictoris.' This I believe you will allow may probably be a true one, Pisani being famous for hauing engraued very large * . . . . of seueral great persons, and particularly one of that Empereur; besides that my lord assures me itt is not cast, and is of the finest gold, and not being very ancient itt might easily be preserued. But that which startled me was the account of an Antoninus, whose diameter is four inches, half an inch, and a twentieth part of an inch; weighing twenty-one ounces, twelve pennyweights, at 4 lbs. 10*s*. per ounce. On one side are the heads of Antoninus and his Empresse Faustina; on the other Cybele in a chariot drawn by lyons. In the Exergue 'ÆTERNITAS.' My lord says, that beside their being of so extraordinary a size, and of the finest gold, that of Antoninus and Faustina is most exquisitely stamp'd: the other by Pisani, rude in comparison of the former. He said that my Lord Pembrook, who is

* Here a word seems to have been accidentally omitted.

the best judge he knows, examin'd them nicely, and declared he saw no marks of spuriousnesse; that they are certainly struck, not east; and concluded itt was not worth any one's labour to counterfeit medalls of that metall and value, for the bare keeping them seven years would make the author a looser. My lord said he agreed with me, that the size might make it doubtful, hauing never read of any so large. Whose they were he knows not, the person who sold them being enjoyn'd secresy; but he guesseth they came out of some great cabinett. He bought at the same time aboue forty more gold medalls (the finest and the best preserved he ever saw) both ancient and modern, as of Galba, Ptolomy, Augustus, Marcellus, Domitian, Licinius, and many of the Greek emperours. These are certainly a noble adition to my lord's collection, though I knew not yett what to think of his Antoninus. Much is said for itt. My Lord Pembrook understands them very well, as does my Lord Weymouth; yett itts bulk makes itt almost incredible that itt should be ancient: for where can itt have been so well preserued and conceal'd? Mr. Evelin, in his book of Medalls, reminds me of a passage in Dr. Burnett's Letters of his *Travels in Germany*, who speaks of a prodigious piece of forgery discover'd at the siege of Bonne, where he sais, clearing the ground to raise a battery, there was found a cartload of gold imperiall medalls of the finest ducat gold, and of so great a size that some of them weighed two pounds; and that by the rude manner of their sculpture, at first sight euery one concluded them to be false, and to have been counterfeited about four or five hundred years agoe; and he wonders who could be at so expensiue a piece of forgery, for they amounted to the value of aboue one hundred thousand crowns when found, and, he sais, must have been worth ten times as much when made, supposing them to be but of the antiquity he mentions. If there is any truth in the story, I should believe these medalls to be ancient (tho' off ill workmanship), and possibly coin'd by some prince in confederacy with, or tributary to, the Romans: and I should be apt to think that my Lord Weymouth's was one of these, if I did not find itt described to be admirably engraved. I should not have troubled you with my conjectures, which will but show my ignorance; yett I could not but giue you an account of the medalls, for I think there is something curious even in the bare description of them, from which I doubt not but you will be able to judge [*especially of the Antoninus* *] whether the Antoninus be true or false. I must, however, beg your pardon for so tedious a letter, and shall neede itt no lesse for offering you a parcell of such trash, as I fear is most of what I send with itt! but they are all the dupli[e]ates I haue mett with since I saw you. I shall be pleas'd if there are any tollerable amongst them, and desire you will throw away what are not so. I wish they were more and better. I have taken the liberty of describing some of them which are the most defaced, they being, I doubt, hardly worth your examination. The best thing I can do now is to release you, after having desired you will, with my wife's, present my most humble seruices to your lady, and accept them yourself from her and from

"Sir,

"Your most obliged
and most humble servant,
J. Finch.

"Before my letter was done the carried [*sic*] passed by and left itt, so that I must keep itt till Monday."

* These words are erased.

"EPIGRAM CORNER."

May a constant reader offer you a suggestion which will not, I hope, take from the interest of your entertaining and instructive volumes? I have in my Common-place Book a compartment which I have entitled "Epigram Corner," to which I have long been in the habit of committing (with a version or paraphrase of my own) any epigram which takes my fancy. I say "paraphrase," for very often the exact point of the original is quite untransfusible into our language, and the nearest you can come to it is by adapting the wittieism to some corresponding modern idea.

My "Epigram Corner" is now tolerably full of *decent* "Martialia;" of the pointed wittieisms of Sir Thomas More; of the oddities of Owen; and of the terse sayings of Buchanan. With your permission I would offer a few of these monthly or weekly, in the hope that others might "do likewise:" and if I and other of your contributors should happen occasionally to try our hands on the same epigram, there might be amusement in comparing the differences with which the same thought strikes on different fancies; and I think it might not be without its interest to discover in how many cases the moderns have made a reputation for "witty" or "smart" sayings, all the point for which has been stolen (gypsy-like) from old Martial, or other ancients, and passed off, disfigured and unacknowledged, as their own offspring. As a commencement I send you half-a-dozen, including that to which your correspondent Philobiblon (Vol. v., p. 272.) traced what has been called "one of the happiest repartees of Voltaire." If they are acceptable you shall hear again from A. B. R.

"Frustra ego te laudo; frustra me *Zoile* lædas:
Nemo mihi credit, Zoile; nemo tibi."

"You libel me; I laud you; all in vain:
Neither from others credence can obtain."

"Jurat capillos esse, quod emit, suos
Fabulla: numquid illa, Paulle, pejerat?"

"Fan wears her own fair tresses! Who denies
She may call them her own, who fairly buys?"

"Non cœnat sine apro noster, Tite, Cæcilianus.
Bellum convivam Cæcilianus habet."

"Never to sup without boar's head, a noble gourmand swore;
'Quite right, my lord, where'er *you* sup, we'll always have a bore!'"

"Dicis formosam, dicis te, Bassa, puellam.
Istud quod non est, dicere Bassa soles."

"Bess calls herself 'a pretty girl and young;'
But hers we know is no truth-telling tongue."

"Marmoreo Licinus tumulo jacet, at Cato nullo,
Pompeius parvo. Quis putet, esse Deos?
Saxa premunt Licinum, levat altum Fama Catonem,
Pompeium Tituli. Credimus esse Deos?"

"O'er base Licinus costliest marbles rise;
Unburied Cato, meanly Pompey, lies.
Is there a God?
His tomb Licinus damns to endless fame,
Cato's and Pompey's monument their name.
There is a God."

"Exigis, ut donem nostros tibi, Quinte, libellos
Non habeo, sed habet Bibliopola Tryphon.
Æs dabo pro nugis, et emam tua carmina sanus?
'Non,' inquis, 'faciam tam fatue:' nec ego."

"You ask some copies of my poem:
'John Murray' sells the book—you know him.
You tell me you won't purchase trash:
Nor I, for triflers, part my cash."

FOLK LORE.

Newspaper Folk Lore (Vol. vi., p. 221.). — I am quite unable to give A Londoner an answer to any of his questions concerning the reptile stated to be swallowed by a little girl at Blaxton, but I can inform him and all else whom it may concern, that I have often seen stories of a similar kind in provincial newspapers, which I have always thought to be emanations from the brains of that highly imaginative class of persons the village correspondents of the said newspapers. I enclose a scrap which I cut from a newspaper about six years ago; it is in some respects very similar to the one given by your correspondent, and is, I doubt not, equally true.

"*Danger of Drinking Brook Water.*—On the 7th inst., Joseph Bailey, a youth about sixteen years of age, son of Henry Bailey, of Shadow Moss, in Northern Etchells, vomited a living reptile, of the lizard tribe, the body of which was about seven inches long. It was the consequence of drinking at a brook in a field, in which he was at work as a plough-driver, in the autumn of 1844, about eighteen months since. He was aware at the time that, while hastily drinking, he swallowed some object which made him sick, but had no idea that it was anything like what it has ultimately proved to be. From that time his health has gradually retrograded, and he has been subject to fits of vomiting almost constantly, and growing worse and worse. About two months ago he became unable to follow his employment, and was compelled to quit service and return home. He rapidly got worse; upon which his parents called in two surgeons of Wimslow. While taking the prescribed medicines, he appeared daily to get weaker, his sickness increasing, and at this time he was scarcely able to walk across the room. Upon being seized with a fit of vomiting, he threw up three times successively a thick, glutinous matter, and at the fourth time of his straining the reptile made its appearance in his mouth, making a desperate attempt to return down the throat; but, applying his finger, he laid hold of it and threw it on the floor, and it then ran into the grid-hole. In the hurry of the moment his sister so much crushed and mangled it that further inspection was almost impossible. Since this he has gradually recovered, and there appears no doubt of his ultimate restoration to health." — *Stockport Advertiser.*

K. P. D. E.

Minor Notes.

The Venom of Toads.—It seems that toads are about to have their old poetical attribute of being "venomous" restored to them again by the efforts of modern science. Their spit is poisonous, after all. Would it not be worth while collecting a list of ancient "vulgar errors" like this one, which on more correct examination have proved to be vulgar truths? Berosus.

"*Sheets,*" *a Kentish Word.*—I enclose you a cutting from a "Kentish" auctioneer's catalogue. It describes property for sale in the "Hundred * of Hoo," a part of the county of Kent, invariably styled "the Hundred" both by "Kentish men" and "Men of Kent." Amongst the "live stock" you will notice, twice repeated, "14 sheets." Although I have had nearly forty years' experience in country life, and am familiar with "farming stock," both "live and dead," I have never before met with the animal "sheet." After vainly referring to the Dictionaries and Glossaries on my shelves, I sought information of "the men on the premises," who are empowered (vide the said

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* Some recent articles in the *Gentleman's Magazine*, and the Reports of the Congresses of the British Archæological Association held at Canterbury and Worcester, assert that "this district was the corn-growing state of the Trinobantes, ruled by Mandubratius at the second invasion of Julius Cæsar."

catalogue) "to show the lots." They defined "sheets" to be "pigs between the age of six and ten months." At the last Farningham and Gravesend stock markets I sought further information upon the subject. I find that at Horton Kirby pigs of that age are termed "shoots;" and at Farningham, Eynesford, and that neighbourhood, "store hogs." J.

Church-stile.—A reviewer of the last edition of Pepys's *Diary*, in the *Gentleman's Magazine* for 1849, suggests that Lord Braybrooke has, at page 214. of vol. i., mistaken *church ale* for *church stile.** As a proof that his lordship's reading is the correct one, I have copied the accompanying minute passed at a Warrington vestry-meeting, 10th April, 1732,—

"That hereafter no money be spent on ye 5th of Nov'r, nor on any other state day, on the parish account, either at ye churstile or at any other place. That no ale be allowed in account to any workmen for work done at ye church."

At the close of the same ancient record is "A note of what money I have layd since I was cunstable in the year of our Lord 1668;" and from this I extract the following, as referring to the same custom at a still earlier date:

"Payd, the 5th of November, to the ringers, in money and drink 2 0
For drinke at churchsteele . . . 13 0."

To the present day the vicinity of our parish church gates is known as the "church-stile." K.

Curiosities of Catalogues.—In a late number of the *Athenæum* instances are given of some ludicrous mistakes to be found in the recently published Catalogue of Cardinal Mezzofanti's library.

I have notes of several similar drolleries: *e.g.* in a Catalogue I got some years ago at Vienna, the author of *Robinson Crusoe* appears under H, as *himself*. But nothing can surpass the Catalogue of a London bookseller which is now lying before me, dated January, 1852, in which is the following entry after "Thackeray:"—

"There's (Lord and Lady) Legends of the Library at Lilies, 2 vol. 8vo. bds. 2*s.* 6*d.* 1832."

The real title of this work, by Lord and Lady Nugent, is, *Legends of the Library at Lilies by the Lord and Lady* there. JAYDEE.

* "1661, April 18. After dinner we all went to the church-stile, and there eat and drank; and I was as merry as I could counterfeit myself to be."—*Diary of Samuel Pepys.*

Queries.

SHAKSPEARE'S MANUSCRIPTS AND PAPERS.

Some there are who still believe a portion at least of the MSS. and papers of the great dramatist will be recovered, and, without being very sanguine on the subject, I cannot think I am presuming too far in asking for a small space in your paper, for the purpose of indicating the sources which may be most likely to lead to some discovery.

1. Mr. Edward Bagley, citizen of London, was executor and residuary legatee of Shakspeare's granddaughter, Lady Barnard, who died in 1670. This Mr. Bagley, in all probability, would come into the possession of some of Shakspeare's MSS.; and if any families of the name of Bagley, or who are descended from Mr. Bagley, are now living, diligent search should be made amongst their family records.

2. It is possible some of the poet's MSS. may have fallen into the hands of Sir John Barnard's daughters, whose married names were Gilbert, Higgs, and Cotton.

3. Shakspeare must have been in frequent communication with some of the county families of Warwickshire, his property and influence being considerable. If the descendants of the old families in that county would be at the pains to make careful searches amongst their papers, something of importance might be discovered. His mere signature as a witness would be valuable.

4. The papers of John Heminges may possibly be in existence. He died in 1630, leaving one son, who died without issue, and four daughters, married to persons of the names of Atkins, Smith, Sheppard, and Merrifield.

The first volume of the new folio edition of Shakspeare will contain the Life and the *Tempest;* and any of your readers who could kindly furnish information likely to be useful on the above Queries, or on any other points discussed in those portions of the work, would confer a great favour. Any particulars, also, respecting early editions of Shakspeare would be most gratefully acknowledged. J. O. HALLIWELL.

Brixton Hill.

HORNUNG, THE PAINTER OF GENEVA.

Joseph Hornung of Geneva, a young artist of great talent and perseverance, about the year 1826, took for his subject the *Death-bed of Calvin.* The principal characters—Calvin, Farel, Beza, and Viret—were painted from portraits; and the accessories of the composition, such as the Bible, the arm-chair, and the portrait of Knox, were copied from the originals at Geneva, which belonged to Calvin. This, in addition to the superiority of the painting, gave a

truthfulness to the whole composition that excited the universal attention and admiration of his fellow-citizens, who immediately purchased the picture, and placed it in their museum. Hornung was filled with an ardent admiration of the character of the reformer, and with a desire to perfect so admirable a memorial of one of the most striking and affecting events in his history. Twelve years afterwards, when his taste had been matured, and his hand had acquired additional firmness and facility by extended experience, he returned to the subject, and painted it afresh, bestowing on this new picture all the care and skill of his art. It is now in private hands in this country, and is one of the best and most effective pictures I ever saw. The composition seems perfect and the painting exquisite, with a finish almost marvellous.

Will any of your numerous correspondents inform me if Hornung be still living, and whether he has painted any work, since 1838, approaching in excellence the *Death-bed of Calvin?* †

Throw, Cheltenham.

Minor Queries.

Epitaph.—In Paget's *Tract upon Tombstones*, the following is given among some specimens of epitaphs in bad taste:

> "I've lost the comfort of my life,
> Death came and took away my wife;
> And now I don't know what to do,
> Lest Death should come, and take me too."

It *is* in bad taste, that I do not question; what I want to know is, has it really a local habitation, and where? A. A. D.

Anglican Baptism.—Does the Roman Catholic church admit the validity of baptism administered in the English church? I am aware that according to the canons of the Council of Trent, such baptism would be recognised; but my object is to ascertain the present practice, being under the impression that recent converts have been rebaptized. W. M. N.

Captain Booth of Stockport.—Among other heraldic MSS. relating to Lancashire, I lately met with a copy of an ordinary of arms by a Captain Booth of Stockport, Cheshire (undated). Would any of your correspondents be kind enough to say who this Captain Booth was? what his authority as a heraldic writer? and whether his MSS. are yet preserved, and where? JAYTEE.

Printed Sermon by Oliver Cromwell.—In *Heraldic Anomalies*, by the late Archdeacon Nares, it is stated (vol. i. p. 59.) that there is extant a printed sermon by Oliver Cromwell, on *Romans* xiii. 1. To what sermon does he refer? Mr. Carlyle was not aware of any when he published his *Letters and Speeches* of Oliver Cromwell, or he would have reprinted it in that work. From the extract given by Nares, it seems very unlike a composition of the great Protector's.

DRYASDUST.

Milton in Prose.—I have seen a book entitled *The Fall of Man, or Milton's Paradise Lost; in Prose, with critical, philosophical, and explanatory Notes from several Authors, &c.:* a new translation from the French, adorned with Copper-Plates. London, Printed for M. Cooper, in Paternoster Row. Can any of your learned readers give me any account of this book? Southey, I believe, mentions a translation from the French, but I cannot refer to the passage, so that possibly this may be the book; it has no preface.

R. J. ALLEN.

Passage in Sir W. Draper.—In the first of Sir W. Draper's letters (No. 2. in the Junius Collection) occurs this sentence:

> "An eminent author affirms it to be almost as criminal to hear a worthy man traduced, without attempting his justification, as to be the author of the calumny against him."

Who is the author referred to? W. T. M.

Hong Kong.

Saying of a great Judge.—The Marquis de Larochejaquelein, in a letter which he has lately addressed to the *Assemblée Nationale*, observes, "A great judge said, 'Give me two lines in the handwriting of an honest man, and I will undertake to hang him.'" Some saying of the kind floats in my mind, but I cannot catch and identify it. Will any correspondent tell me whether the quotation is correct, the name of the great judge, and the occasion, &c. upon which the words were spoken? ALFRED GATTY.

Henricus Gruingius, Decanus Embricensis.—Can you or any of your correspondents inform me of what place Gruingius was dean? and, also, what is the best work of reference for solving similar questions? TYRO.

Dublin.

Serpent's Tongue.—In an inventory of goods belonging to a worthy ancestor of mine, Robert Holgate, Archbishop of York, I find:

> "Item, a serpent's tongue set in a standard of silver, gilt and graven."

Can any of your readers explain this for me? C. K. P.

Newport, Essex.

Crawford of Kilburnie.—The marriage of Malcolm Crawford with Marjory Barclay, whereby he

acquired the barony of Kilburnie (see Vol. v., p. 464.), took place in the reign of James III. (See *British Compendium, or Rudiments of Honour*, vol. ii. p. 282.) In the same volume the arms of their lineal descendant, Patrick Viscount Garnock, are given thus:

"Quart. 1st and 4th gu. a fess ermine for Crawford, 2nd and 3rd az. a chevron between three crosses patées or. Motto, 'Sine labe nota.'"

The same arms appear on the book-plates of the late Sir Robert Crawford of Jordan Hill, Bart.

In this coat, to whom do the quarterings 2nd and 3rd belong? Are they the arms of Barclay?

The same motto, and a similar coat, are borne by some of the Irish branches of the Crawford family, except that instead of crosses pattées appear three mullets.

Can this be a mistake for the crosses? or is this quartering a distinct one; and, if so, of what family?

Can you also inform me how, if the rule of heraldry be strictly adhered to, that no man may quarter the coat of another family, unless introduced by the marriage of his lineal ancestor with an heiress, some families are said to be entitled to many, sometimes more than a hundred, quarterings, as the conditions of the rule are satisfied but seldom, even in the oldest families? P. le B.

Sandred Groat.—I should much like to know what is a "Sandred Groat," about the time of Cromwell? John Nurse Chadwick.

Wife of Stanislaus Augustus II. of Poland.—What was the name of the wife of Stanislaus Poniatowski, crowned Stanislaus Augustus II., on the 25th November, 1764, the last King of Poland and Elector of Saxony; and where can any account of her be found? W. E.

Legend of King Alfred.—Is there, among the English legends, one about King Alfred the Great, and the knight William of Albonack, with his daughters? And if so, where is it to be found? It is said to exist in some work printed in the beginning of the sixteenth century. Possibly some of the readers of "N. & Q." may be able to answer the question. J. A.

Plunkett's "Light to the Blind."—In that very inaccurate work Whitelaw and Walsh's *History of Dublin*, vol. i. p. 222., the authors refer to "Plunkett's *Light to the Blind, whereby he may see the Dethronement of James II., King of England, with a brief Narrative of his War in Ireland*, a manuscript, in 2 vols. 4to." Perhaps some of your readers can tell where this manuscript is preserved, as it is not known to any literary antiquary here. J. J. G.

Dublin.

Portraits of Lady Jane Grey.—Can any reader of "N. & Q." state where a portrait of Lady Jane Grey, once in the possession of the late Mr. Harrington, of Breaston, Derbyshire, can now be found? It is *supposed* to have been identical with that in the Derby Exhibition of 1841. Neither (if they are indeed different portraits) has been engraved. Dibdin had the beautiful original by Lucas de Heere (now at Althorpe), engraved for his *Decameron*; and Nichols, in his *Leicestershire*, gives a copy from Vertue's very ugly portrait. Lodge engraved an original in the possession of Lord Stamford. But all these are so utterly inferior to the portrait exhibited at Derby, which was an undoubted original, that I am anxious, if possible, to obtain permission to engrave it for a *New History of Leicestershire*. The Harrington portrait came into the hands of Mr. Harrington from the Misses Grey of Risley. T. R. Potter.

Wymeswold.

Junius: Letter LVI. (Vol. iii., p. 188.).—Varro quotes from this letter:—"Is the union of Blifil and Black George no longer a romance?" and asks, "What part of that story is here referred to?"

As his question has not yet been answered in "N. & Q.," I presume that my attempt to find the incident in *Tom Jones* is not the only unsuccessful one that has been made, and I wish to suggest that it may possibly be found in a work alluded to by Dunlop in his *History of Fiction*, vol. iii. p. 378.: London, 1814.

He concludes the short account he gives of Fielding with these words:

"In fact, in a miserable continuation which has been written of the *History of Tom Jones*, the wrong-headed author (of whom Blifil was the favourite) has made his hero bring an action against Tom after the death of Mr. Allworthy, and oust him from his uncle's property."

Can any of your readers supply the exact title of this "miserable continuation," and the name of its "wrong-headed author"? The very insignificance of the book may have prevented it from becoming common; and if some collector of catalogues could prove that it once formed part of the library of any one of the many *reputed* authors of *The Letters*, would not the fact add some slight weight to any evidence that may have been collected respecting that particular person? C. Forbes.

Temple.

Hob, Meaning of.—I shall be obliged if any one will furnish the meaning of the word *Hob*, when used as the name, or part of the name, of a place. There is, or was, *Hobmoor Lane*, near York; *Hobgreen*, near Ripon; *Hobendrid*, Salop; *Hoblench*, Worcestershire; *Hob-Cross Hill*, Don-

caster; *Hobkirk*, or *Hopekirk*, in Roxburghshire, &c. The last-named place is stated, in Lewis's *Topographical Dictionary*, to be not distinguished by any events of historical importance, but "appears to have derived its name from the situation of its church." What that situation is, however, we are not informed. C. J.

Sussex Ghost-Story.—One of the works of Pollhill, an eminent theological writer of the seventeenth century, is said to contain a marvellous tale of a ghost which visited the village of Brightling, co. Sussex; and which resisted, with ultimate success, the efforts of several neighbouring clergymen, who sought by prayer and fasting to *lay* it. I shall be glad to see this story transferred (with exact references) to the pages of "N. & Q."

MARK ANTONY LOWER.

Lewes.

Scotch East-India Company.—Where can any information be obtained respecting the Scotch East-India Company; it was in existence, and had ships trading to India, in 1701?

Where may information be obtained with regard to the trial of a Captain Green and a Mr. Mather, the captain and chief officer of an East Indiaman (it is believed of one of the Scotch East-India Company's ships), who were executed in Scotland for the crime of piracy in the early part of the last century? W. PINKERTON.

Ham.

Pepys's Morma.—The egotist Pepys committed himself once, and once only, in the course of his selfish and worldly-minded Diary, to a little, a very little outbreak of the pathetic, when (1662, Oct. 23rd) he says:

"This night was buried, as I hear by the bells, at Barking Church, my poor Morma, whose sickness being desperate, did kill her poor father; and he being dead for sorrow, she could not recover, nor desired to live, but from that time do languish more and more, and so is now dead and buried."

The editor, Lord Braybrooke, says, "There is no other allusion to this person in the Diary." Would any of your readers resident near Barking spend a shilling to ascertain from the register of burials of that place who "poor Morma" was, whose death so moved the cold nature of the diarist? Her father's death, we may presume, will probably be found near the same date, in the same register, and will serve to identify her. J. K.

Passage in Milton.—I have met with one difficulty in Milton, which I have not been able to overcome. It is book ii. 2., "Or where," &c. The description is true, for Warburton refers to Petit de la Croix's translation of Sherefeddin's *Life of Tamerlane;* and I myself can give instances from the Shâh-nâmeh: but where did Milton get his information, for La Croix's work was not published till 1722? I have searched Purchas, Hackluyt, Heylin, &c., but in vain. Perhaps some of your readers have been more fortunate. T. K.

Fairfax House, Chiswick.

The Venerable Bede.—I shall feel very grateful for any information in answer to the following Queries:—

1. Is it more correct to write the name, *in English*, of this illustrious man, *Bede* or *Beda?* And the reasons for the answer.

2. A list of the different editions of his works, distinguishing home and continental editions; as also those of his complete works, and of portions of his works.

3. What were the remaining lines of the epitaph over his tomb, commencing—

"Hâc sunt in fossâ Bedæ venerabilis ossâ?"

I have met with a translation of them, thus:

"Here the remains of Beda rest in peace:
Grant him, good Lord, the joys that never cease:
Grant him to drink, from Wisdom's fountain clear,
Those living streams for which he panted here."

4. What churches, chapels, chapels in churches, or altars in churches, were formerly dedicated under his invocation? CEYREP.

Consecration of Bishops in Ireland.—By the Irish Act of the 2nd of Elizabeth, c. 4., it is ordered that there shall be an investiture and consecration of the bishop, "with all speed and celerity," on the receipt of the collation.

Query, what is the legal interpretation of the words marked with inverted commas; or, in other words, within what period, after the receipt of the collation by the bishop or archbishop, must the investiture and consecration take place?

JAMES GRAVES.

Kilkenny.

Gerit Comhaer.—As your valuable "N. & Q." may boast of readers in Denmark, and our "Navorscher" is not equally felicitous, we venture to apply to your learned correspondents in that part of Europe for the solution of the following question:

In an old MS. chronicle of the beginning of the sixteenth century, mention is made of a certain Gerit Comhaer, native of Bommel, who resided afterwards in Deventer, and departed from thence to Denmark, where the King appointed him master of his mint. This must have happened in the last part of the fourteenth century. Further particulars will be highly acceptable.

Y. A. N. (in the *Navorscher*).

Arnhem.

Minor Queries Answered.

"*Epistles Philosophical and Moral.*"—Who is the writer of *Epistles Philosophical and Moral:* London, T. Wilcox, 1758, 8vo. They consist in versified letters, with very humorous satirical engravings. "Epistle the First" begins in the following manner:

"While zeal, beyond the grave, pursues
Whom priest and patriot abuse,
With some the foster-sire of lies,
Extoll'd by others to the skies,
St. John's, thus sav'd and damn'd by fame,
An honour'd and a blasted name!
Lorenzo asks, ingenuous youth,
What is, and who believes, the truth."

L. Y. (in the *Navorscher*).

Wageningen.

[The author was William Kenrick, LL.D., the projector and editor of *The London Review.* These *Epistles*, which may be reckoned the best specimens of his poetry, were rather severely handled in *The Critical Review*, to which Kenrick wrote a reply, entitled *A Scrutiny; or, The Critics Criticised.* See Watt's *Bibliotheca Britan.*, and Chalmers's *Biog. Dict.*, art. "Kenrick."]

Replies.

"PRETTY PEG OF DERBY, O!"

(Vol. vi., p. 10.)

The following copy of this ballad was taken down from recitation, some years ago, by Mr. Thomas Lyle, and published by that gentleman in a small collection of *Ballads and Songs*, 1827, p. 162. I believe that it was "never before in print," and on that account may be worth insertion in the "N. & Q."

"PRETTY PEG OF DERBY, O!

"A captain of Irish dragoons on parade,
While his regiment was stationed at Derby, O,
Fell in love, as it is said,
With a young blooming maid,
Though he sued in vain to win pretty Peggy, O.

"To-morrow I must leave thee, pretty Peggy, O,
Though my absence may not grieve thee, pretty Peggy, O,
Braid up thy yellow hair,
Ere thou tripp'st it down the stair,
And take farewell of me, thy soldier laddie, O.

"Ere the dawn's reveillie sounds to march, I'm ready, O,
To make my pretty Peg a captain's lady, O,
Then, what would your mammy think,
To hear the guineas clink,
And the hautboys playing before thee, O.

"Must I tell you, says she, as I've told you before,
With your proffers of love, not to tease me more,
For I never do intend,
E'er to go to foreign land,
Or follow to the wars a soldier laddie, O.

"Out spake a brother officer, the gallant De Lorn,
As he eyed the haughty maiden, with pity and scorn,
Never mind, we'll have gallore
Of pretty girls more,
When we've come to the town of Kilkenny, O.

"But when they had come to Kilkenny, O,
Where the damsels were lovely and many, O!
Sighing deeply, he would say,
Though we're many miles away,
Let us pledge a health to pretty Peg of Derby, O."

The author of this effusion is not known. The air to which it is sung has been very popular, and is adapted to a variety of songs, the most elegant of which is Moore's *Eveeleen's Bower.*

Edward F. Rimbault.

RUFUS' OAK.

(Vol. vi., p. 264.)

The inscription on the original stone, which differs in one or two important particulars from that on the present memorial, will supply Mr. Josiah Cato with at least a portion of the desired information. It was the following:

"Here stood the oak-tree on which an arrow, shot by Sir Walter Tyrrel, at a stag, glanced, and struck King William II., surnamed Rufus, on the breast: of which stroke he instantly died, on the second of August, 1100.

"King William II., surnamed Rufus, being slain, as before related, was laid in a cart belonging to one Purkess, and drawn from hence to Winchester, and buried in the cathedral church of that city.

"That the spot where an event so memorable had happened might not hereafter be unknown, this stone was set up by John Lord Delaware, who had seen the tree growing in this place, anno 1745."—*Old England*, vol. i. p. 95. col. 2.

It is a matter of some surprise to me that this inscription was not reproduced upon the modern cover,—the date of the erection of the stone, and the fact that Lord Delaware had seen the tree, being certainly worth preservation.

The account of the king's death given by Stow is very quaint and graphic, and well worthy of a place in your columns. He relates several prodigies as occurring before the event, and in the same year, 1100.

"This yeere many strange things came to passe, the diuell did visiblie appeare unto men, and sometime spake unto them. Moreouer, in the Towne of Finchamsted in Barkshire, neere unto Abindune, a spring did continuallie by the space of fifteene daies flowe plentifullie with blood (or the likenesse thereof), so that it did colour and infect the next water brooke unto it. . . . King William, on the morrowe after Lammas daie, hunting in the Newe Forrest of Hampshire, in a place called Chorengham, where since a chappell was builded, Sir Walter Tirell shooting at a deere, unawares hit the King in the breast, that he fell

downe stark dead, and neuer spake word. His men (especially that knight) got them away, but some came back again, and laid his body upon a collier's cart, which one seelie leane beast did drawe unto the Citie of Winchester, where he was buried on the morrow after his death, at whose buriall men could not weepe for ioye. . . . . He was buried at Winchester, in the cathedrall church or monasterie of Saint Swithen, under a plaine flatte marble stone, before the lectorne in the queere; but long since his bones were translated in a coffer, and laide with King Knute's bones."— Stow's *Annales*, edit. 4to. 1601, p. 189.

The name of Purkess was to be seen over the door of a little shop in the village of Minestead in 1843; and the stirrup of Rufus is preserved in the Court Hall at Lyndhurst. (*Old England*, vol. i. p. 95.) I remember a paragraph which went the round of the newspapers some years since, to the effect that the wheel of the cart on which the monarch's body was conveyed to Winchester had been preserved up to that time, at a cottage in the New Forest; but in the course of the then severe winter had been consigned to the flames, on account of a scarcity of fuel. A scarcity of fuel in the *New Forest* was, I should have thought, too great a flight of fancy, even in the direst dearth of news. The tomb of William Rufus (which is not "flatte," but of the *dos d'âne* form) was violated in the Parliamentary war, and there were found "a large gold ring, a small silver chalice, and some pieces of cloth embroidered with gold, mingled with the dust of the decayed body." Baker, in his *Chronicle* (edit. 1674, p. 37. col. 1.) notes that

"One Sugerus, a writer that lived at that time [*i. e. circa* 1100] and was a familiar acquaintance of the said Tyrel's, against the current of all writers, affirms that he had often heard the said Sir Walter swear that he was not in the Forrest with the king all that day."

The great interest of this subject will, I hope, serve to excuse the length of this communication.

W. Sparrow Simpson, B.A.

THE PASSAGE IN "LOVE'S LABOUR'S LOST."

(Vol. vi., p. 296.)

In the wish to be as brief as possible in my reply (at p. 296.) to Mr. Singer's Query, I forebore to notice a circumstance which materially affects the right understanding of the passage in question.

In all editions hitherto, the second line of the Princess's speech is pointed off from what follows, by making it conclude with either a full-stop, a colon, or a semicolon; as though that line formed some complete sense in itself: *e.g.*

"That sport best pleases, that doth least know how:"

Thus making *the not knowing how* the means of pleasing!

But if we place a comma at the end of this line, and transfer the semicolon or a dash to the middle of the line next following, we shall then undoubtedly obtain what must have been the author's true meaning: viz.

"That sport best pleases, that doth least know how,
Where zeal strives to content."

It is the zeal, striving to give satisfaction, that makes the performance pleasing; even when it doth least know how.

Thus the meaning of the whole sentence is this: "That sport best pleases, (even) that (which) doth least know how, where zeal strives to content; and (where) the contents dies in the (very) zeal of that which it presents."

I therefore advocate the following as the proper punctuation of the whole speech:

"Nay, my good lord, let me o'errule you now:
That sport best pleases, that doth least know how,
Where zeal strives to content —and the contents
Dies in the zeal of that which it presents:
Their form, confounded, makes most form in *mirth*,
When great things, labouring, perish in their birth."

The last two lines being a sarcastic allusion to the abortive Russian masque of *The King and his Company*.

A. E. B.

Leeds.

THE ROBIN.

(Vol. vi., p. 244.)

It was on the day when Lord Jesu felt His pain upon the bitter cross of wood, that a small and tender bird, which had hovered awhile around, drew nigh about the seventh hour, and nestled upon the wreath of Syrian thorns. And when the gentle creature of the air beheld those cruel spikes, the thirty and three, which pierced that bleeding brow, she was moved with compassion and the piety of birds; and she sought to turn aside, if but one of those thorns, with her fluttering wings and her lifted feet! It was in vain! She did but rend her own soft breast, until blood flowed over her feathers from the wound! Then said a voice from among the angels, "Thou hast done well, sweet daughter of the boughs! Yea, and I bring thee tidings of reward. Henceforth, from this very hour, and because of this deed of thine, it shall be that in many a land thy race and kind shall bear upon their bosoms the hue and banner of thy faithful blood; and the children of every house shall yearn with a natural love towards the birds of the ruddy breast, and shall greet their presence in its season with a voice of thanksgiving!"

Henna. †.

Morwenstow.

Your correspondent will, I think, find a more satisfactory solution to the proposed question on the reputation of the Robin in the fact that this is

the only singing-bird which in a wild state approaches near to the dwelling of man. While the sparrow is the only bird in constant attendance on the human biped, the Robin is the only one which in the closest districts cheers him with a song. In my garden here at Pentonville I have heard the Robin daily since the third week in August this year: and though the little wren, the greenfinch, the tomtit, and several other birds, visit us, the Robin is the only one which claims popular attention; and this he certainly deserves. I frequently hear him long before daylight; and I experience no greater pleasure at this season than enjoying the fresh air in my garden before daybreak, when several Robins in good song maintain a friendly converse, in their melodious way, from the tops of neighbouring trees. The peculiarly full and fluent melody, though consisting of only a few notes, has a great charm for townsmen, and at most houses it is customary to throw out crumbs for the Robin. The fearlessness, and (if it might be said) the love of man which the Robin evinces must, I am sure, be the chief element in our partiality for him.

Shirley Hibberd.

Surely our affection for the Robin redbreast arises from its familiar habits. It enters houses freely; it hops about our breakfast-table, picking up the crumbs; comes and goes as it pleases; pops upon our shoulders, and seems to feel itself perfectly at home; it places entire confidence in us, and we do not like to abuse it. This I take to be the cause, not the consequence, of the "babes in the wood."

Our dislike of the toad and the serpent is sufficiently accounted for by their personal appearance, and their *poisonous reputation*. E. H.

TOMB OF JOHN BARET IN ST. MARY'S CHURCH, ST. EDMUNDS, BURY.

(Vol. v., pp. 247. 353.)

It is now some years since I saw this curious tomb, of date A.D. 1463; at that time the fine church of St. Marie's was restoring in the best possible taste, under the strenuous exertions of its valuable rector, Rev. Mr. Eyre.

The tomb in question had long stood in a recess, with one side against the wall, so as to render it impossible to read the legend which ran round it; when I saw it, during part of the alterations, it was required to be moved from its place, and I took the opportunity to copy the curious inscription as below. How it is now placed I know not, but at the time it struck me that it could not be standing in its intended or original position, but that in some changes in the internal arrangement of the church, it must have been, as it were, shoved aside. The inscriptions, which are in black letter, were as follows:

John "He that will sadly behold me with his ie,
Maye see his own Merowr and lerne to die. Baret.

Wrappid in a schete, as a ful rewli wretche,
No mor of al my minde to me ward wil streche.
From erthe I kam and on to erth I am brought,
This is my natur: for of erthe I was wrought.
Thus erthe on to erthe tendeth to knet.
So endeth ech creature: doeth John Baret.
Wherfore ye pepil in waye of charitie,
With your goode prayeres I praye ye helpe me.
For such as I am: right so shalle ye al bi,
Now God on my sowle: have merci and pitie.
Amen."

With respect to the "skeleton figure" in Exeter Cathedral (Vol. v., p. 301.), it is now many years since "I made a Note" respecting it. As I recollect, it represents a human figure in an extreme state of emaciation, with a dagger sticking in the breast, and the legend told me at the time was to the effect that it represented some one who had attempted to imitate, literally, our blessed Lord's fast of forty days, and that holding out to the *thirty-ninth day*, and unable to endure the agonies of hunger, he then stabbed himself, thus consummating an act of presumption by an act of desperation. A. B. R.

Belmont.

EXTERIOR STOUPS.

(Vol. vi., p. 160.)

As one of the correspondents of "N. & Q." referred to an exterior stoup at Badgeworth Church in Gloucestershire, and suggested that a description be given of it by a local correspondent, by the kindness of Mr. D. J. Humphris of Cheltenham I am favoured with a drawing of it, and, at his request, forward the following description. The stoup in question is situate on the right as you enter the west doorway of the tower, and is a plain chamferred ogee-headed recess in the fasciæ of the basement moulding, with a semi-hexagonal projecting basin, the top member of the mouldings of which is the boutell; this, together with the ogee head of the recess, would place the date within the Second-pointed or Decorated period, while the doorway itself is of the Third-pointed or Perpendicular period, having a four-centred pointed arch under a square-headed recess. Over the doorway is a western light with flowing tracery, which would lead us to imagine that the west doorway was a reparation at a subsequent period to the original building of the tower. The church itself is of the Decorated period, and from the specimen of one window which Mr. H. has sent me, must be an exquisite example of the style, there being no less

than four members of the jamb-mouldings, and one of the hood-mould, enriched with the ball-flower ornament. THOS. L. WALKER.

Leicester.

I am glad to inform MR. FRASER that there is an exterior holy-water stoup in the west wall of the tower of the fine old village church at Badgeworth. It is about two feet south of the west door, entering the belfry, which is open to the nave. This door, in the west wall of the tower, seems to have been originally the chief entrance. The stoup is in fine preservation, and it was evidently formed when the walls of the tower were built. The hollow or basin of the stoup projects a little from the wall, and the opening above the basin is about sixteen inches. The bottom of the stoup is about thirty inches, and the top about forty-six inches from the ground. The top of the opening extends to a moulding, which serves as a canopy to the stoup.

JOS. BOSWORTH.

Cheltenham.

SOUTH'S SERMONS.

(Vol. vi., p. 25.)

It is only occasionally that the Numbers of "N. & Q." come into my hands; but I never read them without finding something in their pages that is instructive and useful, as well as curious and amusing; and I regret that such a publication should be allowed to become the vehicle of slander and abuse against men to whom England is indebted for some of her dearest rights and privileges. I allude here to an article I have just seen in your Number for July last, headed "Historical Value of South's Sermons," in which the writer appears to regard the vituperations of this Jacobite parson against the Puritans as a sufficient authority for holding them up to reproach and derision. "If," says he, "we want to know Puritanism in its rampant state, we must read South, as well as Cleveland's poems, and Hudibras." It would be quite as fair to say, "If we want to know tyranny and perfidy in their rampant state, we must read the character and acts of Charles I., as pourtrayed by Milton, or given in Stirling's poems." As you have admitted into your work South's scurrilous defamation of Cromwell and the Puritans, it will be but justice to admit also an extract from Stirling's lines on Carisbrook Castle:

"Would that till now the dungeon had remain'd
To mark the fate for sceptred crime ordain'd!
When those strong spirits from whose loins we spring,
Gave guilt its meed, nor spared a felon King. . . .
Who fed his pride on priestcraft's fawning breath,
While glorious Eliot pined away to death.—
False friend; dishonest foe; the thorny rod
To bruise a sinful people sent by God."

Your correspondent asks, "Has any one described more vividly than South the apparent sanctity and *real profligacy* of the Puritanical leaders?" and has any one described more vividly than Tertullus the *real* delinquency of Paul, as "a pestilent fellow, a mover of sedition, and a profaner of the temple?" But the most vivid *description* cannot give substance to fiction, nor verity to falsehood. Even James II. objected to South as a controversialist, saying, that "he had not temper to go through a dispute, and that, instead of arguments, he would bring railing accusations."

Your correspondent justifies this charge by a quotation from a sermon he preached before Charles II., in which he alluded to Cromwell's entering parliament as "a bankrupt beggarly fellow, with a threadbare, torn cloak, and a greasy hat, and, perhaps, neither of them paid for." At this the king is said to have laughed heartily; and turning to South's patron, Lawrence Hyde (Lord Rochester), said, "Odd's fish, Lory, your chaplain must be made a bishop."

It had long been South's practice to accommodate his principles to those of the times; and he knew that this aspersion of Cromwell, contemptible as it was, would tell well upon Charles—that its vulgarity would not offend his taste, nor its falsehood his feelings; indeed, that the grosser the calumny the more likely it would be to please him, and to secure his favour.

When Cromwell was in power, South pursued the same policy. His previous attachment to royalty had then given way to zeal for the new authority; and on a particular public occasion he addressed some flattering congratulatory verses to Oliver, which, as they are rather an intractable fact for your correspondent's purpose, he intimates "were *most probably* (!) imposed upon him by the head of his college, the *notorious* John Owen." But if Owen had then any suspicion of South's allegiance to Cromwell, is it within the compass of probability that he would have engaged him, or trusted him, to compose this address, even if he had the power to impose it upon him? Or is it to be believed that South himself would have undertaken, at the dictation of an opponent, to compliment a ruler whom he did not acknowledge.

The fact is, that Owen and South were both at that time the friends of Cromwell; or if South was not *his friend*, he was at least his open partizan, and had also professedly adopted the religious opinions of the Protector's party, having appeared at St. Mary's as the great champion for Calvinism against the Arminians; and his behaviour was such, and his talents esteemed so serviceable, that the leaders of that party were considering how to give proper encouragement, and proportional preferment, to so hopeful a convert. Before this was

accomplished, however, Oliver died, and it was not till after that event that South and Owen were at variance, when the Presbyterians prevailing over the Independents, South sided with them, and became the antagonist of Owen, who was esteemed the head of the Independent party. In the Assize-Sermon he preached at Oxford, in July, 1659 (*Interest deposed and Truth restored*), he greatly pleased the Presbyterians by his bitter invectives against the Independents. The same year, when it was visible that the King would be recalled, he appeared irresolute, yet (as Wood expresses it) was still reckoned a member of "the fanatic ordinary;" but, as his Majesty's restoration approached, he began to preach as much against the Presbyterians as he had done before against the Independents. From these facts it is pretty evident that there is too much truth in what has been said of this celebrated divine, that "he was one of those time-servers who use the great abilities God has given them to obtain the favour of those who can reward them best." They will also serve to show in a true light "the historical value of South's sermons." VINDEX.

PHOTOGRAPHY AND MANUSCRIPTS.

Will not some *dilettante* in the science of Photography direct his attention to its application to MSS.? Should we ever succeed in discovering some simple and easy method, without injury to the fabric of the MS., for transferring writing direct to a plate of glass or zinc, &c., a revolution will have been effected. Thousands of valuable MSS. may then be published at once in faultless fac-simile, without trouble and expense, and literature will receive an incalculable impetus. Of course this same method can be applied to scarce books and engravings. Some few of these are indeed reprinted (as it is now proposed to be done with regard to Shakspeare), but in a manner as to number and price altogether barbarous, and a mere mockery to the common working student.

GEORGE STEPHENS.

Copenhagen.

[The Collodion Process, described by DR. DIAMOND, is directly applicable to the copying of MSS., which, it may be remarked, can be so copied with the greatest accuracy, inasmuch as all contractions, &c. will be most faithfully reproduced. And if a *negative* is taken, there is of course at once the means of multiplying copies by printing to any extent that may be desired. We may mention two facts upon this subject, which have come under our observation. 1. We have seen two pages of a fine old folio edition of Aldrovandus, with a woodcut on one of them, exquisitely and distinctly copied, though the copy was only about an inch and a quarter by two inches. 2. That an accomplished photographic amateur, having had occasion to make an official return of which he wished to retain a copy, saved himself the trouble of rewriting it, by taking a photographic copy.—ED.]

The editor of "N. & Q." has done such good service to the cause of archæology by the insertion MR. THOMS's suggestion of the advantages of Photography to the great body of antiquarian students, and by following it up by DR. DIAMOND's valuable instructions to antiquaries as to the best means of applying this interesting art, that I venture to make another proposal. It is that he should make "N. & Q." a medium for photographers. By this I mean not only that he should afford them an opportunity of pointing out difficulties they may have encountered in the practice, and asking for advice and instruction upon them, calling attention to unrecorded phenomena, or of announcing any new discoveries, but also that he should give those resident in one part of the kingdom, and who may have taken and *printed* views of objects of interest in their immediate neighbourhood, an opportunity of exchanging copies of them for views taken by brother antiquaries in other parts. How this may best be done I do not venture to point out; that I must leave to his better judgment: but as it is clear from his Notices to Correspondents that he is frequently an intermediate agent between gentlemen engaged in literary and antiquarian inquiries, I would suggest that he should extend his good offices to those who are adopting the views to which he has given publicity, and so complete the good work which has been commenced in his pages.

PHILOPHOTOGRAPHY.

[We shall be happy to carry out as far as practicable the suggestion of our correspondent. The shadow of a doubt which we once felt as to the propriety of introducing the subject of Photography into our columns, has been entirely removed by the many expressions of satisfaction at our having done so which have reached us; and we shall therefore be glad to give our assistance in any way towards bringing to perfection an art capable of furnishing so perfect a record of the present state of our national monuments, and towards promoting a friendly intercourse among those who practise it. We hope all who take it up will enable us to keep a record, at least in our own private portfolio, of their progress. — ED.]

Your Notes upon Photography are invaluable; but when alluding to a good lens, pray, Mr. Editor, state the probable cost. I know an artist who had one for an apparatus worth three shillings, and was told the cost should be twenty pounds; but since I have heard that the cost should be at least twenty pounds, but one more costly would be much better. G. R. L.

[This is one of several inquiries on the same subject we have received since the publication of the first portion of DR. DIAMOND's papers. It is a point on which we find some difficulty in offering advice; for although

there is no doubt that a good lens, like a good watch, may occasionally be purchased at a low rate, the only certain way of securing one is to go to a respectable dealer, and pay a good price for a good article. After taking much pains, and witnessing the comparative powers of different lenses, we recommend all who can afford it, and especially those who wish to take portraits, to secure one made by Voightlander. These may always be procured in their genuine state of his sole agents in this country, Messrs. Knight and Co. Cheaper lenses are however to be met with, such as the fluid lens made by Mr. Archer; and we have lately seen some views in Wales, taken by that gentleman with one of his own lenses, which are as beautiful as can be desired.—Ed.]

Photography in the open Air (Vol. vi., p. 251.).—Is it too much to ask of C. P. S. to kindly give us some account of his apparatus, modus operandi, and formulæ; as I think by so doing he will be conferring a great favour on many of us amateur photographers?

Is his camera a modification of Archer's?

A month or two ago I went on a photographic tour in Cheshire; and my plan was to prepare several papers by Talbot's process in the morning, fill my slides, and take the rest in a book; obtain permission somewhere to change the papers, and then develop all on my return home.

Thomas Lawrence.

Ashby-de-la-Zouch.

Replies to Minor Queries.

Glossary of old Scientific and Medical Terms.—P. C. S. S. begs leave to acquaint Βορέας, who (at p. 290. of the present Volume of "N. & Q.") requests information on this subject, that he will find an explanation of most of the terms which he cites, by referring to *Lexicon Chymicum, &c., per Gulielmum Johnson:* Lond. 8vo. 1652. As the work is not common, P. C. S. S. subjoins the interpretation therein given to some of the barbarous words quoted by Βορέας, viz.:

"*Abesasum*, Lutum Rotæ.
Abesum, Calx viva.
Abric, Est sulphur.
Achamech, Est superfluitas argenti.
Acartum, Est Minium.
Acadzir, Est Stannum.
Acchatum, Est Ruriehalcum.
Adibat, Est Mercurius."

P. C. S. S.

Tonson and the Westminsters (Vol. v., p. 585.).—This print, alluded to by your correspondent, is the frontispiece to a small poetical tract, called *Neck or Nothing;* a consolatory Letter from Mr. D–nt–n (Dunton) to Mr. C. C–rll (Curll), upon his being Tost in a Blanket, &c. Sold by Charles King in Westminster Hall, 1716.

The following extract may be a satisfactory answer to your querist:

"'Come, hold him fair; we'll make him know
What 'tis to deal with scholars.' 'Oh!'
Quoth *Edmund*. 'Now, without disguise,
Confess,' quo' they, 'thy rogueries.
What makes you keep in garret high
Poor bards ty'd up to poetry?'
'I'm forced to load them with a clog,
To make them study.' 'Here's a rogue
Affronts the school; we'll make thee rue it.'
'Indeed I never meant to do it!'
'No? Didst thou not th' oration print
Imperfect, with false Latin in 't?'
'O, pardon!' 'No, Sir; have a care;
False Latin's never pardon'd here!'
'Indeed I'll ne'er do so again;
Pray handle me like gentlemen.'

. . . . .

Oh! how th' unlucky urchins laugh'd,
To think they'd maul'd thee fore and aft:
'Tis such a sensible affront!
Why, *Pope* will write an Epick on 't!
Bernard will chuckle at thy moan,
And all the booksellers in town,
From *Tonson* down to *Boddington*,
Fleet Street and *Temple Bar* around,
The *Strand* and *Holborn*, this shall sound:
For ever this shall grate thine ear,
Which is the way to *Westminster?*"

For further information regarding Dunton and Curll, see Pope's *Dunciad*, and notes to same.

S. Wmson.

The Crystal Palace.—Who designed it? (Vol. vi., pp. 196. 279.).—Having observed the above Query in your paper of the 28th August (Vol. vi., p. 196.), I am induced to inform you that I have seen sketches of Mr. Loudon's (executed in the early part of 1818), of conservatories and other large iron buildings, with roofs on the ridge and furrow, and various other forms; and Messrs. W. & D. Bailey, of Holborn, under his superintendence, erected for Colonel Beaumont, Bretton Hall, Yorkshire, a curvilinear conservatory of a domical shape, sixty-five feet diameter, forty feet high, the water being conveyed from the upper dome by the sixteen cast-iron ornamental columns that supported it. The conservatory was designed in the year 1820 and executed in 1825, and was taken down by his successor in 1832, being in the same state of perfection as when first erected, thus verifying the opinion given, at the time of its erection, by the celebrated engineer (Mr. Alexander Galloway), "that the whole is, in point of execution and material, a masterpiece of utility and elegance." Messrs. Bailey also erected for Mr. Loudon, at his residence at Bayswater, in the year 1818, a small example of the ridge and furrow roof.

One of the asserted principles of the Exhibition, that of the ridge and furrow roof, may thus be traced to the year 1818; and that of the east-iron columns being used as rain-water pipes, to the year 1820. C. E. B.

St. Christopher (Vol. vi., p. 62.). — There is a gigantic figure of St. Christopher in painted glass in a window in the east wall of the south transept of Strasburg Cathedral. The window is a Romanesque lancet, but has subsequently been filled with Flamboyant tracery. CHEVERELLS.

Cowdray (Vol. i., pp. 75. 146.). — There was a family of the name of *Cowdrey* or *Cowdry* living in Oxford circa 1648. One of them, *John Cowdrey*, was admitted about that time into Magdalen College, of which he afterwards became Fellow; and eventually Rector of Bramber, Sussex. He died in July, 1697. Another *John Cowdrey* was buried at St. Peters-in-the-East, Oxford, Nov. 19, 1678. MAGDALENSIS.

Frampton, Bishop of Gloucester (Vol. vi., p. 100.). — Robert Frampton was baptized at Pimperne, a village near Blandford, Dorsetshire, Feb. 22, 1622. His parents, Robert Frampton and Elizabeth Selby, were married Jan. 18, 1601. He was the youngest of a family of four sons and three daughters. The name of Frampton occurs in the parish register from 1561 to 1744.

A. S. A. will find many particulars of him in Wood's *Athenæ*, vol. iv. p. 889. His death is mentioned by Calamy, *Life and Times*, vol. ii. p. 269. He is mentioned also in Sewell's *History of the Quakers*, folio edit., p. 590. W. E.

Pimperne, Dorset.

Iötun (Vol. vi., pp. 60. 201.).—COWGILL will find the etymology of *Iötun*, to which I alluded, in the glossary annexed to Weber's *Illustrations of Northern Antiquities*. The one which he adduced is, as well as I remember, Grimm's.

RICHARD F. LITTLEDALE.

Uncovering the Head and uncovering the Feet (Vol. vi., p. 195.). — Your correspondent A. C. M. remarks that the Siamese uncover the feet, or "put off their shoes on approaching the presence of a great man."

An explanation of this conventional usage may perhaps be found in the fact that when a king ascends the throne of Siam, the ceremony of covering his feet, or *putting on the royal shoes, is the final act of investiture* with the sovereign dignity.

In England the ceremony of *covering the head is the final act of investiture* with a dignity, rank, or honour. Thus our sovereign is crowned: a coronet denotes the rank of the noble, and a cap is placed upon the head of the recipient of the degree of doctor in our universities.

I conceive, therefore, that the ceremony of uncovering the head, which prevails in this country, signifies a temporary divesting, putting off, or setting aside of the dignity, rank, or honour, which is represented by the covered head: and that hence the act of uncovering the *head* is with us, as the act of uncovering the *feet* is with the Siamese, a conventional mark of respect, an act of self-abasement equivalent to the use of the phrase—"I am, Sir, your very humble servant."

J. LEWELYN CURTIS.

Savez (Vol. ii., p. 516.).—This Query still remains unanswered. The word is found in most colonies; and is not derived, here at least, from the French, but from the Portuguese. The former were not great colonists; the latter were. Here and at Canton we owe it to the neighbouring Portuguese settlement of Macao. The Portuguese verb is "saber." W. T. M.

Hong Kong.

Names of Places (Vol. v., pp. 250. 365. 452.). — E. N. mentions *Burdiehouse*. I know the place well, and have always understood the contraction to be of Bourdeaux House, not of Bourdeaux simply. When Queen Mary was confined in the neighbouring Castle of Craigmillar, her suite, composed of French, lived here, and also in an adjoining village, still called "Petty France."

Perhaps the most curious corruption I know is that of Lixmaleerie in Scotland, having originally been "L'Eglise de Marie." Costorphine, near Edinburgh, has also a French root, "Croix d'or fin." W. T. M.

Hong Kong.

"*Not serve two Masters*" (Vol. vi., p. 223.). — These lines, which are doubtless the composition of Sir Walter Scott, form the motto prefixed to the fourth chapter of *Kenilworth*. Appended to them are the words "*Old Play*," so common with Scott when giving lines of his own at the commencement of a chapter. J. K. R. W.

John de Huddersfield (Vol. vi., pp. 54. 280.). — John de Huddersfield was the engineer who proposed to execute (and obtained a grant from the King) a great work at Bridport Harbour, nothing less than an efficient harbour (which had ceased to exist), in the reign of Richard II., provided certain tolls were allowed to be taken by him and those who acted with him.

Perhaps, if the Dom-Book of Bridport were accessible, something might be learnt. The day may not be far distant, when no body of men will be allowed to keep secret any important document of their archives. G. R. L.

The Larch (Vol. vi., p. 276.).—It is lamentable to reflect, that the millions of larches upon the Black Down Range from Taunton to Lyme Regis, and the south coast and elsewhere, are perhaps to prove worthless, and disappoint the great expectation formed of that tree. Is the dictum confirmed which Lord Portman, I believe, set forth in the *Quarterly Journal of Agriculture*, that the larch fails except on the primitive rock formations?

G. R. L.

Lyme Regis.

Rhymes upon Places (Vol. vi., p. 281.).—I subjoin (from memory) another and, I submit, a superior version of the lines cited from Noble:

"Ramsey, the rich of gold and of fee;
Thorney, the flower of the fen country.
Crowland, so courteous of meat and of drink;
Peterborough the proud, as all men do think.
And Sawtrey, by the way, that old abbaye
Gave more arms in one day than all they."

I find the following in the Introduction to the *Minute Books of the Spalding Society*, p. 73.:

"Skirbeck is a rectory, the parish church dedicated to St. Nicholas. Its parish surrounds the borough of Boston, whence that vulgar distich —

'Though Boston be a proud town,
Skirbeck compasseth it round.'"

C. H. Cooper.

Cambridge.

I remember hearing in Norfolk that

"Gimmingham and Tremmingham,
Knapton and Trunch,
North'repps and South'repps,
Lie all in a bunch."

Hans.

Scriveners' Company of London (Vol. vi., p. 273.).—When did this company become extinct? By 41 George III. c. 79. s. 13., all notaries public in London, or within three miles thereof, are required to take up their freedom in this company.

C. H. Cooper.

Cambridge.

"*The bright Lamp that shone in Kildare's holy Fane*" (Vol. v., pp. 87. 211.; Vol. vi., p. 86.).—Some time ago there was sold, in Dublin, a figure of St. Bridget, clasping in her arms the Round Tower of Kildare! This is very remarkable, and seems to show some connexion between the Round Tower and the saint. It was in a Dublin newspaper that I read the account, but unfortunately made no "note of it" at the time; or, if I did, I cannot now find it.

R. H.

Lady Day and Feasts of Blessed Virgin Mary (Vol. vi., p. 195.).—In answer to your correspondent Mr. H. Edwards, who inquires *how many* festivals are yearly celebrated by the church in honour of the Blessed Virgin Mary, and on what day *Lady Day in Harvest* falls? I beg to add a list of her festivals:—

I. *In the* [*Roman*] *Catholic Church.*

January 23.—The Espousals of the Blessed Virgin Mary.

February 2.—The Purification of the Blessed Virgin Mary.

March 25.—The Annunciation of the Blessed Virgin Mary.

On the Friday before Palm Sunday, The Sorrows of the Blessed Virgin Mary.

May 24.—Our Blessed Lady, the Help of Christians.

July 2.—The Visitation of the Blessed Virgin Mary.

July 16.—Our Lady of Mount Carmel.

August 5.—Our Blessed Lady, *Ad Nives.*

August 15.—The Assumption of the Blessed Virgin Mary.

September 8.—The Nativity of the Blessed Virgin Mary. ☞ *This is Lady Day in Harvest.*

On the Sunday following the 8th of September, the Name of the Blessed Virgin Mary.

On the following Sunday, the Seven Dolours of the Blessed Virgin Mary.

September 24.—Our Lady of Mercy.

October 1. Sunday.—The Rosary of the Blessed Virgin Mary.

October 2.—The Maternity of the Blessed Virgin Mary.

October 3.—The Purity of the Blessed Virgin Mary.

On the second Sunday of November, the Patronage of the Blessed Virgin Mary.

November 21.—The Presentation of the Blessed Virgin Mary.

December 8.—The Conception of the Blessed Virgin Mary.

December 18.—The Expectation of the Blessed Virgin Mary.

II. *In the Protestant* [*English*] *Church.*

The Purification -	- Feb. 2.
The Annunciation -	- March 25.
The Visitation - -	- July 2.
The Nativity - -	- Sept. 8.
The Conception -	- Decemb. 8.

P. A. F.

Perhaps your correspondent will kindly let your readers know where this expression occurs*; perhaps it is to be classed with "The Greek Kalends," and others of the same class. There are two fes-

[* The fulfilment of a charitable bequest is directed to take place on Lady Day in Harvest; and doubts have arisen whether, looking at the Old Style, when the charity was founded, the Visitation or Nativity is the day meant.]

tivals yearly celebrated by the Church in honour of the Virgin Mary, as Mr. Edwards will see by reference to a Prayer Book: *The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin;* and *The Annunciation of the Blessed Virgin Mary.* R. J. A.

Passage in Jeremy Taylor (Vol. vi., p. 263.).—Jeremy Taylor's "fair young German gentleman," who desired his friends, when they wished for his picture, to visit his dead body in the tomb, is found in Camerarius, cent. i. cap. ii. p. 73. †

Lancashire Sayings (Vol. vi., p. 174.).—K. may be glad to learn that the answer "a layer-over for young meddlers" is a common reply in Norfolk as well as Lancashire, when children impertinently put the question, "What have you got there?"

In Forby's *Vocabulary of East Anglia*, a "layer-over" is explained "A gentle term for some instrument of chastisement."

To lay-over or lay-on, is in Norfolk to beat. So Shakspeare, "Lay on, Macduff."—*Macbeth.*
E. G. R.

Hammer (Vol. vi., p. 29.).—What is the meaning of "Hammer" in names of places in Norway?

In Icelandic (the old Scandinavian) this word, besides the name of the tool, so called also in English, means also a rock or cliff, and probably is applicable to the particular localities in the names of which it occurs. W. C. Trevelyan.

Wallington.

Edith of Finedon (Vol. vi., p. 185.).—A question is asked respecting the figure on the sign at Finedon. It is that of Edith, once lady of the manor, and which with the lines were put up by the late Sir English Dolben, Bart., a gentleman of unsound mind. A. B.

Harvesting on Sundays (Vol. vi., pp. 199. 278.).—A person may consult Bishop Jeremy Taylor's *Ductor Dubitantium*, who, if I recollect right, is in favour of attending to corn-harvest in precarious weather. A. B.

United Church of England and Ireland (Vol. vi., p. 246.).—The authority for this phrase is the fifth article of the Union—

"That the churches of England and Ireland be united into one Protestant episcopal church, to be called The United Church of England and Ireland."

M.

Old Montague House (Vol. vi., p. 241.).—X. is incorrect about old Montague House. Not a stone of it remains inside or out. The print from the *Ladies' Pocket-Book*, 1781, I have never seen. There are, however, two others in my possession; one by Paul Sandly, published May, 1783, aquatinta; the other, taken with some variations from the same drawing, engraved by James Fittler, and published by G. Kearsley, October 1, 1780. This last was, I think, published in the *Copper-Plate Magazine.* E. H.

Revolutionary Calendar (Vol. vi., p. 199.).—Perhaps your correspondent C. will accept the following as stop-gaps, until George Ellis's complete version is recovered:

Squeezy, Wheezy, Freezy; Snowy, Flowy, Blowy; Seedy, *Weedy*, Meady; *Wheaty*, *Heaty*, *Sweety.* Jaydee.

P. C. S. S. has a dim recollection of having heard the rhyme "*Grow*-y" used to express "*Germinal.*" In the version of Mr. Ellis's drollery, which was repeated to him many years ago, the months were arranged in *quaternions.* P. C. S. S.

"*Patience, and shuffle the Cards*" (Vol. vi., p. 290.).—We owe this saying to Cervantes. See *Don Quixote*, part ii. chap. xxiii., which relates the adventure of the cave of Montesinos, "justly esteemed one of the most exquisite of all the inventions of Cervantes." My quotation is from the interesting note in the edition entitled *The History of the Ingenious Gentleman Don Quixote of La Mancha; translated from the Spanish, by Motteux. A new Edition, with copious Notes, &c.* 5 vols. 8vo.: Edinburgh, 1822.

King Louis XI. uses the same metaphor in a confidential whisper to Dunois, one of the Paladins of his court. See *Quentin Durward*, chap. viii., and note by the author. C. Forbes.

Temple.

Maiden-hair Fern (Vol. vi., pp. 30. 108. 180. 280.).—On the 25th October, 1848, I found that most beautiful of the British ferns, the Adiantum (*Capillus Veneris*) growing in the greatest luxuriance on some wet limestone rocks near the little village of Aberthaw, on the coast of Glamorganshire, about a quarter of a mile to the eastward of the Coast Guard watch-house. As it was growing under the almost inaccessible ledges of the rock, and in great abundance, probably it may still continue to grace the British Flora for many years, and escape the fate of the beautiful *Asplenium Marinum*, which was wantonly destroyed on the Red Rose Rocks, near Liverpool, in the summer of 1849.

I would add that I collected some fronds nearly eight inches in length, being the longest I have seen, except from the Isle of Arran, co. Galway.
F. B.

Sandgate.

Misprints in Prayer Books (Vol. vi., p. 170.).—Although there is no rubric in the Litany for the insertion of special petitions for any who desire

the congregation's prayers, yet the custom is so universal that it leads one to suppose there must have been once authority for it. Indeed, in a little book called *The Institutions of the Church of England of Divine Authority*, by the Rev. J. Baylee, D.D., I read:

"It is often asked, may there not be occasions in which additional petitions are needful [in the public service] according to the varying circumstances of society? To this we answer, that our Liturgy makes provision for this. In the Litany there is one of the petitions in which the minister is at perfect liberty to insert any supplications he deems expedient for those of his congregation who need it: and again, in the Thanksgiving, there is a similar opportunity afforded for returning thanks for mercies received. Before and after the sermon also, he is at liberty to use extempore prayer."— P. 45. ed. 3.

What is the ground for the last assertion? The pulpit seems little adapted as a place for prayer.

A. A. D.

The Royal "We" (Vol. v., p. 489.).—The Query of your correspondent FRANCIS J. GRUBB, *when* royalty in their grants first substituted the plural for the singular number, appears to have been satisfactorily answered by COWGILL (Vol. vi., p. 232.). But *under what circumstances* the change took place remains yet a moot point. Archdeacon Nicolson, in his *Eng. Hist. Library*, page 3., states that—

"None of 'em (our Kings) seal'd with any seal of arms before Richard the First; the seals of his Predecessors bearing only the Pourtraiture of the King, sitting in a chair on one side, and on Horseback on the other. This Richard seal'd with a seal of *two* Lyons; because the Conqueror (for England) bore two Lyons; But King John (in the right of Aquitaine, the Duke whereof bore one Lyon) was the first that seal'd with three; and all our succeeding Kings have follow'd his Example."

May not the lions be typical of the royal *We*, and have occasioned the use of *Nos*, instead of *Ego*, in grants and charters?

FRANCISCUS.

General Wolfe's Family (Vol. vi., p. 245.).—General Wolfe was never married.

E. H.

"*Roma tibi subito*" (Vol. vi., p. 209.).—BŒOTICUS inquires whence comes the palindrome:

"Roma tibi subito motibus ibit amor."

I send in reply a short extract from D'Israeli's *Curiosities of Literature*, p. 108., edit. 1840:

"The following lines, by Sidonius Apollinaris, were once infinitely admired:

'Signa te signa temere me tangis et angis.'
'Roma tibi subito motibus ibit amor.'"

I have read, I know not where, a legend, in which the above two lines are said, if I remember rightly, to have been a dialogue between the fiend, under the form of a mule, and a monk, who was his rider. Perhaps some one of your correspondents can say where the tale is to be met with.

W. W. T.

Frebord; Deer Leap (Vol. v., pp. 595. 620. &c.).—At an inclosure of a parish in Lincolnshire, under act of parliament, about forty years since, the proprietor of an adjoining lordship claimed an allotment in lieu of a deer's leap.

F. L.

"*Nobilis antiquo veniens*" (Vol. vi., p. 127.).—Perhaps the reference given in *Compitum*, bk. i. ch. ix. p. 284.: London, Dolman, 1848, to the epitaph "Nobilis antiquo veniens," &c. on Chronopius, Bishop of Perigueux, may, if consulted, help K. P. D. E. to an answer. It is as follows: "Père Dupuy, *l'Estat de l'Eglise du Perigord*, tom. i."

E. D. R.

"*Sun*" *of the Feminine Gender* (Vol. vi., p. 232.).—The following passage seems to show that the peculiarity adverted to by COWGILL had not ceased at the middle of the sixteenth century:

"I have learned, and thereafter speake, that a sinner cannot turne without the grace of God, which God distributeth by degrees, as *the sonne sheweth herselfe* in the morning, in whom there is encrease by successe tyl the sonne come to the highest at noon."— Bishop Gardiner, *Declaration* (against George Joye), fol. clvi., Lond. 1546.

C. H.

St. Catharine's Hall, Cambridge.

Cross-legged Effigies (Vol. v., pp. 136. 227.).—At Thurlaston, in this county, in the parish church, under the second arch from the east, which divides the chancel from the chantry at the east end of the north aisle, is a cross-legged effigy, *not in armour*, but having a tunic only, which is gathered up over the knee; the feet rest upon a lion. This effigy laid originally under a canopied arched recess in the north wall of the chantry, and in Nichols's time had a fragment of the inscription visible, which cannot now be discerned. The legs are broken off at the ankles, but enough remains to show the cross-legged position, which has been overlooked by the historian.

THOS. L. WALKER.

Leicester.

Collars of SS (Vol. v., pp. 227. &c.).—At Thurlaston, in this county, in the chancel of the parish church is a large and handsome altar tomb of alabaster, with recumbent effigies of a knight and his lady, each of whom wears a collar of SS. This tomb originally stood in the north-east corner of the sacrarium, but has been removed further westward under an arch which divides the chancel from the chantry chapel at the east end of the north aisle. It is figured in Nichols's *History*

of Leicestershire, vol. iv. part 2. *in loco*, but he does not mention the collars of SS.

THOS. L. WALKER.

Leicester.

Etymology of "Lyn" or "Lin" (Vol. vi., p. 293.). —In answer to A. W.'s inquiry on this point, P. C. S. S. would wish to refer him (and indeed the writer of the Note appended to A. W.'s Query) to Spelman's *Glossary*, who derives it from the Anglo-Saxon "Blinnan, Ablinnan, Linnan, *i. e.* cessare." Spelman adds, "Verum autem etymon verbi A.-S. est ab A.-S. Blynan." There is a strong confirmation of this last-mentioned opinion of Spelman in a ballad preserved in Percy's *Reliques of Ancient Poetry:*

"Strike on, strike on, Glasgèrion,
Of thy striking doe not *blinne;*
There's never a stroke comes o'er thy harpe,
But it glads my heart withinne."

P. C. S. S. quotes from memory, but he has a perfect recollection of the impression which these verses made on him, when a boy of fourteen.

P. C. S. S.

Burial of Suicides in Scotland (Vol. v., p. 405.). —I recollect many years ago being taken by my nurse to an extremity of my father's property in Fifeshire, where she showed me the grave of a man and his wife who had committed suicide together some years before; she said they were buried there, because at that spot "three lairds' lands met." As I have not seen this custom noticed in "N. & Q.," I should like to know if it was a general one.

M. M.

Canterbury.

Miscellaneous.

NOTES ON BOOKS, ETC.

In the year 1823 the Clarendon Press gave to the world an edition of Burnet's *Own Times*, with notes by William Legge, first Earl of Dartmouth, Philip Yorke, second Earl of Hardwicke, Arthur Onslow, Speaker of the House of Commons, Dean Swift, Henry Legge, Mr. Godwin, and a large proportion, and those too among the most important, by the editor, the Rev. Dr. Routh, the learned editor of the *Reliquiæ Sacræ*. That became, as it deserved, the standard edition. We have now to thank the same press and the same editor for *Bishop Burnet's History of the Reign of King James the Second; Notes by the Earl of Dartmouth, Speaker Onslow, and Dean Swift: Additional Observations now enlarged.* The text has been in some instances restored by means of the autograph now in the possession of the University; the motives to this republication being, as we learn from the preface, the praiseworthy desire "to communicate to the public some interesting documents illustrative of the events of this period." As the reign of James the Second, and the events which flowed from the Revolution, are among the most interesting and important for their effects upon the great cause of civil and religious liberty, every new contribution towards a better knowledge of them is sure to command attention; and as it would be difficult to find a man better qualified to furnish information upon these points than the venerable President of Magdalen, so it would be difficult to find such information in a more inviting form than in Bishop Burnet's Narrative, illustrated by Dr. Routh's Notes.

There are doubtless many of our readers who, while gratefully recognising the brilliant military services of the Duke of Wellington, and the genius which enabled him, under Providence, to bring to a successful issue the mighty struggle in which this country was so long engaged, still share his horror of war, and therefore prefer to dwell on the beneficial influence which he exercised for so many years on the councils of this nation. To all such we recommend as an admirable memorial of him whose loss we are all deploring, the very characteristic statuette of *The Duke of Wellington in the House of Lords*, admirably modelled by Mr. George Abbott, from a sketch by Alfred Crowquill, and executed in Parian by Messrs. Alcock of Burslem. A pretty frequent opportunity of seeing the Greatest Man of his Age in that House of which he was the ornament, enables us to speak with confidence of the admirable manner in which the artist has caught *the Duke's* usual quiet unaffected attitude, as he sat with his legs crossed, and his hands on his knees, the observed of all observers. All who have ever had the opportunity, from the bar or the gallery, of seeing the Hero of a Hundred Fights in that senate where his voice, but rarely heard, was yet all-powerful, will at once recognise the truthfulness of this excellent likeness of him.

When all the world is busily devouring *Uncle Tom's Cabin*, and publishers are selling off editions by thousands and tens of thousands, it was not to be expected that Mr. Bohn, ever ready to supply the wants of the reading public at a moderate price, would neglect an opportunity of putting forth a cheap and well-printed edition of so popular a book. He has done so, and we may safely pronounce his half-crown edition of *Uncle Tom's Cabin, or Life among the Lowly*, by Harriet Beecher Stowe, to be the most readable edition we have yet seen of a work which, in the course of a few months, has made its writer famous.

Mr. C. H. J. Smith, the author of *Parks and Pleasure Grounds, or Practical Notes on Country Residences, Villas, Public Parks and Gardens*, must be a worthy disciple of Capability Brown. At all events his book is a practical illustration that any subject may be made interesting in the hands of a man of taste: here is Mr. Smith treating of building country mansions, laying out parks and pleasure grounds, the arboretum and the pinetum, and yet so doing it that his book may be read with interest and amusement by those who have not the slightest prospect of ever being in a position to avail themselves of his excellent advice. This will show its great value to those whose good fortune enables them to turn Mr. Smith's excellent suggestions to good account.

The second series of *Welsh Sketches*, by the author of *Proposals for Christian Union*, will probably exceed in popularity its predecessor. The writer may well say that, though confined within narrow limits, it embraces the most eventful period of Welsh history, since it treats, and very ably, of *The Lords Marchers*, *Llewelyn ap Gryffyd*, *Edward I.*, and *Edward of Caernarvon*.

Books Received.— *The Traveller's Library*, Nos. 29 & 30.: *The Leipsic Campaign*, by the Rev. G. R. Gleig, an attempt, and a very successful attempt, to popularise one of the most important pages in the history of Europe, and a page which may be read with advantage even in these piping times of peace. — *The Two Wanderers and other Stories* is a further instalment of the well-executed and prettily-illustrated translation of Grimm's *Household Tales*, publishing by Addey & Co.

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Saywell's (Dr. William, Archdeacon of Ely, and Master of Jesus College, Cambridge), Serious Enquiry into the Means of a Happy Union, or what Reformation is necessary to prevent Popery. Small 4to. Tract of about 50 Pages. London, 1681.

Mahon's (Lord) History of England, Vol. IV., 8vo.
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Notices to Correspondents.

Ursula. *Where can a letter be addressed to this Correspondent?*

Monody on Death of Sir John Moore. *As we have already pointed out* (Vol. i., p. 446.) *that the pretended monody on "Lally Tollendal" was a clever hoax from the polyglotic pen of Father Prout, which first appeared in Bentley's* Magazine, *our Correspondent* J. C. *will see the propriety of our not inserting the copy of it which he has so kindly forwarded.*

R. I. A. *The author of "The Beggar's Petition" was the Rev. T. Moss, of Brierley and Trentham: see our Third Volume*, p. 209.

Philip S. King. *The Epitaph from Folkstone Churchyard is printed in our Second Volume*, p. 379., *where also our Correspondent will find an answer to his Query respecting* Chimney Money. Edmunds *is the name of the gentleman whose duty it is to sign the document in question, and it is so signed in conformity with ancient practice.*

P. P. P., *who writes respecting* Fronte Capillata, *is referred to our Third Volume*, pp. 8. 43. 92. 124. 140. 286.

W. Fraser. *For an explanation of* A Scarborough Warning, *see* "N. & Q.," Vol. i., p. 138.

Photografhy. *We are unavoidably compelled to postpone until next week the continuation of* Dr. Diamond's *communication. This describes his mode of multiplying copies of pictures taken on the glass, &c. by printing.*

I. W. *The Queries of our Correspondent on* Dr. Diamond's *Process have been forwarded to that gentleman, whose Replies shall appear in our next Number.*

A. A. D. *The instance of Thomas Cam of Shoreditch, reputed to have died at the age of 207, has already been recorded in our Fifth Volume*, p. 276., *where it is shown that the Shoreditch Register has been mischievously altered from* 107 *to* 207.

Errata.— Vol. vi., p. 326. col. 1. lines 47 & 52., for *Redondillas* read *Redondilhas;* p. 314. for *Anti-Jacobin* read *Anti-Jacobite*; p. 302. col. 2. l. 41., for *Munster* read *Monster;* p. 329. l. 39., for *Hanoverian* read *Harrovian.*

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTTLE.

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PHONETIC SPELLING.

In Howell's *Familiar Letters*, on what would be, if it were paged, p. 256. (edit. 8vo. London, 1650), is an address "To the Intelligent *Reader*," from which we learn that an attempt to introduce a phonetic spelling of the English language was then made by the author. He did not, however, project so great a change as the more recent professors of the phonetic art, the editor of *The Phonetic News* for example, the first number of which paper, published 6th January, 1849, is now before me. In this paper the phonetic alphabet is made to consist "of forty letters and two auxiliary signs," with several additional letters to express "foreign sounds which do not occur in English." Howell, however, is content to remove such letters as appear to him redundant. A portion of his "address" is worth transferring to your columns, as it may, perhaps, be followed by a few notes from other correspondents, which may ultimately furnish materials for a brief sketch of the history of phonetics. Till I met with this passage, I was not aware that the phonetic reformers could claim as their supporter an author of such antiquity as Howell. He speaks on this wise:

"Amongst other reasons which make the *English* Language of so small extent, and put strangers out of conceit to learn it, one is, that we do not pronounce as we write, which proceeds from divers superfluous letters, that occur in many of our words, which adds to the difficulty of the language: Therefore the *Author* hath taken pains to retrench such redundant, unnecessary letters in this work (though the *Printer* hath not bin so carefull as he should have bin) as amongst multitudes of other words may appear in these few, *done, some, come;* which though wee, to whom the speech is *connaturall,* pronounce as monosyllables, yet when strangers com to read them, they are apt to make them dissillabls, as *do-ne, so-me, co-me,* therefore such an *e* is superfluous."

Amongst the changes which the author advocates, many agree with our present orthography, as *physic, favor, war, pity,* not *physique, favour, warre, pitie;* but in others he differs greatly from the received mode, as he proposes *peeple, tresure,*

toung, *parlement*, &c., for *people*, *treasure*, *tongue*, *parliament*, &c. He adds:

"The new Academy of Wits call'd *L'Académie de beaux esprits*, which the late Cardinal *de Richelieu* founded in *Paris*, is now in hand to reform the *French* language in this particular, and to weed it of all superfluous Letters, which makes the *Toung* differ so much from the *Pen* that they have expos'd themselves to this contumelious Proverb, *The Frenchman doth neither pronounce as he writes, nor speak as he thinks, nor sing as he pricks.*"

And he quotes a "topic axiom" of Aristotle as applicable to phonetics, "Frustra fit per plura, quod fieri potest per pauciora."

Can your many and learned correspondents refer me to any advocate of phonetic spelling of an *earlier* period than Howell?

W. Sparrow Simpson, B.A.

EPITAPH ON THE REV. JOHN MORTON, M.A.

In my possession is a copy of Morton's *Natural History of Northamptonshire*, containing the following MS. notes by the Rev. Thomas Baker:

"John Morton, Coll. Eman. Art. Bac. an. 1691 (Regr. Acad.).
John Morton, Coll. Eman. Art. Mr. an. 1695. Ibid.
Joh. Morton, Coll. Eman. Quadr. admissus in Matric. Acad. Cant. Dec. 17. 1688.

"Epitaphium.
Juxta depositum jacet
Quicquid mortale fuit
Johannis Morton, A.M. et R.S.S.
Mariti, Patris, Amici, Proximique
Indulgentissimi et perquam humani
Ob exquisitam Plantarum, Fossiliumque peritiam,
Naturalem hujusce comitatus Historiam,
Limato ipsius calamo conscriptam,
In morbis explorandis Sagacitatem,
Nec minus in eorundem Remediis
Fausto omine adhibendis Judicium,
In munere denique Pastorali
Obeundo Studium indefessum
Rei publicæ non parum benefici:
Post quam huic Ecclesiæ per annos novendecim curatus,
Per sedecim Rector operam impenderat.
Animam exhalavit Julii die [18. 1726] anno Ætat. suæ [55]
Quem prope sita, vel in Tumulo comitatur uxor Susanna,
Amans, parique cum ardore redamata
Hanc insignivit Pietas, et prisca Fides,
Insolita rerum utilissimarum Scientia
Officiosa Sedulitas, mira Suavitas, comitasque,
Virtutum omnium, quotquot pulcherrimo exemplo
Indigitavit Maritus, feliciter æmulam.
En Par cœlesti choro dignissimum,
In vitâ amabile! solâ morte divulsum."

"From Dr. Rawlinson, with the following account:

"I send you an Epitaph on Mr. Morton, Author of ye Natural History of Northamptonsh. It was wrote by the Rev^d Mr. Tho. Tooly, M.A., and sometime Fellow of St. Joh. Coll. Oxon., and is on a Monument in Oxendon Church Com. Northton., erected at the expence of 20 lib. given by Dr. Sloan, for his collection of naturall Curiosities. The Date is wanting."

H. T. Wake.

Stepney.

LINES ON THE MIRACLE OF TURNING THE WATER INTO WINE.

Some schoolboy and collegiate myths respecting a line or two on the first miracles in Cana of Galilee have gained considerable celebrity. Campbell, however (*Essay on English Poetry, &c.*, p. 224., London, 1848), traces the matter to its source by producing the following from an epigram by Richard Crashaw, the friend and intimate of Cowley:

"Lympha pudica Deum vidit et erubuit."
"The modest water saw its God, and blush'd."

So Aaron Hill:

"When Christ, at Cana's feast, by pow'r divine,
Inspir'd cold water with the warmth of wine,
See! cry'd they, while in red'ning tide it gush'd,
The bashful stream hath seen its God, and blush'd."
Works, vol. iii. p. 241.: London, 1754.

In Vida's *Christiad*, which no less competent a judge than Milton himself pronounced the best poem extant upon a sacred subject, these lines occur:

"Sex, ut erant ibi tot numero, carchesia lymphis
Impleri jubet actutum, mensisque repoui,
Quæ simul aspexit propius Deus, omnibus ecce!
Mutatus subito nigrescere cernitur humor,
Vinaque pro pura mirantes hausimus unda."
Lib. iii. 9984.

Vida had before written:

". . . Canam hi liquere modo atra
Miratam puras in vina rubescere lymphas."
Lib. ii. 431.

The beautiful hymn of St. Ambrose is commonly known:

"Vel Hydriis plenis aquæ
Vini saporem infuderis:
Hausit minister conscius,
Quod ipse non impleverat.

Aquas colorari videns,
Inebriare flumina;
Mutata elementa stupent
Transire in usus alteros."

After all, may not Crashaw have been indebted to Psalm lxxvii. 16.:

"The waters *saw* Thee, O God! the waters *saw* Thee; they were afraid; the depths also were troubled."

This last quotation has carried me insensibly away to a very forcible version of Psalm cxiv. by Cowley, whom I am old-fashioned enough to

admire vastly, notwithstanding his many fanciful vagaries, and very many aberrations from the canon laws of poetical accuracy.

I transcribe only a portion:

"When Israel was from bondage led,
Led by th' Almighty's hand
From out a foreign land,
The great sea beheld, and fled.

"What ail'd the mighty sea to flee?
Or why did Jordan's tyde
Back to his fountain glide?
Jordan's tyde, what ailed thee?
Why leapt the hills? why did the mountains shake?
What ail'd them their fixt natures to forsake?
Fly where thou wilt, O Sea!
And Jordan's current cease;
Jordan there is no need of thee,
For at God's word, whene'er He please,
The rocks shall weep new waters forth instead of these."

Davideis, book i. p. 14.: London, 1668. Fol.

Rt.

Warmington.

INSCRIPTION ON THE CHURCH AT BAVENNO.

Some months since, returning from an Italian tour, and staying for an evening at the beautifully situated inn of Bavenno, on the shore of the Lago Magore, I sauntered into the little church adjacent, and there read a *modern* copy of an ancient inscription as follows:

"Trophimus
Ti. Claudii Cæs.
Augusti
Germanici Ser.
Dariæ et Dianæ
Memoriæ
Et Tarpeiæ sacrum."

The church was obviously of great antiquity; but the introduction into *this* inscription of the names *Dariæ* et *Dianæ*, would have led to the notion that it had been erected originally on the site of a temple dedicated to some heathen deities: though, how a *Daria* became connected with a *Diana*, I could not possibly conjecture. On entering the church, however, I found that the inscription, as given above, was but a blundering miscopy of a much older inscription; and that the fifth line should, instead of *Dariæ* et *Dianæ*, be *Daridinianus*, being evidently a patronymic or surname of the *Trophimus* in the first line: thus, the inscription, correctly, would run thus:

"Trophimus
Ti. Claudii Cæs.
Augusti
Germanici Ser.
Daridinianus
Memoriæ
Et Tarpeiæ sacrum."

From this reading of the inscription, it would appear that the church in question had been dedicated by Trophimus, the servant or freeman of Claudius Cæsar. I do not think that chronology will allow us to identify him with the Trophimus mentioned in the Acts of the Apostles and the Epistle to Timothy. I have looked in vain in several Latin and classical dictionaries for the word *Daridinianus*. Perhaps some of your correspondents would have the kindness to give me some clue to, or explanation of, the word; as also any note of the erection of a church, which would certainly seem to date from the first century. A. B. R.

Belmont.

A MARRIAGE IN HIGH LIFE.

More than fifty years have passed since the following narrative was related by an old gentleman, above seventy years of age, as having occurred in his youth. Its date may therefore be about 1740.

A nobleman having broken his constitution and injured his estate by a carcer of dissipation, determined to marry and reform; and having paid his addresses to an heiress, and been duly accepted, the wedding-day was fixed, and great preparations made for its celebration. In those times news travelled slowly, and the intelligence of the courtship only reached the lady's aunt (from whom she had large expectations), in a distant county, three or four days before the bridal day. She was, however, an energetic woman of the old school: she posted to London, and made such good use of her time, that she succeeded in setting the match aside. But the letter announcing this was only written by her niece late on the preceding night, and was dispatched very early on the purposed wedding-day, and being taken to the bridegroom's bedside, was read by him there. A short time after he told his valet to go into the servants' hall, and inquire if any of the women would be married that morning. The servants, knowing their lord's generosity and fondness for joking, thought that he wished to signalise his own marriage by portioning another couple, and laughingly declined. The valet returned, and said, "There is nobody that can be married to-day, my Lord, but the country wench that came up last week, and she says that she has no sweetheart." "Oh!" he replied, "tell her to put on her Sunday dress, and come to me in the blue breakfast-room." He dressed in the suit prepared: they met; and the result of that interview must be known by its consequences. A mantle and veil of lace was thrown over the country dress of a modest, handsome, and lively village girl, and she became that morning a peeress of England! Much sensation was caused; but in the world of fashion it was only a nine days' wonder; for the married pair went immediately from London. She possessed an excellent disposi-

tion and strong good sense. With renewed health and spirits his lordship's enjoyment of country life increased, his property improved by care, and, above all, a beautiful progeny surrounded him and their devoted domestic mother, who affectionately closed his eyes in peace, receiving his parting blessing many years after his happy choice! E. D.

Minor Notes.

Unwritten Historical Minutiæ. — Events of a common order, handed down from sire to son, may be unworthy of the "dignity of history," but they are sometimes interesting. Two or three of this kind have come to my knowledge, and I forward one of them to the "N. & Q.," with a view to their publicity, if they are deemed of sufficient importance.

An elderly acquaintance of mine had a great-uncle, who died in the year 1818, aged ninety-three. This person remembered hearing his grandfather speak of Charles I. passing through the village of Hugglescote, Leicestershire, with a party of cavalry. They halted at the village inn, then kept by a person named Robert Hall, the soldiers being drawn up in line in front of the inn, while a servant carried a milkpail full of ale from trooper to trooper, in which was a jug, with which each man supplied himself with a draught of the beverage. The party did not dismount, but the officers did, one of the party taking his horse to the village blacksmith to be shod. When the farrier turned up the horse's foot to examine the shoe, he observed the initials C. R., mounted by a crown, and he immediately suspected it was the king's horse. He asked the principal person of the party if he had the honour of shoeing the king's horse. The person spoken to replied he had, and that he was the king. The blacksmith immediately fell on his knees in reverence to the king, who bade him rise and shoe the horse well, and entered into conversation with him in an affable and pleasant manner. The horse being shod, the party rode off rapidly, as they had arrived, apparently as if closely pursued by an enemy.

The incident was also told to my friend's great-uncle by the grandson of the blacksmith, who heard it related by the eye-witness himself.

JAYTEE.

Family Likenesses and Wicliffe Family. — There have been Queries in "N. & Q." both as to family likeness in descendants, and as to Wicliffe's origin. The following note from Surtees' *Durham*, vol. iv. p. 132., refers to both:

"Katherine, wife of Rev. Peter Fisher, Rector of Cockfield, was daughter of Francis Wycliffe of Whorlton. She bore a striking resemblance to a portrait of the Reformer Wycliffe which hung in Mr. Fisher's parlour, and which was given him by Marmaduke Tunstall, Esq. She died in 1788, aged seventy-six."

J. R. M., M.A.

Queries.

POLISH CUSTOM AT THE REPETITION OF THE CREED.

Wheatly, in his *Rational Illustration of the Book of Common Prayer*, tells us that the Creed

"Is to be repeated *standing*, to signify our resolution to stand up stoutly in the defence of it. And in *Poland* and *Lithuania* the *nobles used formerly to draw their swords*, in token that, if need were, they would defend and seal the truth of it with their blood." — Page 147. Oxford, 1839.

In his note I find this reference, "See Durell's *View, &c.*, sect. i. 24. p. 37." Wheatly speaks as if this interesting custom had become a matter of history, but when Dr. South wrote his most instructive letter to Dr. Edward Pococke, which is dated Dantzic, December 16, 1677, the Poles seem as a body to have unsheathed their swords in part at the reading of any portion of the Gospel. He says:

"Amongst other things worthy of remark, I observed here, for I never thought it a damnable sin (like our sectarists in *England*, who call themselves by the soft names of *Protestant Dissenters*) to be acquainted with their ceremonies at saying mass, that whilst any part of the Gospel was reading, *every man drew his sword half way out of its scabbard*, to testifie his forwardness to defend the Christian Faith, which has been a custom put in practice throughout all *Poland*, ever since the reign of King Micislaus, who was the first of that character in this kingdom who embraced Christianity, in the year of our Lord 964, and was the first sovereign prince of it that renounced Paganism."—South's *Posthumous Works*, p. 41.: Lond. 1717, 8vo.

Wheatly and South are, I suppose, alluding to different parts of the same custom, and perhaps some of your correspondents may know whether any traces of it remain at the present, or did remain to a period later than Wheatly. RT.

Warmington.

SIR ABRAHAM SHIPMAN, KNIGHT; WILLIAM COCKAYNE, ETC.

Who was Sir Abraham Shipman; to what family did he belong; and where did he reside? I find him mentioned as a legatee in two wills about the middle of the seventeenth century: William Methold, Esq., of Hall House, Kensington, and South Pickenham, co. Norfolk, by his will, dated Feb. 28, 1652–3, and proved April 15, 1653, bequeaths 50*l.* to his friend Sir Abraham Shipman, Kt., and a like sum to Mrs. Margaret Shipman, his daughter; Aaron Mico, Esq., merchant

of London, who married Joanna, one of the daughters of the above-named William Methold, by his will dated Jan. 3, 1658-9, and proved April 20, 1659, bequeaths 10*l.* to his dear friend Sir A. S., and Mrs. Margaret S., his daughter.

And whilst speaking of these wills, who was Mr. William Cockayne, who is mentioned in both of them as having married another of William Methold's daughters? What relation was he to Sir William Cockayne, living about this time, and Lord Mayor of London?

Likewise, who were Arthur and Joanna Barnardiston, whom Wm. Methold calls his "brother and sister?" Who were John and Katherine Goodwyn, and their son Mr. Deane Goodwyn, whom he also speaks of as "brother and sister?"

I may mention this William Methold was representative of the Metholds of South Pickenham, co. Norfolk, who were a younger branch of the Metholds of Langford, co. Norfolk, of which place they had been lords since Henry III.'s reign. The name is variously spelled: Methwolde, Methoulde, and Methelwold. He was a merchant in London; was seised of very large estates in Middlesex, Norfolk, Yorkshire, Somersetshire, and Wiltshire; and was founder of the Methold almshouses at Kensington. TEWARS.

See p. 419

NOTES FROM FLY-LEAVES: EIKON BASILIKE.

The pages of "N. & Q." have already exhibited some interesting MS. memoranda from the fly-leaves of books. The following are from a copy of the original edition of the *Eikon Basilike*, which has lately come into my possession. The copy in question is a very fine one in old morocco, date 1648, with the royal arms on the sides, the same as borne by the Stuarts before the union with Scotland, encircled with the garter, and surmounted by a crown.

On the first fly-leaf is the following memorandum twice written, in an apparently cotemporary hand:—

"Chronostichon anni 1648.

"ReX pIVs et greX VerVs ConDemnantVr InIqVe."

A little further on, in another and somewhat later handwriting, on a blank half-page,—

"Upon the Death of King Charles the First; Montrosse; written with the point of his sword:

"Great, Good, and Just! could I but rate
My griefs, and thy too rigid fate,
I'de weep the World to such a strain,
As it should deluge once againe:
But since thy loud-tongued blood demands supply
More from Briareus hands than Argus eie,
I'll sing thy Obsequies with Trumpet's sounds,
And write thy Epitaph with Blood and Wounds."

At the back of "An Epitaph upon King Charles" is another memorandum, apparently in the same antique hand as the first:

"Chronostichon decollationis Caroli Regis, etc. tricesimo die Jan. anno a Creatione mundi ut inter nonnullos computatur 5684.

"TrIstIa perCharI Deploro fVnera RegIs
Inferna Ingratæ Detestor MVnera pLebIs
ReX DeCoLLatVr serVIs; qVIs taLIa VerbIs
ExpLICet aVt possIt LaChryMIS æqVare Labores
HIC pIetatIs honos, sIC RegeM In sCeptra reponVnt."

The name of a former possessor appears on the title-page—"Judith Echard, her booke;" but she is clearly not the writer of the memoranda. May I submit the following Queries to your correspondents?

1. Is mine (which appears to me identical with that mentioned by SIR HENRY ELLIS, Vol. i., p. 137.) the *editio princeps*, of which 30,000 are said to have been sold around the scaffold on which the royal martyr suffered? and is there any truth in this latter report?

2. How many editions of the work are there? and which has the disputed motto on the title-page,—

"ΤΟ ΧΙ ΟΥΔΕΝ ΗΔΙΚΗΣΕ ΤΗΝ ΠΟΛΙΝ ΟΥΔΕ ΤΟ ΚΑΠΠΑ?"

3. Is anything known for certain respecting the royal arms being so frequently found on the covers of *Eikon Basilike?* MR. E. B. PRICE (Vol. ii., p. 255.) says vaguely, "It may have been, perhaps, not unusual to occasionally so distinguish works of this description, published in or about that year (1660)." What more probable than that they were presented by Charles II. to the old adherents of his father, the gallant cavaliers? I have several copies of, and memoranda respecting, this work; and, as I take a great interest in it, any additional gleanings would be most thankfully received by E. S. TAYLOR.

Minor Queries.

Formyl.—Will some of your chemical readers tell me: 1. When *formyl* was discovered; 2. By whom; and 3. Whence that term is derived? I can gain no information from Christieson and Pereira. ANATOL.

Charlatans of the last Century.—Reading the other day a work entitled *Practical Philosophy of Social Life*, after the German of Baron Knigge, 1799, I met the following passage:

"Although I cannot convince myself that *all* the adventurers of that class (*ghost-seers*, *alchymists*, and *mystic impostors*), that the Cagliastros, Saint Germains, Mesmers, and Consorts, are actuated by the same mo-

tive, and that all the wonder-working heroes of that class have the intention of leading us to the same mark: yet I should think that we ought to be thankful to those that caution us against such adventurers, and show us at least *whither they can lead us.*"

Mesmer, of course, is well known; but who were the others of whom the Baron writes in such "*incredulus odi*" style? H. W. G.

Elgin.

Trafalgar.—Should the accent be on the ultimate or the penultimate? The old song makes it the latter. By the way, did Dibdin write this song? if not, who?

"'Twas in Trafálgar's bay,
That night the Frenchmen lay."

But then Scott has—

"And launch'd the thunderbolt of war
O'er Egypt, Hafnia, Trafalgár."

W. T. M.

Hong Kong.

Jewish Lineaments.—Observation has led me to fancy that the Jewish lineaments wear out in the face after conversion to Christianity. Is there any foundation for this idea? ALFRED GATTY.

Meaning of Pewterspear.—In my neighbourhood there is a by-way known as *Pewterspear* Lane. Query, its meaning? Had it been *Pewterspoon*, I would not trouble you. K.

Jennings Family.—Can any of your readers give an account of the several descendants of the Thomas Jennings, of Wallybourne in Shropshire, who married Eleonora, the daughter of Sir Rowland Jay; and also an account of the Somerset and Cornish branches of that family beyond that given in the Heralds' Visitations? The first name of the Somerset branch of the family that occurs in the Heralds' Visitations is John, the grandson of Thomas Jennings, of Wallybourne; and the first of the Cornish branch is a Rowland Jennings.

S. JENNINGS-G.

Conditor Precum.—What does Donne mean by saying, that there was an officer called "Conditor Precum" among the Romans? IGNORAMUS.

Roofs of Anglo-Saxon Church Towers.—Probably some of your readers have noticed the marked resemblance of many towers of early churches on the Rhine to the well-known tower of Sompting Church. Having been much struck by this, among other points of similarity, my dismay was great on reading in a note to Bloxam's *Gothic Architecture* (p. 51.), that "in 1762 the roof or spire which surmounts this tower was reduced twenty-five feet." MR. BLOXAM cites as his authority Dallaway and Cartwright's *Sussex.*

If this be true, the process of reduction has resulted in the precise similitude of the four-gabled steep tower-roofs of Andernach and Niederlahnstein, and many other picturesque old churches on the Rhine.

I am very desirous of knowing whether steep roofs with eaves, pyramidal or two-gabled, or four-gabled, were the coverings of the presumed Saxon towers in England, a notion which perhaps the MSS. sanction (at least those illuminations which have been engraved); or, if not, what was the usual mode of surmounting such towers; and especially what authority there is for assigning to such towers as that of Earl's Barton Church, &c., a battlemented parapet, or any construction not terminating in eaves. H. G. T.

Weston-super-Mare.

Nero's Baths.—In a very interesting book, *An Essay on the Roman Villas of the Augustan Age:* by Thomas Moule, after noticing the exorbitant luxury in the building of villas, in which the Romans indulged themselves in the time of Augustus, the author proceeds to show the extent to which this taste was carried by Nero in his "Golden House." In describing the baths of this extraordinary building, Mr. Moule writes as follows:

"The baths, equally magnificent in their plan, were supplied with salt water from the Mediterranean, and with warm water, conducted by rivulets from the hot springs of Baiæ."—P. 5.

Warm water conducted by rivulets from Baiæ to Rome! How many miles are there between Baiæ and Rome?

For a description of the Aurea Domus Mr. Moule refers generally to Suetonius, in his *Life of the Emperor Nero Claudius Cæsar.* I find there (c. 31.) the following passage: "Balineæ marinis et Albulis fluentes aquis," &c. How is the text to be supported? or is it a slip in the author's description? F. W. J.

Late Brasses.—In the Gwydir Chapel, erected by Inigo Jones in 1633, attached to the old church at Llanrwst, N. W., are some curious brasses of late date, now *glazed* over, and affixed to the walls, which I saw this summer; but unfortunately not making a Note, am compelled to Query, of some of your more exact correspondents, what are the dates upon them? One I recollect had the name of the engraver upon it, "William Vaughan."

JOHN MILAND.

Father Petre.—As a collateral descendant of the celebrated Father Petre, I should be glad of any legendary rhymes concerning him, even when what *I* should consider libellous. I can with truth subscribe myself M. D.

Family of Thoresby the Antiquary. — Can any of your correspondents inform me whether there are any direct descendants, now living, of Ralph Thoresby, author of the *Topography of Leeds?*

The Rev. Joseph Hunter, editor of Thoresby's *Diary*, says:

"Thoresby (who died in 1725) left his wife surviving, and two sons and a daughter. Both the sons were clergymen. Ralph, the elder, died Rector of Stoke Newington in 1763; Richard, the younger son, had the church of St. Catherine, Coleman Street, and died in 1774. The daughter, Grace, married a Mr. John Wood of Leeds, and had a son named Ralph, who [was a hosier at Nottingham in 1746, and] died in 1781, and is supposed to have been the last surviving descendant of Thoresby."

A correspondent of the *Gentleman's Magazine* (vol. liii. p. 322.) says the Rector of Newington certainly died without issue, but that he had been informed that Richard, the younger son, had two sons and a daughter; that the two sons were in the Black Hole at Calcutta, where one of them died. T. M.

Leeds.

Story of a French Bishop. — It is stated in the *Retrospective Review*, vol. xii. p. 91., that —

"There is a story of a French bishop, who declared on his death-bed that he had never administered the sacrament in earnest, for the purpose of invalidating the ordination of all who had received orders at his hands."

Is this statement correct? and, if so, who is the bishop alluded to? Cheverells.

Royal Scandals. — Miss Strickland, in her *Lives of the Queens of England*, vol. viii. pp. 234–5., says of Henrietta Maria, Queen of Charles I.:

"The gossips of the Court now resumed the story [1660–1], that she was secretly married to [Henry Lord Jermyn, lately created Earl of St. Albans]: of this we cannot gather a particle of evidence."

Again, vol. viii. pp. 457–8., she says of Catharine of Braganza, Queen of Charles II.:

"The favour with which she was suspected of regarding him, obtained for him [Lord Feversham] the nickname of King Dowager."

She goes on to quote the testimony of Mary Beatrice, Queen of James II., in her favour, and then observes:

"The testimony of so virtuous a queen is certainly quite sufficient to acquit her royal sister-in-law of one of those *unsupported* scandals."

May I ask your readers, well versed in the contemporary literature of these reigns, whether the reputed marriage of Henrietta Maria is really without "a particle of evidence;" and whether Catharine's partiality for Feversham is quite "unsupported" by evidence. Tewars.

Notices to Correspondents. — Can any of your contributors tell me when the London morning papers first began to give up the practice of inserting Notices to Correspondents, and giving a reason for the rejection of communications? In the earlier years of most members of the press, they had them, and found them useful too. Woodfall corresponded with Junius almost solely in this way. Query, Would it not have been impossible for Junius to write under the present laws of the press? A Subscriber.

Highlands and Lowlands. — Between what two points on the western and eastern coasts of Scotland is the line drawn which separates the Highlands from the Lowlands? Is it mathematically straight, and purely arbitrary, or heraldically *wavy* or *indented*, and marked out by any boundaries, natural, artificial, or conventional? Is it accurately laid down by statute and map, or vaguely by tradition? C. Forbes.

Temple.

Minor Queries Answered.

Diaries of the Time of James I.—Can any of your correspondents tell me if there are any published Diaries of the period between 1610—1624, or personal narratives of those who hung about the court during that period,—the more extensive the list the better. Ignoramus.

[Consult *The Court of King James I*, by Dr. Godfrey Goodman, Bishop of Gloucester, edited by John S. Brewer, M.A., 2 vols., 1839. *Secret History of the Court of James I.:* containing, 1. Osborne's Traditional Memoirs; 2. Sir Ant. Weldon's Court and Character of King James; 3. Aulicus Coquinariæ; 4. Sir Edw. Peyton's Divine Catastrophe of the House of Stuarts, with Notes by Sir Walter Scott, 2 vols., 1811. Sir Dudley Carleton's *Letters during his Embassy in Holland*, 4to., 1775. Arthur Cayley's *Life of Sir Walter Raleigh*, 4to., 2 vols., 1805. Lucy Aikin's *Memoirs of the Court of James I.*, 2 vols., 1822. Catherine Macauley's *History of England, from the Accession of James I. to the Restoration of Charles II.*, 4to., 6 vols., 1778. Nichols's *Progresses and Public Processions of James I.*, 4to., 4 vols., 1828. Birch's *Life of Henry Prince of Wales, Son of James I.*, 1760. Coke's *Detection of the Court and State of England, from James I. to the Interregnum*, 3 vols., 1719. Noble's *Historical Genealogy of the Royal House of Stuarts*, 4to., 1795. Dalrymple's *Memorials and Letters relating to the History of Britain in the Reign of James I.*, 2 vols., 1766, and Hume's *History of the Reigns of James I., Charles I., the Commonwealth, Charles II., and James II.*, 2 vols., 1754-7.]

Sich House.— What is the meaning of the word *sich?* In Bollington, near Macclesfield, there is a farm called the "Sich House Farm," and, in an old deed of property two miles distant in the same township, the words *sich houses* occur as the

descriptive name. In Wood's *History and Antiquities of Eyam*, p. 114., the same word occurs with the addition of a *t* in the spelling:

"There was a gravestone, if not some part of a human skeleton, once found in a field which is now called Philip's *sitch*."

I have made repeated inquiries in Bollington from, among others, very old people, but have never had any explanation of the word given me.

St. John's.

[In Phillips's *New World of Words* occurs the following: "Sichetum, or Sikettus, in old Latin records, is a sich or small current of water that used to be dry in the summer; also, a water furrow or gutter."]

Scheltrum.—Can any of your correspondents explain what was the nature of the order of battle anciently used by the Scotch, termed the *scheltrum?* In the reign of Edward II. I find it stated, that on a certain occasion pikemen were placed "in *scheltrum*, secundum modum Scottorum," but cannot meet with any explanation of the term.

Karl.

[Under the word Schiltrum, Jamieson has given a long explanation of this word. (See 4to edit. 1808.) It means "an host ranged in a round form."]

Kendall.—Is there such a place as *Kendall* in Yorkshire, and, if so, whereabouts? C. J.

[Langdale, in his *Dictionary of Yorkshire*, notices two places of this name:—"Kendall (E. R.), in the parish of Great Driffield, Bainton-Beacon division of the wapentake of Harthill; 2 miles from Driffield, 9 from Sledmere, 13 from Bridlington, 15 from Beverley." The other is in the West Riding:—"Kendall Green, in the parish of Silkston, wapentake of Staincross, liberty of the Honour of Pontefract; 2 miles from Barnsley, 7 from Penistone, 9½ from Rotherham."]

Replies.

WEST INDIA ISLANDS HELD BY THE KNIGHTS OF MALTA.

(Vol. vi., p. 87.)

The information sought for by W. W. respecting the West India Islands held by the Order of St. John, will be found in Père Labat's *Nouveau Voyage*, vol. v. p. 162. *et seq.*; but as that work is now very scarce, and is, perhaps, inaccessible to your correspondent, the following brief statement of the principal facts may be acceptable to him.

1642. The first French West India Company is formed, and put in possession of the islands, comprising nearly the whole of the Lesser Antilles.

1648. Becoming dissatisfied with the state of their affairs, the company agree to dispose of the islands by sale.

—— De Poincy, the French governor of St. Christopher, offers to purchase their share of that island and of St. Martin, together with St. Croix and St. Bartholomew; but the French government, whose authority he had slighted, refuse to listen to his proposals. He then suggests to the Bailly de Souvré, ambassador at Paris of the Knights of St. John, to purchase those islands for his order, De Poiney undertaking to pay the price of sale on condition of his being continued in the post of governor.

1651, May 24. The deed of sale is executed, the amount paid for the four islands being 120,000 livres tournois, or 4800*l.* sterling.

—— The Knights of St. John confer on De Poincy the title of "Bailly," and send the Chevalier De Montmagny to St. Christopher, to be ready to succeed him in the event of his death.

1652. Death of the Chevalier De Montmagny, and arrival of the Chevaliers De Sales and De Saint Jure as his successors. The latter returns to France.

1653, March —. The sale of the islands is confirmed, by letters patent, to the Order of St. John, on condition that they should hold them from the King of France, and, in acknowledgment of his sovereignty, should present his majesty, and each of his successors, with a crown of gold, of the value of 240*l.* sterling.

1660, April 11. Death of the Bailly de Poincy. He is succeeded by the Chevalier De Sales.

1664. Establishment of a new West India Company. The former grants are cancelled, with the exception of that made to the Order of St. John.

1665. The new company, wishing to have the undivided control of the islands, enter into negociations with the Order of St. John for the purchase of St. Croix and St. Bartholomew, and their share of St. Christopher and St. Martin. The deed of sale is executed at Paris on the 10th of August, and the islands made over to the company for the sum of 500,000 livres tournois, or 20,000*l.* sterling. In December of this year the agents of the company take possession of the islands.

Henry H. Breen.

St. Lucia.

P.S.—The circumstance of the letter, quoted by Ursula (Vol. vi., p. 131.), having been addressed to a Dutch governor of St. Martin, is explained by the fact that, in 1662, that island belonged partly to the Dutch and partly to the Knights of Malta.

GOVERNMENT OF ST. CHRISTOPHER'S.

(Vol. vi., p. 131.)

I am much indebted to Ursula for having again called my attention to the government of this island in 1662, and for the extract furnished from an old English letter in his possession, the whole of which I should much like to read. It is

to be regretted that the writer of this letter is not known. Ursula appears satisfied that it was written by the governor of St. Christopher's, or his secretary. From the extract which he has kindly given me, I have not as yet come to the same conclusion. There is no doubt that the letter was written by a person in authority; but might he not have been a diplomatist, who had been sent on a mission? or an officer in command of an English ship of war or squadron, cruising among the West India Islands for the protection of commerce? I merely make this suggestion for Ursula's consideration.

Ten years ago, when engaged in writing some historical sketches of the Knights of Malta, I came, in the course of my reading, to the reign of the Grand Master Lascaris, who purchased St. Christopher's, and some other islands which I named in my first notice, Vol vi., p. 87. of "N. & Q." Lascaris reigned from 1636 to 1657, and his successor was Martin de Redin, who died in 1660. Annet de Clermont, de Chattes Gassan, then came to the throne; but he lived only three months after his election, and was succeeded by Raphael Cotoner, whose reign terminated by his death in 1663. Nicholas Cotoner, a younger brother, was the next grand master, and he died in 1680. Several historians of the Order of St. John have stated, that it was during his reign St. Christopher's and the other islands were disposed of to Monsieur Colbert, prime minister of France. For this supposition I trust I may be excused, when stating the authorities from which it is drawn.

Sutherland, in his second volume of *The Achievements of the Knights of Malta*, thus remarks:

"In 1652, Lascaris made a still more novel addition to the possessions of the Order. The attention of the civilised world was at that time intensely directed towards the western hemisphere; and, through the agency of the Chevalier de Poincy, commandant of St. Christopher's in the West Indies, who acted as representative of a company of French merchants, who held large grants there under the French Crown, Lascaris was induced to make a purchase, not only of that island, but of the neighbouring islands of Saint Bartholomew, Saint Martin, and Saint Croix, to which he would have added Guadaloupe and Martinico, had it been practicable. The fee-simple of these possessions, with all the plantations, slaves, and stores upon them, was purchased for about five thousand pounds sterling; but the Grand Master had also to liquidate the debts due by the former proprietors to the inhabitants. The transaction, however, completely disappointed his expectations; and, on the death of De Poincy, it was discovered that he had from selfish motives betrayed the Order into a most unprofitable speculation. Twelve years afterwards (1664), in the Grand Mastership of Nicholas Cotoner, these trans-Atlantic dependencies were resold to other French merchants; and such is the marvellous change which industry and commercial enterprise can produce, that a little more than a century subsequent to the date of these transferences, English proprietors were to be found in the same islands who, from one year's revenue of a single plantation, would have paid the whole purchase-money which the Maltese knights had given for them."

Mr. Frederick Lacroix, in his *History of Malta and Gozo*, has written as follows:

"Un fait singulier eut lieu durant les dernières années du magistère de Lascaris. L'Ordre fit l'acquisition de l'isle Saint Christophe, voisine de l'Amérique. Ce fut le Chevalier de Poincy, gouverneur de cette colonie pour le compte d'une compagnie de marchands, qui proposa au grand maître de l'acheter. Nous ne savons quel avantage le conseil trouva à la possession d'un point maritime aussi lointain; quoiqu'il en soit, la proposition fut acceptée avec empressement, et M. de Vouvré, ambassadeur de la Religion à Paris, fut chargé de négocier la cession avec le roi de France, patron et protecteur de la colonie. Saint-Christophe fut vendue à l'Ordre, pour la somme de cent-vingt mille livres tournois, et avec la condition que les acquéreurs se chargeraient des dettes des négociants, propriétaires de l'île, envers les habitants. On comprit dans le marché les petites îles voisines, telles que Saint-Barthélemi, Saint-Martin, et Saint-Croix. Il fut même question d'un contrat semblable pour la Martinique et la Guadaloupe. En inspirant au grand maître l'idée de cette étrange acquisition, le Chevalier de Poincy avait fait acte de roué; on ne tarda pas, en effet, à s'apercevoir que ce gouverneur avait contracté d'énormes obligations pécuniaires envers les colons; aussi s'empresse-t-on, à sa mort, d'abandonner une possession aussi onéreuse (1653). L'Ordre la vendit à une nouvelle compagnie de marchands français, qui s'y établit en 1665."

Dr. Vassallo, has just now favoured me with another authority, which appears to bear directly on the point in question. It is as follows:

"Nell' anno 1652 La Religione Gerosolimitano fece acquista dell isola San Cristoforo con altre vicine, e l'atto di vendita porta la data del 21 Maggio, 1652." (*Dal Pozzo*, lib. iv. pp. 194, 195, 196.) "Furono di nuovo alienati nell 1665, dopo che l'ordine le ebbe godute per soli anni 13." (*Pozzo*, lib. vi. p. 322.) "Nell 1687, fu conseguito dall ordine il resto del prezzo della isola di San Cristoforo." (*Ibid.* lib. xii. p. 674.)

These authorities would thus far appear to have sustained my statement; but I shall have great pleasure in referring to this subject again, after a further research in the annals of the Maltese knights.

Ursula asks for the chronology of St. Christopher's, which as yet I am unable to find. I shall, however, have a look among the books of the Garrison library, and hope to give Ursula the reference he wishes in my next note. It is an extract which I took from some work in 1842.

W. W.

La Valetta, Malta.

"ABER" AND "INVER."

(Vol. vi., p. 290.)

Your correspondent TOPOS will find full information on this point in Johnes's *Philological Proofs of the Original Unity and Recent Origin of the Human Race*, pp. 70—72., London, 1843:

"In the first syllable 'Inver' and Ab-ber differ, but they agree in the last. Both 'In' and 'Ab,' the first syllables of these terms, occur so often in Celtic regions, that there can be no doubt they were both in use among the ancient Celts as words for a river or water. The last syllable of these words, Ber or Ver, I shall show to mean an 'Estuary.' 'In' occurs in the name of 'the Inn,' in the Tyrol, the 'Æn-us' of the Romans, and in other instances previously noticed. 'An' is a Gaelic or Irish term for 'water,' which is identical in sound and sense with terms of frequent occurrence among the tribes of the American continent, as in Aouin (*Hurons, N. America*); Jin Jin (*Kolushians*, extreme N. West of *N. America*); Ueni (*Maipurians, S. America.*) 'Ab' occurs in 'The Aube,' in France, &c., a name of which the pronunciation may be considered identical with Ab, 'water,' (*Persian*). Ap in Sanscrit, and Ubu Obe in Affghan, mean 'water.' 'Obe' occurs in Siberia as the name of a well-known river. In India also the term has been applied to 'rivers;' thus we have in that country the Pung-âb (the province of 'The Five Rivers'), an appellation of which the corresponding Celtic terms 'Pump-ab' would be almost an echo! . . . . . 'Berw' is the South Welsh name for the effervescence in the deep receptacle in which a cataract foams after its fall; it is applied also to the cataract itself, as 'Berw Rhondda,' the fall of the River Rhondda. Aber, in Cornish, means 'a confluence of rivers,' also, '*a gulf*,' '*a whirlpool.*'* In Breton or Armorican, Aber means 'a confluence of rivers.' 'Dans le diocèse de Vannes,' says Bullet, 'le mot a encore une autre signification, c'est *celle de torrent*' . . . . (Compare Torr-ens (*Latin*), 'Torrent' (*English*), from Torreo (*Latin*) 'to boil.') 'Aber, in a deflected sense,' he says, 'has been applied to a harbour; hence, Havre de Grace!' 'It is a curious fact,' says Chalmers, 'which we learn from the charters of the twelfth century, that the Scoto-Irish people substituted Inver for the previous Aber of the Britons. David I. granted to the monastery of May *Inver-In* qui fuit *Aber-In* in Chart May.'† This remarkable place is at the '*Influx of a small stream*, called the *In*, on the coast of Fife. Both appellations are now lost.'"

R. J. A.

CHANTRY CHAPELS.

(Vol. vi., pp. 223. 305.)

I am obliged to MR. NOAKE for his reply to my Query on this subject, but he has misunderstood its nature.

I did not "inquire (as he imagines) whether the small chantry chapels, situate in hamlets at some distance from the parish church, were used for public worship as chapels of ease?" On the contrary, I stated that they *were so used;* and inquired whether such chapels so situated were "ever used exclusively as sepulchral chantries?" adding, that "I had not met with an instance of the kind." In my investigation of this subject, which has been somewhat extensive, I have invariably found that such chapels, when remote from the parish church, were used for public worship by the neighbouring population. This fact is important. For not only were these chantry chapels always used for sepulchral purposes, but the only ground for suppressing them, and alienating their endowment, was, that they were devoted to the superstitious ceremony of offering masses for the dead. On searching early records, I find many of them had originally been used simply as chapels of ease; but subsequently being adopted for sepulture, and endowed with a chantry by the lord of the manor or other important person, they received the name of chantry chapels, and consequently were suppressed, and their endowments alienated, even in hamlets lying three or four miles from a church, and containing some hundreds of inhabitants. As I am preparing a small work on the destroyed churches of the county in which I live, I shall be obliged to any of your readers who will instance some so-called "chantry chapels," remote from other church, which were used only as chantries. I am aware that an account of these chantries may be seen in the Augmentation Office; but how are these documents arranged? and may they be examined without fee, or for a small one?

Is there an account of the suppression of these chantries in the British Museum? MR. NOAKE's conjecture about "early English" roads is amusing; but Macadamised roads do not enable old and infirm persons to walk two and three miles to church, nor shelter the poor from the inclemencies of the weather. An oratory was not a chantry chapel, but, occasionally, merely a room in a dwelling-house. Chantry chapels, I believe, were always consecrated.

MR. NOAKE may see a description of them in Bloxam's *Monumental Architecture*, pp. 86. 178.; and in the *Glossary of Architecture*, under the word "Chantry."

W. H. K.

THE HABIT OF PROFANE SWEARING BY THE ENGLISH.

(Vol. vi., p. 299.)

I cannot but think that, in the observations there made, both the army and navy are very unwarrantably maligned. I believe that pro-

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* This word is marked thus † in the Cornish Vocabularies as being extinct.

† Chalmers's *Caledonia.*

fane swearing is now generally reprobated and repressed in both services; and I know that in many ships in the royal navy profane swearing is never heard, and that it would be immediately punished. And I hope the repression is now general, and am tolerably certain that orders are now very seldom "endorsed with a curse;" though, perhaps, in the case of some old officer, with whom the practice may have been common in his youth, he may occasionally, in his anxiety for the instant execution of his order, add a profane expletive *per incuriam.*

With regard to the army, I was just now reading the paragraph in No. 152. to a very near connexion of mine, now sitting beside me, who was formerly in the Grenadier Guards, who tells me he remembers well hearing the late Duke of Wellington (of happy memory) say, one day, on parade to his uncle, who was in command of the battalion, "Colonel ——, tell Captain —— not to swear at his men as I hear him doing. I very much disapprove it, and I beg that you will prevent its happening again." To which the Colonel answered, "Yes, but that officer came from the line." The Duke replied, "Oh! ah!"

I have no doubt that the practice is now discontinued in the line, though I have of late had no opportunity of judging except from individual officers in private company; and there are none of my acquaintance who would not think it totally "unworthy of their dignity" to use a profane oath in common conversation. J. S. s.

Was this custom really so bad in England, that it required an act an parliament to put it down?* I have a small volume, called *A short and modest Vindication of the common Practice of Cursing and Swearing; occasioned by a new Act of Parliament against the said Practice.* By a Gentleman. London, printed for J. Robinson, at the Golden Lion, in Ludgate-street. No date.

[* An act against swearing and cursing was passed in 21 James I. c. 20.; and another, for the more effectually suppressing cursing and swearing, 6 & 7 Will. & Mary, c. 11. Both these, however, were repealed by 19 Geo. II. c. 21. s. 15., and another passed "more effectually to prevent profane swearing," which was ordered to be read quarterly in all parish churches and public chapels. A curious case of the non-observance of this clause is noticed in the *Gent. Mag.*, vol. xlii. p. 339. :—"On July 6, 1772, a rich vicar and a poor curate paid into the hands of the proper officer 15*l.*; the first 10*l.*, the latter 5*l.*, for neglecting to read in church the act against cursing and swearing. The vicar, it seems, had, without assigning any reason, dismissed the curate from his church, and the sons of the latter informed against the former, without knowing that their father lay under the same predicament." This clause, however, was repealed by 4 Geo. IV. c. 31. — Ed.]

Query, Who wrote this, and when was it printed? S. Wmson.

Glasgow.

ON THE WORLD LASTING 6000 YEARS.

(Vol. v., p. 441.; Vol. vi., pp. 37. 131. 255.)

The original passage, quoted from the Rabbinical writer Elias, may be found in the *Heptaplus* of Pico della Mirandola (lib. vii. chap. vi.), who renders the Hebrew — "Verbum verbo reddens" —thus:

"Sex mille annorum mundus. Duo mille inane. Duo mille lex. Duo mille dies Messiæ, et propter peccata nostra quæ sunt multa præterierunt de eis quæ preterierunt."

Swan, in his *Speculum Mundi*, Camb. 1635, takes considerable pains to prove the chronological errors involved in this theory, and shrewdly intimates, that the Jews could not have put much faith in it, or they would not have disputed the advent of the Messiah.

The *reason* assigned for the duration of the world being limited to 6000 years was, that the period of its existence *should* correspond with the time passed in its creation; and as the seventh day from the commencement of creation was the secular day of rest, so the seventh day, or thousand year, from the creation would be the eternal heavenly rest,—a day and a thousand years being considered coequal, according to the words of the inspired Psalmist: "For a thousand years are in thy sight as yesterday when it is past." Ps. xc. 4.

Nearly all the Patristic writers were of this opinion, which, to them, was strengthened by the Apostle Peter, who, in his Second Epistle, iii. 8., when speaking of the end of the world, says: "Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Jerome thus alludes to these passages in his commentary on the 90th Psalm:

"Ego arbitror ex hoc loco, et ex epistola quæ nomine Petri inscribitur, mille annos pro una die solitos appellari: ut scilicet, quia mundus in sex diebus fabricatus est, sex millibus tantum annorum credatur subsistere; et postea venire septenarium numerum et octonarium, in quo verus exercetur Sabbatismus, et circumcisionis puritas redditur."

Irenæus, *Contra Hæreses*, lib. v., writes:

"Quotquot enim diebus his factus est mundus, tot et millenis annis consummatur. Et propter hoc ait Scriptura Geneseos. [*Here he quotes* Genesis ii. 1, 2.] Hoc autem est et antefactorum narratio, quemadmodum facta sunt, et futurorum prophetia. Si etenim dies Domini quasi mille anni, in sex autem diebus consummata sunt quæ facta sunt: manifestum est quoniam consummatio ipsorum sextus millesimus annus est."

Another curious illustration of this idea may be found in the *Commentarius in Matthæum*, cap. xvii., of St. Hilary. Alluding to the first verse of the seventeenth chapter he writes:

"Et in hoc quidem facti genero, servatur et ratio et numerus et exemplum. Nam post dies sex, gloriæ dominicæ habitus ostenditur: sex millium scilicit annorum temporibus evolutis, regni cœlestis honor præfigurantur."

In the Cabbala, the number six was considered to be one of potent mystical properties. The rabbinical writers assert that the manna, when it was found, was marked with the letter ו (*vau*), the equivalent of the number six; and as the world was created in six days; as a servant had to serve six years (Ex. xxi. 2.); as the soil was tilled for six years (Ex. xxiii. 10.); as Job endured six tribulations; so this number was typical of labour and suffering. Consequently it was impressed on the manna not only to show the Israelites that it fell but on six days, but also to warn them of the miseries they would undergo, if they dared to desecrate the Sabbath day.

The primitive Christians, also, attached considerable importance to the same number. For the sixth chapter of John proves that the manna was a type of the Saviour, the Man of Sorrows, who was born in the sixth age of the world*; was announced on the sixth month (Luke i. 26.); went to Bethany six days before the Passover (John xii. 1.). Moreover, it was about the sixth hour of the sixth day of the week, when the grand sacrifice was consummated, when, in the simple yet sublime words of the apostle, "there was darkness over all the earth." It was also "about the sixth hour" that Jesus "being *wearied*" (John iv. 6.) sat on the well of Jacob. St. Augustine, *De Trinitate*, in reference to this verse, writes:

"Jam incipiunt mysteria: non enim frustra: hora sexta sedet: quare hora sexta? quia ætate secula sexta."

This, however, has not been the only theory respecting the duration of the earth. The almost numberless speculations that have been broached on the subject would fill volumes. Some curious matter referring thereto may be found in *Secreti Astrologice Celeste et Terrestri*: Veneti, 1681, written by Maccarius: he modestly declines to fix the precise year, but as confidently states that the great event will occur on a Sunday morning on the 25th day of March!

In the sixteenth and seventeenth centuries this question gave rise to much discussion, and numerous predictions. As the mode of *reasoning* adopted by those prophets, and believed in by their dupes, may amuse the reader, I cull the following sample out of many similar ones. The year 1645 was predicted to be the last, because the words *Adventus Domini* chronogrammatically expressed the number 2012; from which if 517, the similar equivalent of *Dies abbreviuntur*, were subtracted, the remainder would be 1495; to which if 150, represented by *Propter electos*, were added, the number of the fatal year would be completed, according to the following formula:

A**D** **V**ent**V**s **D**o **M** **I** n **I**	
500 + 5 + 5 + 500 + 1000 + 1 + 1 =	2012
D **I**es abbre**V** **I** **V**nt**V**r	
500 + 1 + 5 + 1 + 5 + 5 =	517
	1495
Propter e**L**e **C**tos	
50 + 100 =	150
	1645

Speculations on this subject are hazarded, even at the present day, though we are told by Him "who spake as never man spake," that "of that day and hour knoweth no man, no, not the angels of heaven." W. PINKERTON.

Ham.

Perhaps Napier, the inventor of logarithms, was the first to promulgate this doctrine in Britain. He introduces it with "it is thought by the most learned." See his revised and enlarged edition of *A Plaine Discovery of the whole Revelation of St. John*: London, 1611, 4to., p. 23. M.

SIMILE OF THE SOUL AND THE MAGNETIC NEEDLE.

(Vol. vi., pp. 127. 207.)

That most sweet writer and Christian platonist, Norris of Bemerton, employs this simile in "The Aspiration:"

"How cold this clime! and yet my sense
Perceives even here Thy influence.
Even here Thy strong magnetic charms I feel,
And *pant* and *tremble* like the amorous steel.
To lower good, and beauties less divine,
Sometimes my erroneous needle does decline;
But yet (so strong the sympathy)
It turns, and points again to Thee."—P. 91.

Again, in his "Contemplation and Love:"

"The most ponderous body that is has its centre, towards which it always presses, and in which it settles with full acquiescence. Now since there is something in spiritual beings which corresponds to weight in bodies (according to St. Austin, 'Amor tuus est pondus tuum'), the analogy of the thing persuades me to think that there is also something which shall be to them in the nature of a centre . . . Man is not as a body, for ever rolling on in an infinite vacuity: or as a *needle continually trembling* for an embrace: but he has his proper end and centre, to which 'tis possible for him

* See St. Augustine, *De Trinitate*, lib. iv. chap. vii. for an amount of curious reading on this subject.

to arrive; and in which, as impossible for him when once arrived, not fully to acquiesce."—Pp. 208, 209.

See also "The *Prayer*" which follows the last extract (*Collection of Miscellanies*, 6th edit., London, 1717).

One of your correspondents, I think, has already quoted the stanza commencing —

> "Our life's a flying shadow, God is the pole,
> The *needle* pointing to Him is our soul."

which I have seen on a loose slab in Bp. Joceline's crypt in Glasgow Cathedral.

To the above passage from Norris, I may add the beautiful lines of Quarles:

> "Even as the needle that directs the hour,
> (Touch'd with the loadstone) by the secret power
> Of hidden Nature, points upon the pole;
> Even so the wavering powers of my soul,
> Touch'd by the virtue of Thy Spirit, flee
> From what is earth, and point alone to Thee."
> *Job Mil.*, Med. iv.

Mr. Headley, from whom I derived this extract, adds:

> "In the beautiful song of 'Sweet William's Farewell,' the sailor, with great propriety, adopts a nautical term from his own art:
>
> 'Change as ye list, ye winds: my heart shall be
> The faithful compass that still points to Thee.'"

Commenting on Heb. iii. 12., Gregorie says:

> "That hard heart of unbelief which we are bid here to take heed of, looseth all our hold, and utterly estrangeth us from the life of God, and leaveth us altogether without Him in the world. Our other backslidings and variations from Him, how wide and distant soever, yet may be thought to be but like those of *the compass*, more or less, according to a less or greater interposition of earthly-mindedness: but this is like to that of the *magnet* itself, which, while it lieth couched in the mineral, and united to the rock, it conformeth to the nature and verticity of the earth; but separate it from thence, and give it free scope to move in the air, and it will desperately forsake its former and more publick instinct, and turn to a quite contrary point. So long as a man is fastened to the rock *Christ*, and keepeth but any hold there, he will still be looking less or more towards the *Author and Finisher of his faith*; but broken off once from thence, and beginning to be in the open air, and under the Prince of *that*, he apparently *turneth aside from the living God*, and pointeth to a pole of his own."—Gregorie's *Works*, Lond. 1684, chap. xxxvii.; see also chap. xii.

Jarltzberg.

The examples already given of "Similes founded on the Magnetic Needle" recalled to my recollection one which I have always thought very beautifully elaborated. It is in Quarles' *Emblems*,—a writer of whom Mr. Wilmott says (*Lives of Sacred Poets*) that "he will live in spite of the *Dunciad*." Of the *Emblems* he also says that it "contains several poems of uncommon excellence and originality." The poem of which I subjoin a part is justly entitled to this commendation, provided Quarles did not steal the idea from Jeremy Taylor. They were cotemporaries,—at least the former died in 1644, the latter in 1667; and it is not unlikely that they were acquainted with each other's writings. I am not aware when the sermon from which the quotation is made was first printed: my edition of Quarles is, I believe, the original edition; but it is without date, though some commendatory verses prefixed are dated 1634.

> "Like to the Arctick needle that doth guide
> The wand'ring shade by his magnetick power,
> And leaves his silken gnomon to decide
> The question of the controverted hour,
> First franticks up and down, from side to side,
> And restless beats his crystal'd iv'ry case
> With vain impatience; jets from place to place,
> And seeks the bosoms of his frozen bride:
> At length he slacks his motion, and doth rest
> His trembling point at his bright Pole's beloved breast.
>
> "E'en so my soul, being hurried here and there,
> By ev'ry object that presents delight,
> Fain would be settled, but she knows not where;
> She likes at morning what she loaths at night:
> She bows to honour; then she lends an ear
> To that sweet swan-like voice of dying pleasure,
> Then tumbles in the scatter'd heaps of treasure;
> Now flatter'd with false hope; now foyl'd with fear:
> Thus finding all the world's delight to be
> But empty toys, good God, she points alone to thee.
>
> "But hath the virtued steel a power to move?
> Or can the untouch'd needle point aright?
> Or can my wand'ring thoughts forbear to rove,
> Unguided by the virtue of thy sp'rit?
> O hath my leaden soul the art t' improve
> Her wasted talent, and, unrais'd, aspire
> In this sad moulting time of her desire?
> Not first belov'd, have I the power to love;
> I cannot but stir, but as thou please to move me,
> Nor can my heart return thee love, until thou love me."

Anon.

The same metaphor also occurs in the 13th Emblem of Quarles' 1st Book:

> "Like as the am'rous needle joys to bend
> To her magnetic friend;
> Or as the greedy lover's eye-balls fly
> At his fair mistress' eye;
> So, so we cling to earth; we fly and puff,
> Yet fly not fast enough."

Sigma.

Sunderland.

[Our correspondent Anon had anticipated the first portion of Sigma's communication.]

SALMON FISHERIES.

(Vol. v., p. 343.)

I do not know whether H. T. H. may regard the following short Note as either "information or curious details on the subject" of his Query; but perhaps he may remember that Taliesin, the most celebrated of the Welsh bards, and who flourished in the middle of the sixth century, was found by Elphin, the son of Gwyddno Garanhir, in his *salmon weir*, where the young chief expected to find fish to feed his family, and not an additional mouth to eat his fish; for, in consequence of an inundation of the sea, the fishery was his only inheritance, all his other estates, constituting the Cantref Gwaelod, being usurped by that portion of Cardigan Bay which was afterwards known by the same designation. Whatever the first resolve of the poor Elphin may have been, the generosity of his princely heart quickly induced him to take charge of the foundling, whom at a proper age he sent to Llancarvan, to receive the instructions of the Abbot Cattwg the Wise, under whose charge at the same time was another "prince of song," Aneurin, the brother of the historian Gildas. His education finished, Elphin obtained for his *protégé* the notice of the Urien Rheged, then settled in Wales, whom by the power of his muse he on one occasion redeemed from captivity, at the same time securing the patronage of Maelgwn Gwynedd, who for fifty years reigned over North Wales, and at the end of that long period was (in A.D. 560) chosen *King of Britain*. In one of his poems Taliesin, who elsewhere styles himself "primary chief bard to Elphin," refers to the incident of his discovery in the salmon weir. The following lines occur in the translation of the poem in question in Stephens's *Literature of the Cymry:*

"In Gwyddno's *weir* was never seen
As good as there to-night hath been.
Fair Elphin, dry thy tearful face,
No evil hence can sorrow chase:
Though deeming thou hast had no gain,
Griefs cannot ease the bosom's pain.
Doubt not the great Jehovah's power,
Though frail, I own a gifted dower;
From rivers, seas, and mountains high,
Good to the good will God supply.

. . . . . .

"Though weak and fragile, now I'm found
With foaming ocean's waves around,
In retribution's hour I'll be
Three hundred *salmons'* worth to thee.
O Elphin! prince of talents rare,
My capture without anger bear:
Though low within my net I rest,
My tongue with gifted power is blest," &c.

Fair Elphin's inheritance was not, perhaps, so insignificant as we should now consider it, if we take into account the ancient abundance of fish compared with these degenerate modern days of night-lines and poachers; and it is probable this Welsh "kinge of fishe" made his salmon useful for the support of his followers in those days of bloodshed, when every chieftain had to provision his own *standing army*. I. J. H. H.

St. Asaph.

"SAW YOU MY FATHER."

(Vol. vi., p. 227.)

The following is a copy of the old song about which C. inquires. It is taken from a MS. copy, with the music, in my possession, and is entitled "An Old Song harmonized.—M. Cooke":

1.

"Saw you my father,
Saw you my mother,
Saw you my true love John?
He told his only dear
That he soon would be here;
But he to another is gone.

2.

"I saw not your father,
I saw not your mother,
But I saw your true love John:
He has met with some delay,
Which has caused him to stay;
But he will be here anon.

3.

"Then John he up rose,
And to the door he goes,
And he twirled at the pin;
The lass she took the hint,
And to the door she went,
And she let her true love in.

4.

"Fly up, fly up,
My bonny grey cock,
And crow when it is day;
Your breast shall be
Of the flaming gold,
And your wings of silver grey.

5.

"The cock he proved false;
And untrue he was,
For he crow'd an hour too soon:
The lass she thought it day,
And sent her love away;
But it proved but the blink of the moon."

In The Song of Solomon v. 4, 5, 6. an almost similar transaction is related, which in Knight's *Pictorial Bible* is explained in a note to verse 4. It is probable that C.'s version, "bonny, bonny cock," is the right reading, rather than "grey;" because the cock is *afterwards* promised that he shall have "wings of *silver grey:*" but I cannot see, as C. does, any allusion here to the *dove* in Ps. lxviii. 13.

Verse 5.—The second line in the above version is probably the right one, as it expresses the fact of his *mistaking* the hour. P. H. N.

Stroud.

PHOTOGRAPHY APPLIED TO ARCHÆOLOGY, AND PRACTISED IN THE OPEN AIR.

(*Continued from page* 320.)

My reply to your Querist A. H. R. would, I fear, be unsatisfactory to him, did I not communicate with how much ease the pictures which he has obtained may be multiplied upon paper, and show him not only how, by mutual exchange with his friends, he may add to their collections and gratification, but how useful Photography, when combined with painting, is for illustrating any work, and, in fact, how it may be applied to every purpose for which an engraving may be used. And it possesses, beyond any engraving, an indisputable accuracy and truthfulness which can be obtained in no other way,—a property which greatly enhances its value to the antiquary, and to all who desire correctness. Almost all collodion pictures will, *with care*, print as negatives; of course, those taken expressly as negatives are best adapted for printing: but should a picture be very faint, we now know, thanks to the researches of Professor Hunt and Mr. Archer, the means by which it may with much facility be converted into a strong negative, namely, by the application of the bichloride of mercury and reapplication of hyposulphite of soda.

Take half an ounce of bichloride of mercury (corrosive sublimate) and dissolve it in one ounce of muriatic acid, and dilute it afterwards with one ounce of water. A small portion, just sufficient to flow over the picture, being poured over it, in the same way as the collodion was originally applied, the picture will immediately blacken, then gradually become white, and frequently a very agreeable positive is produced,—much more so indeed than the primary production.

If, after this picture has been carefully washed, a solution of hyposulphite of soda—(made of one ounce of hyposulphite of soda to eight ounces of water)—be again poured over its surface, it blackens, and an effective negative is produced.

Before the application of the bichloride of mercury, the surface of the collodion should be well washed with water, otherwise the mercurial solution is apt to stain the pictures in unequal patches.

The whole of this whitening, and subsequent blackening process, must be conducted with some care, as the application of the bichloride, &c. will sometimes disturb the film, and always render it very tender. A picture which has been so treated may be varnished with the amber varnish, for the sake of preserving; but a white positive is much damaged, and in some instances entirely destroyed, by the application of the black lacquer.

Nearly all who practise the art have their own favourite way of printing, and naturally advocate that mode which they have either most successfully practised, or which they have gone on using from having originally adopted it; and then, as frequently happens, they become so accustomed to one mode that they will employ no other; although in the first instance they had no better reason for adopting it, than because Mr. A. had been doing so, or Mr. B. had done so before them. I believe we have all much to learn before we arrive at such accurate results as will always enable us to produce the desired tints. Following closely many printed and written directions, I have often been much disappointed at not meeting with the expected products.

From my own actual experience in printing, I am inclined to think that a modification of the process originally described by Mr. Fox Talbot for taking negatives is the one possessing the greatest advantages, as being available not only in dull weather when all *other* processes are useless, but also because it is easily applicable in the evening, by lamp or gas light, when many who are otherwise occupied during the day would have the opportunity of practising it. This is indeed a strong recommendation, to say nothing of the certainty of its action, which is indisputable.

For this process use the paper known as Turner's Photographic Paper, "Chafford Mills;" and holding half a sheet of it, supported on a piece of board of the same size, in the left hand, apply either with a brush* or a glass rod, equally, and without any inequalities in the application, a solution of nitrate of silver, of twenty grains to the

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* The mode of application much varies: the object being to obtain a perfectly even surface, it matters little how this object be accomplished. A camel's hair pencil, of the size known as "small swan," is very convenient. They may be purchased at about eight shillings per gross, and at this reasonable rate the operator should never risk the spoiling a picture for the sake of a clean one. A piece of cotton drawn through a glass tube by means of a silver or platina wire terminating in a hook, the cotton being pulled so as to form a brush-like appearance, has been used by Mr. Buckle with much success, and some prefer a "Buckle's brush" to any other mode. The glass rod is always clean, and with those who have accustomed themselves to its use, is much approved of; but, as in all other departments, these minutiæ must depend upon the taste and peculiar manipulation of different individuals. I would merely observe that the surface of the paper should be as little disturbed as possible, and that there should be no retouching required by any part being carelessly omitted. I believe, forming what water-colour artists term a "sky wash," and always keeping a flowing edge, is the best explanation to be given.

ounce of distilled water. This, with a little practice, will be readily effected. As soon as the surface has become dry, immerse the paper in a solution of iodide of potassium — twenty grains to the ounce of water, when it will soon assume a pale straw colour, in consequence of the deposit of the iodide of silver on its surface. After two or three minutes' soaking, remove it, and float it carefully into another vessel of clean water, where it should remain an hour or more. By some it is recommended to change the water, and repeat the soaking, so as to remove all salts except the insoluble iodide of silver. When this is done, pin the paper up by one corner to a tape suspended across the room, or to any other convenient place, until it is perfectly dry, when it is ready for the next operation. As this iodized paper is not deteriorated by time, it may be made in any quantity and kept for use.

The next process is to excite the paper; and this, which must be done in a dark room, by the light of a candle, is as follows. Apply evenly and smoothly, and without hesitation, as much of the following preparation as is required to cover perfectly the whole of the iodized surface, which is to be then immediately dried off by means of blotting-paper:

Aceto-nitrate of silver - -	20 drops.
Saturated solution of gallic acid -	20 „
Water - - - - -	120 „

The aceto-nitrate of silver consists of

Nitrate of silver - - -	20 grains.
Water - - - - -	1 ounce.
Acetic acid - - - -	1 drachm.

The negatives which it is intended to print being placed in the pressure-frame, with the varnished collodion side upwards, the paper which has been excited (as just described) is laid upon the picture, and brought into close contact with it by pressure. The frame is then removed into the light, and an ordinary glass negative will in general be sufficiently printed off after an exposure to daylight, not sun-light, in four seconds. From two to three minutes will be required from the light of a small gas burner, and the object should be placed within a foot of the light.

After this exposure, the paper being removed from the pressure-frame, *again in a darkened chamber*, and held as before in the left hand on a piece of board, the picture is developed by the application of a mixture of equal parts of a saturated solution of gallic acid, and the undiluted aceto-nitrate of silver.

If the picture has been exposed a sufficient time, a very faint image should be perceptible; if it has been too strongly exposed, the image will immediately appear, and the after-picture will, it is probable, have an unpleasant red colour; which may in some degree be diminished by using an excess of gallic acid, or even developing by gallic acid alone. Should the picture be tardy in its development, it may be much accelerated by gently breathing upon.

The picture is then to be washed by pouring water on its surface, and allowing it to remain in clear water for an hour or so: and to be fixed by soaking it in a solution of hyposulphite of soda, half an ounce to eight ounces of water. The entire removal of the yellow iodide will indicate the sufficient application of the hyposulphite. It is then to be again immersed in clean water for an hour or so, to wash out the hyposulphite of soda; and the tone of the picture is often greatly improved by passing a warm iron over it.

The following is another mode of printing, and one which, when a good light can be obtained, I have found succeed very perfectly; while it has to some this strong recommendation, that it is more easily managed than the former process. For this, the French paper of Canson's make is the best. The paper is first *salted* by immersing it in a solution of muriate of ammonia, one grain to the ounce of water, for twenty minutes, and then hung to dry. When dried, it may be kept ready for use.

To excite this paper, apply in the same way as in the former a solution of ammonio-nitrate of silver, which is formed by *dropping* into a solution of nitrate of silver of thirty grains to the ounce of distilled water, very carefully, strong liquor ammoniæ. At first the solution becomes very turbid, and has a dusky brown appearance; but upon more of the liquor ammoniæ being dropped in it, is again rendered transparent. There should be no excess of ammonia, and the fluid should have a slight smell similar to tar. This solution is to be applied to the paper either by a brush, or a glass rod; and to be dried off by blotting-paper, as in the former process.

The time of exposure to obtain a picture by this mode must be much longer than in the former — a quarter of an hour will in general not be found too long; and it is well to overprint, and produce a much darker picture than is desired, because the hyposulphite of soda into which it is now to be immersed, as in the former process, generally reduces the intensity of the shadows very considerably.

The tints of pictures taken by this process may be varied, and a very agreeable sepia colour produced by using muriate of barytes in the first instance, in the same manner and in the same proportion as the muriate of ammonia.

Beginners often find themselves in a difficulty, from not knowing which is the proper side of the paper to receive the picture. This may always be avoided by selecting the upper side, when the water-mark reads from left to right; but when

the sheet is divided, every piece should be distinctly marked on its proper side with a lead pencil; for otherwise, when operating in a faint light, errors are apt to take place.

Where so many tastes are to be consulted, it is difficult not to exceed the limits which can be devoted to the subject of Photography in "N. & Q.;" and yet at the same time to be sufficiently explicit to enable the operator to work with success from the instructions given. But the many Queries from your numerous correspondents convince me of the happy medium afforded in your publication, because by a mutual interchange of our experience we may render assistance to each other by asking and receiving advice in the many nice points connected with the practice of this interesting art.

Having thus replied to your correspondent A. H. R., and given him directions for practising the collodion process, together with an easy mode of reproducing his pictures by printing them on paper, I will endeavour in a future Number to give him satisfactory directions for the production of Talbotypes on paper, as well as their modification on wax paper. HUGH W. DIAMOND.

(*To be continued.*)

Replies to Minor Queries.

Paley's MS. Lectures (Vol. vi., pp. 243. 304.).—In answer to the questions of MR. FORBES, I beg to inform him that Paley's *Lectures on Locke, &c.*, were copied by me in 1828, from MSS. which had been taken by one of his college pupils with whom I had the privilege of being acquainted in the latter part of his life. Upon his death in 1847, at the advanced age of ninety-two, his books and papers were dispersed, and I doubt whether the original MSS. be now extant; I can, however, vouch for my copy being, *verbatim et literatim*, correct.

MR. FORBES next inquires why the MSS. have not been printed and presented to the world? To this I answer, simply because, since they have been in my possession, a competent editor has not been found; and it was with the hope that some one might be induced, from the interest of the subject, to present himself, that I employed the medium of the "N. & Q." to make the circumstance known to its readers. GEORGE MUNFORD.

East Winch.

Where was the first Prince of Wales born? (Vol. vi., p. 270.).—The interest attached to this subject is much enhanced by the probability of Her Majesty's visit to Caernarvon.

In the *Journal of the Archæological Institute* for September, 1850 (No. 27.), is a paper by the Rev. C. H. Hartshorne upon Caernarvon Castle. In it MR. CUTHBERT BEDE will find a solution of his Query, and a very interesting account of the noble building to which it refers, founded upon *data* which have been too long neglected in the consideration of such matters, and in opposition to which "romantic tradition" should be allowed to have no weight whatever,—the public records of the kingdom. Painful as it may be to some to contemplate the downfall of such traditions as that of Edward II.'s birth in the Eagle Tower, historic truth is of greater consequence to all. It will be seen by Mr. Hartshorne's paper, that the tower was not built till Edward of Caernarvon was thirty-three years of age. But the cognomen is nevertheless correct. The first Prince of Wales was certainly born in the town of Caernarvon; and most probably in some building temporarily erected for the accommodation of the royal household.

J. BT.

Arabic Inscription (Vol. vi., p. 289.).—MR. BOLTON CORNEY has probably been already informed that the Eastern characters on his printed slip signify, "The Arab Master (or Master of the Arabic), George, son of Mirza, of the cities of Aleppo."

If *medínát* for *medíneh* be not a mistranscription, Jerjís el Arabí was probably no great scribe. In the year 1727, the Arab version of the New Testament was published in London at the expense of the Society for Promoting Christian Knowledge, under the superintendence of Salomon Negri of Damascus. (See De Schnurrer's *Bibliotheca Arabica*, p. 376.) Mrs. Swinton was widow of the celebrated orientalist. ANATOL.

Pepys's Morma (Vol. vi., p. 342.).—Since the publication of the third edition of the *Diary*, the register of All-Hallows, Barking, has been consulted, and the only burial therein recorded as having taken place on the 22nd of October, 1662, is that of Elizabeth, daughter of John Dickens, whose interment on the 14th of the same month had been previously entered.

The young lady's real name is thus clearly identified; but we are still uninformed why Pepys called her "*Morma*." BRAYBROOKE.

Was Morell's Book-plate by Hogarth? (Vol. vi., p. 322.).—Collectors (and I speak from experience, but yet with deference) are not aware of any Morell book-plate by Hogarth. At the sale at Christie's (April, 1845) of Mr. Standly's Hogarths (the finest collection of Hogarths ever formed), there was a drawing of Morell, and undoubtedly by Hogarth. Mr. Standly had a choice collection of book-plates by Hogarth, now in my possession, without the names of the persons for whom they were executed. Will MR. HOOPER kindly call at No. 6. Pall Mall, and show me the Morell book-plate? I

can pronounce, I think, with confidence Hogarth's share in such a work; for Hogarth's book-plates have many peculiarities. FRANCIS GRAVES.

6. Pall Mall.

Autograph of Edmund Waller (Vol. vi., p. 292.). — I have a copy of the *Commentaires de messire Blaise de Montlvc, mareschal de France*, Paris, 1594, 8vo., with the autograph *Edm. Waller*. It is very neatly written. The *d* and *ll* have open tops, and those of *ll* are interlaced. The device of the printer separates the baptismal and surnames. The same volume bears on the title-page *Devonshire*—perhaps William Cavendish, first earl of Devonshire of that name; and on a fly-leaf *David Constable* 1833. BOLTON CORNEY.

"*The Shift Shifted*" (Vol. vi., p. 315.).—In answer to your correspondent who inquires as to the nature of this publication, I may inform him that the *Shift Shifted* was a continuation of a Jacobite newspaper or periodical, entitled *Robin's Last Shift, or Weekly Remarks and Political Reflections upon the most Material News, Foreign and Domestic*, by George Flint, Gent., Part I.: London, printed for Isaac Dalton in the year 1717, 12mo. It commences Saturday, February 18, 1715–16, and was continued every Saturday up to April 26, 1716, comprising eleven numbers, in 288 pages. *Robin's Last Shift* was immediately succeeded by *The Shift Shifted, or Weekly Remarks and Political Reflections upon the most Material News, Foreign and Domestic*, No. I., Part I., Saturday, May 5, 1716. It is printed in folio instead of the small size first adopted, but is continued on the same plan, and evidently by the same writer. The last number in my copy is No. XX. (for Saturday, Sept. 15, 1716). I do not think it was prosecuted further. *Robin's Last Shift* and *The Shift Shifted* contain many interesting particulars not to be found elsewhere of the Jacobite prisoners and the rebellion of 1715, and attack with unsparing severity the conduct adopted by the zealots for the existing government. They do not appear to have come under the notice of my late friend Dr. S. Hilbert Ware, who would have found them useful in his *Lancashire Memorials of* 1715, published for the Chetham Society in 1845, 4to.

JAS. CROSSLEY.

Anecdote of Milton (Vol. vi., p. 294.).—P. C. S. S. ventures to submit to DR. E. F. RIMBAULT that the pretty verses referred to do not relate to the romantic incident recorded of Milton, but to the well-known story of the French poet, Alain Chartier and the Princess Margaret of Scotland, first wife of Lewis XI. of France. The "Kiss," unhappily for Milton, does not figure in the anecdote reported of him. In that of the more fortunate Frenchman, the whole story turns upon it.

P. C. S. S.

Muffs worn by Gentlemen (Vol. v., p. 560.; Vol. vi., *passim.*).—In Hogarth's picture of "The Woman Swearing the Child," the husband wears a muff, which appears to be fastened by a hook to his girdle; and in "Taste in High Life," the beau has a large muff. "This gentleman is said to be intended for Lord Portmore, in the habit he first appeared in at court on his return from France."

ROBERT J. ALLEN.

In the *Biographia Dramatica*, vol. ii. p. 161., edit. 1812, under the article "The Devil upon Two Sticks," acted at the Haymarket, 1768, muffs are thus mentioned:

> "The active part taken by Sir William Browne, President of the College of Physicians, in the contest with the Licentiates, occasioned his being introduced by Foote into this comedy. Upon Foote's exact representation of him, with his identical wig and coat, tall figure, and glass stiffly applied to his eye, Sir William sent him a card, complimenting the actor on having so happily represented him, but as he had *forgotten his muff he sent him his own.*"

Had the muff been so unusual as to attract notice, Foote would not have forgotten it.

H. B. C.

U. U. Club.

In Letter X. of Anstey's *New Bath Guide* are the following lines:

> "Thank Heaven! of late, my dear mother, my face is
> Not a little regarded at all public places:
> For I ride in a chair, with my hand in a *muff*,
> And have bought a silk coat and embroider'd the cuff," &c.

The *New Bath Guide* was, I believe, first published in 1766; but I am uncertain if this letter, which is in the second part, appeared at the same time. C. B. C.

Mr. G. P. Harding copied, for General Dowdeswell, a most curious drawing of Beau Fielding (or Feilding) with a muff; and there is a very rare print (a private plate) by Cardon, after Edridge, of Alderman Harley with a muff. Was not Harley father of the City? and was he not the last Englishman who wore a muff? FRANCIS GRAVES.

6. Pall Mall.

In an annual entitled *The Bijou*, published by Pickering some years since, I recollect seeing an engraving from one of Holbein's paintings, of the family of Sir Thomas More, where the father of the great Chancellor is represented as sitting with his hands before him, in what appeared to be a small muff, I think of fur. JOHN MILAND.

Count Königsmark (Vol. v., *passim.*).—There is an interesting account of the character and execution of the principal murderer hired by him to assassinate Mr. Thynne, in Capt. Alex. Smith's

Compleat History of the Lives and Robberies of the most Notorious Highwaymen, &c., vol. ii.: London, 1719, pp. 109—119.: "Captain Uratz, Highwayman and Murderer." GEORGE STEPHENS.

Copenhagen.

Motto (Vol. vi., p. 291.).—In answer to F. M. M., I beg to state that *O Hen Fonedd* signifies "of ancient family" or "lineage." Why the Dyers of Ovington made use of the Welsh tongue, would doubtless appear from their pedigree. A. N.

Egyptian Beer (Vol. vi., p. 72.).—I extract the following, bearing upon this subject, from the letter of the special foreign correspondent on the agriculture of Egypt in the *Morning Chronicle* of August 27th:

"I should mention also an abominable mixture which my crew had with them on the river: it was a liquor called *Boozer*, and said to be intoxicating. It is much in vogue among the lower orders in Egypt, and I find that it is made from a fermentation of bread in water. I thought it peculiarly filthy, but it is said to have been used in ancient Egypt, and to be the liquor mentioned by Herodotus."

BEROSUS.

Title of James I. (Vol. vi., p. 270.).—Allow me to suggest that K. and his friends are mistaken about "Kinge James *on* England;" and that the word which they have rendered *on* is "ou" with an inflexion above it thus: "oū," signifying *over*, the "u" being, as it were, synonymous with *v*. This mode of abbreviation (which may be imperfect in the MS. alluded to) is very common in MSS. prior to and about that period. ANOTHER K.

"*Courtier and Learned Writer*" (Vol. vi., p. 56.).—I have long ago seen the fine passage commencing with "All things are serious round about us," &c., in print, and Sir Francis Walsingham named as the author. This sample of his style and sentiments made me anxious to see more of his works, but I have never been able to find any edition of them; though I have consulted various catalogues, and searched public libraries. I once bought a little book-catalogue under the name of *Walsingham's Manual*, of which the proper title is *Arcana Aulica*, published 1655, under the impression that it might be a work of Sir Francis Walsingham's: but though a rare and very curious little volume, it is not his. Perhaps some contributor would be directed by this notice, and return the kindness by advising where any published work of Sir Francis Walsingham's may be met with. A. B. R.

Belmont.

Plague Stones (Vol. vi., p. 58.).—I am your correspondent K., whose account of a "Plague Stone" in his possession you were pleased to insert at p. 58. of your current volume. As an interesting confirmation of the tradition thereto attached, and likewise as an instance of "burial in unconsecrated ground," I forward the result of an investigation which I made on the 10th of July last, in company with one or two friends, on the precise spot assigned by local tradition as the grave of those who died of the plague in the Wash Lane, Latchford, near Warrington. Here we ascertained by an iron probe the existence of a large stone at a depth of two feet below the surface. On laying it bare, it proved to be a thick slab of red sandstone, rough from the quarry, five feet one inch in length, and two feet three inches broad, with one extremity rounded, and broken across the middle. Beneath it, we found the bones of the *pelvis* and lower extremities of a male human being; and, near the *pelvis*, the skull and lower jaw. It was clear that in the investigation made by the farm labourers in 1843, the slab had been broken; and the bones beneath this portion, with the exception of the head, which had probably been thrown in again, removed and lost. The field is known as the Broom Field, and is glebe land, though distant half a mile from the parish church and rectory.

I may add, that in the parish registers of Budworth, Cheshire, under the date of April, 1647, the names of several are recorded as having died in this part of the county from the plague, but who were buried at the village or hamlet of Barnton, two miles distant from Budworth, although no *consecrated ground* existed there. K.

Bassano's Church Notes (Vol. vi., p. 318.).—The two volumes folio of *Church Notes* referred to—one for Cheshire, and the other for Derbyshire—are in the library of the College of Arms, having been presented by the Messrs. Lysons. G.

"*Balnea, Vina, Venus*" (Vol. vi., p. 74.).—What your correspondent asks after, as an "Epigram," he will find as a portion of an *Epitaph!* Last year in Italy, when I was studying the expressions of peace and hope in the Christian inscriptions taken from the catacombs, and now lining the walls of the "Galleria Lapidaria" at the Vatican, I selected as an *heathen* contrast to their prevailing sentiment the following from Gruter's *Monumenta*:

"V. AN. LVII.
D. M.
TI CLAVDI SECVNDI
HIC SECVM HABET OMNIA.
BALNEA VINVM VENVS
CORRVMPVNT CORPORA
NOSTRA. SED VITAM FACIVNT
B. V. V.
KARO. CONTVBERNALI
FEC. MEROPE CAES
ET SIBI ET SVIS. P. E."

It may be superfluous to observe, that in the studied brevity of ancient inscriptions, the letters

B. V. V. are the initials of the line but one preceding, and, with what goes before, make out the lines quoted by R. F. L. A. B. R.

Belmont.

Sir W. Gell (*Pompeiana*, vol. i. p. 83.) tells us that this epigram is a translation of an inscription, referred to by Athenæus as having been carved on a stone or marble at the entrance of a bath. He, however, gives it as follows:

"Balnea, vina, Venus corrumpunt corpora sana,
Corpora sana dabunt balnea, vina, Venus."

Can any one furnish us with the original, and its authorship? Meanwhile—

"Nil agit exemplum quod litem lite resolvit."

BŒOTICUS.

Edgmond, Salop.

Civilation (Vol. vi., p. 199.).—Civilation is used in the sense ascribed to it by J. D. W. in Dr. Magin's poem of "Daniel O'Rourke" iv. 35., *Blackwood's Magazine*, April, 1821, p. 84. Dan is in difficulties, and on the moon:

"Said he 'Tis certain that I was not right
To get into this state of *civilation*."

The word is italicised, and explained in a note:

"A cant phrase in Cork for a state of intoxication. A worthy orator of ours, who had taken a glass or two too much, was haranguing at a debating society on the state of Ireland before the English invasion, and the whole harangue was this: 'Sir, the Irish had no civilation, civization, civilation I mean.' Finding, however, his efforts to get *civilization* out impracticable, he sat down with the satisfaction of having added a new word to our language. Every drunken man ever since is here said to be in a state of *civilation*."

H. B. C.

U. U. Club.

Dutensiana (Vol. vi., p. 292.).—Lewis Dutens, A.M. and F.R.S., died in London, 23rd May, 1812, aged eighty-three. He was rector of the parish of the Elsdon, Northumberland, from 1765 to his death; he was also a canon of Windsor, historiographer to the king, and a member of the French Academy of Belles Lettres. In 1768 he published at Geneva, in six volumes 4to., with prefaces, the entire works of Leibnitz; and in the following year, in English, his *Discoveries of the Ancients attributed to the Moderns*, which was originally written in French, and published at Paris in 1766: this is a very curious and elaborate performance. His last work, *Memoirs of a Traveller now in Retirement*, to which your correspondent alludes, was written at an advanced period of life. He was probably the last spiritual person employed in a lay office. He resided little at Elsdon, where he was esteemed a good, kind-hearted man, although somewhat eccentric in his manner and habits; when there, he occupied the second floor of the little border tower of which the parsonage house consists. Was he not also the author of *Correspondence interceptée?** W.

"*Bis dat qui cito dat*" (Vol. i., p. 330.).—This Italian proverb will be found in Ray's *Collection*, edit. 1768:

"He giveth twice that gives in a trice."
"Qui cito dat, bis dat."

"Dono molto aspettato, è venduto, non donato."
"A gift long waited for, is sold, not given."

It is also thus recorded in Ward's *Collection*, p. 43., London edition of 1842:

"He gives twice that gives in a trice."
"Qui donne tôt, donne deux fois."
"Chi dà presto, dà il doppio."
"Quien dá luego, dá dos veces."
"Doppelt giebt, wer bald giebt."

The Italians have other proverbs of a totally different sense. From those we have met with we quote the following:

"Who gives away his goods before he is dead,
Take a beetle, and knock him on the head."

"Chi da il suo inanzi morire, il s'apparecchia assai patire."

The Spaniards have a proverb of similar import, which we have seen in a collection of Spanish proverbs, published in London in 1658:

"Quien da la suyo antes de morir aparejese a bien sufrir."

"Who parts with his own before his death, let him prepare for patience."

W. W.

La Valetta, Malta.

Adrian Scrope the Regicide (Vol. vi., p. 290.).—Very full pedigrees of the family of Scrope of Bolton Castle, Yorkshire, from whom the regicide was descended, appear in Blore's *History of Rutland*, pp. 7—10. Adrian Scrope and his children may be found in Pedigree IV., and short biographical notices of him and his son in the notes, p. 9. J. P. Jun.

Was Penn ever a Slaveholder? (Vol. vi., p. 150.).—MR. CROSFIELD asks, "Did William Penn ever make use of Negro slaves?" As this question is put, I should think he did; and for my authority in thus believing would refer MR. CROSFIELD to Hepworth Dixon's recent *Life of Penn*, published in London in 1851, p. 389.:

"Many years after this he (Penn) spoke of slavery as a matter of course, and though he refrained from the actual purchase of negroes, so as in strict fact never to

[* This work is placed under Dutens' name in the Grenville Catalogue; and is attributed to him on the fly-leaf of William Seward's copy in the British Museum.—ED.]

become a slave owner, yet he constantly *hired* them from their masters, and they formed a regular part of the establishment at Pennsbury."

William Penn was therefore a slave holder, if not a slave owner. Many planters in America are similarly situated at the present day; they hire slaves to cultivate their land, but do not own them. Mr. Bancroft would appear to be correct. W. W.

La Valetta, Malta.

Does the Furze Bush grow in Scandinavia? (Vol. vi., p. 127.). — Professor Fries of Upsala, who is the most recent and best authority concerning the plants of Scandinavia, states that the *Ulex Europæus* grows plentifully in South Denmark, rarely in the northern part of that country. He also finds it in part of Scania plentifully, but states that it is only found as an introduced plant in the districts to the north of these. The story concerning Linnæus, mentioned by D., is, to say the best of it, apocryphal. C. C. B.

St. John's College, Cambridge.

Use of Slings by the Early Britons. — Having waited and inquired in vain on this topic, will you allow me to answer, as far as I can, my own Query? Within a few days past, in reading Mr. Wright's work on *The Celt, the Roman, and the Saxon*, I have been much pleased to find in a note on p. 104. that "The younger British slingers (*exculcatores*) are found among the Palatine auxiliaries." This seems to raise to a high point the probability that the sea-pebbles found so abundantly in the pits on Weston Hill were destined for the sling. H. G. T.

Weston-super-Mare.

Blessing by the Hand.—It has been shown (Vol. iv., p. 74.) that the ancient form as preserved in the Greek Church is symbolical of the name of Jesus Christ; whilst the Latin Church, having lost the significant symbol, sometimes use three fingers (including the thumb), which are popularly, but ignorantly, supposed to represent the three persons in the Trinity; and sometimes, as is done by the present Pope, and as Cardinal Wolsey used to form it, with two fingers only, which form it is clear does not represent the Holy Trinity. The origin of the thumb and two fingers is not of Christian, but of heathen derivation; for Apuleius mentions this practice as the usual one with orators soliciting the attention of an audience:

"*Porrigit dexteram*, et ad instar oratorum conformat articulum; *duobusque infimis conclusis digitis, ceteros eminentes porrigit.*"—*Metamorph.* ii. 34.

The uproar by which applause is indicated in modern times would have little suited the refined delicacy of the Athenian or Roman ear in their enormous amphitheatres; hence, for applause, these ancients elevated their thumbs, and to convey dissatisfaction inverted them; a noiseless, but still a very significant, mode of conveying the popular feeling. Here again the fingers, as in the case of the orator, spoke to the eye when the voice, the clapping of hands, stamping of feet, groaning, &c.—to say nothing of cock-crowing—would be either inaudible from one person, or most distracting from ten or twenty thousand.

T. J. Buckton.

Bristol Road, Birmingham.

"*La Garde meurt*," *&c.* (Vol. vi., p. 11.).—As at Pavia Francis the First found consolation for the loss of the battle in the remark, "Tout est perdu hormis l'honneur," so at Waterloo, when "sauve qui peut" became the order of the day, the vanquished are said to have solaced themselves with the thought that their famous "Garde" preferred death to dishonour. That sentiment has since been embodied in the words "La Garde meurt et ne se rend pas," upon which the French plume themselves, not only as an indignant protest against the loss of the battle, but as containing a happy transposition, which invests the thought with peculiar significance and force, by placing death as the foremost object in the contemplation of the soldier.

This saying has been ascribed to almost every man that played a conspicuous part on the side of the French at Waterloo, but more commonly to General Cambronne than to any one else. I apprehend, however, that it may be traced to a more ancient source than either Murat or Cambronne, and that it is, at best, but a feeble version of the memorable words uttered by one of Virgil's heroes:

"Moriamur, et in media arma ruamus!"

The "emphatic" expression said to have been used by Murat, has been inaccurately described by your Querist as a monosyllable. According to French prosody, it is a dissyllable, and the more clearly so, the more emphatically it is pronounced.

Henry H. Breen.

St. Lucia.

Brasses in Dublin (Vol. vi., pp. 167. 254. 278. 281.).—Permit me to thank your correspondents William W. K., E. N., and A. A. D. for their communications. The date of the brass to Dean Fyche should be 1527, as rightly stated in the first of these notes, *not* 1537. Impressions of the brasses at Dublin are in the Print Room of the British Museum. I have for some time been familiar with the copies, but did not know where the originals were to be found, the inscriptions simply stating that Robert Sutton and Galfrid Ffyche were "of *this* cathedral." Both memorials are on rectangular plates: that to Dean Sutton measures 1′ 10″ × 1′ 5″; that to Dean Geoffrey Ffyche 2′ 0″ × 1′ 9″. W. Sparrow Simpson.

The Maiden Hildegare (Vol. vi., p. 256.).—This personage is S. Hildegardis, a learned abbess of S. Rupert in Bingen, on the Rhine. She was born 1099, and died 1178; but other dates are given. She belonged to the class of visionaries, or mystical extasists, so abundantly produced by the iron conventual system of the Romish Church acting on an irritable brain, a sensitive nervous system, and a magnetic constitution. Her book of prophecy was first published by Henry Stephens in Paris, anno 1513, folio. The passages referred to by Mr. Warde occur in the eleventh vision of the third "Scivias," folio 112., and are as follows:

"Sex dies, sex numeri sæculi sunt; sed in sexto noua miracula mundo ædita sunt, ut etiam in sexto die deus opera sua complevit . . . . Quinque dies, quinque numeri sæculi sunt, in sexto nova miracula in terris propalata sunt velut in sexta die primus homo formatus est: Sed nunc sextus numerus finitus est et deuentum est in septimum numerum: in quo nunc cursus mundi velut in septima die requiei positus est, quia labor ille quem prius fortissimi doctores in profunditate clausorum sigillorum sanctarum scripturarum habuerunt: modo apertus existens aperte proferendus est; in lenitate verborum velut verba huius libri sunt, quasi in septima quietis die. Sex enim dies operis sunt: septima requiei est," &c.

GEORGE STEPHENS.

Copenhagen.

Church-stile (Vol. vi., p. 339.).—There seems every reason to believe that this reading is correct; but, not being able to read short-hand, I could only be guided by the decypherer's version of the word. BRAYBROOKE.

Scriveners' Company of London (Vol. vi., p. 273.).—"The Society of Scriveners of the City of London" is in the full exercise of all its functions, and not *extinct*, as J. K. supposes.

The charters, records, and muniments are in the custody of the clerk, and cannot be seen without the consent of the master and wardens.

SCRIVENER.

The Progressive Development and Transmutation of Species in the Vegetable Kingdom (Vol. vi., p. 7.).—With respect to MR. C. M. INGLEBY's letter, perhaps the following account may be interesting to some of the readers of "N. & Q."

About fifteen years ago, I planted a purple laburnum tree on my lawn, which for two or three years produced nothing but the flowers of the purple laburnum: the purple Cytisus, exactly as MR. INGLEBY describes it, then made its appearance, certainly without any grafting or budding, or anything of that kind; and three or four years after that, the yellow laburnum. The three different flowers have since appeared every year, and were this spring, if anything, more beautiful and abundant than ever. Some of the *first* shoots, indeed I may say *all* the *first* shoots of the purple Cytisus have apparently died away, but have been succeeded by others in other parts of the tree. The yellow laburnum has always remained in the same place, but a fresh shoot generally appears every year. C.—S. T. P.

W—— Rectory.

Lobos Islands (Vol. vi., p. 336.).—

"On the 10th November (1741) we were three leagues south of the southernmost island of Lobos, lying in the latitude of 6° 27′ South. There are two islands of this name; this called Lobos de la Mar, and another which is situated to the northward of it, very much resembling it in shape and appearance, and often mistaken for it, called Lobos de Tierra."—R. Walter's (chaplain to the Centurion) *Account of Lord Anson's Voyage round the World*, 10th edit.: London, 1772, p. 253.

There must be some mistake here surely, as Brother Jonathan says he discovered these islands about 1823! C. HORN.

Miscellaneous.

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SAYWELL'S (DR. WILLIAM, Archdeacon of Ely, and Master of Jesus College, Cambridge), SERIOUS ENQUIRY INTO THE MEANS OF A HAPPY UNION, OR WHAT REFORMATION IS NECESSARY TO PREVENT POPERY. Small 4to. Tract of about 50 Pages. London, 1681.
MAHON'S (LORD) HISTORY OF ENGLAND, Vol. IV., 8vo.
THE ANNUAL REGISTER, 1837 to 1849.
ARCHÆOLOGIA, Vols. VI. and VII.

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Notices to Correspondents.

CYWIR. *The* Repertorium *was one of the very last of the productions of the well-known* Sir Thomas Browne. *It is reprinted in the* 3rd vol. (p 279. *et seq.*) *of the edition of his works lately published by Bohn in his* Antiquarian Library.

PHOTOGRAPHY. *The length of* DR. DIAMOND'S *communication in the present Number compels us to postpone until next week* J. W.'s *Queries and* DR. D.'s *Replies to them; and also several other communications which have reached us on the same subject.*

We are this week compelled to omit our NOTES ON BOOKS, *and many answers to Correspondents.*

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VOLUME NINTH OF THE "SPECTATOR."

Of this continuation, which is left out of all the later editions, Budgell, whose information was pretty certain to be correct, tells a story in his *Bee*, vol. i. p. 27. (Lond. 1733, 8vo.):

"When the old *Spectator* was laid down by those hands which at first composed it, the paper was immediately set on foot again by some of the greatest wits in England, several of whose writings of different kinds had been received with the utmost applause by the public; yet even these gentlemen, to their great surprise, found the thing would not do, and had the good sense not only to drop their design, but to conceal their names. The late Mr. Addison said, upon this occasion, that he looked upon the undertaking to write Spectators to be like the attempt of Penelope's lovers to shoot in the bow of Ulysses; who soon found that nobody could shoot well in that bow but the hand which used to draw it."

Now, who were these contributors, whom Budgell styles "some of the greatest wits in England?" Mr. William Bond, who it appears was the editor, speaks of "two excellent essays being presented to him by a friend celebrated for his vast genius, and who furnished, I won't say the former *Spectator*, but the *Tatler*, with a better fame than they would perhaps have obtained if he had not lent his hand." This seems to point at Swift; and if so, which are the two papers he contributed? Dr. Drake "cannot discover a single paper in the smallest degree entitled to the appellation of witty" (*Essays on the Rambler, &c.*, vol. i. p. 30.); and Alexander Chalmers observes (*British Essayists*, vol. vi. Pref., p. 73., edit. 1802) of this continuation, that it is far "inferior to the spurious *Tatler*, and indeed to any imitation whatever of the works of Steele and Addison." In these opinions I do not altogether concur, and, without denying its general inferiority to the preceding eight volumes, yet still think it deserving of being included in any edition of the *Spectator*. The eighth volume, in which the genius of Addison had blazed almost more brightly as it approximated to the close of his work, and in which he had no regular assistance except that of Budgell (*Bee*,

vol. ii. p. 854.), terminated Dec. 20, 1714. On Monday, January 3, 1715, the first number of the ninth volume appeared, in a folio size, similar to that of the preceding volumes, printed for Edward Powell, instead of S. Buckley and J. Tonson, who had printed the eighth volume. At the end of the 54th No. of the ninth volume is a note:

"N.B.—My readers having been several times disappointed of the Spectator, which they have given me so good reason to believe they are pleased with, I have in gratitude taken care to remedy that neglect by chusing diligent Mrs. Burleigh for my publisher."

It is thenceforward printed and sold by R. Burleigh in Amen Corner. It closed on Wednesday, August 24, 1715, and contains in all, as originally published in folio, sixty-two numbers, not fifty-nine as Chalmers, or sixty-one as Dr. Drake has mentioned. The last number seems singularly enough to have escaped the attention of the publisher who collected the whole into a volume. In the seventh edition of the ninth volume (Dubl. 1735, 12mo.), the last number is 695, answering to 61 of the folio edition. In the original folio, of which I possess a copy, there are no letters or signatures at the end of the different papers to designate the several writers. These, it appears, were afterwards added when the numbers were collected into a volume. The letter B is subjoined to twenty-six numbers, W to six, O to four, L to three, M to two, and I B, T W, G, N T, W B, S, and H, to one number each. If B be intended for the editor, William Bond, he was by no means so inferior a writer as he has been represented. He afterwards joined Aaron Hill in the *Plain Dealer*, and incurring the ire of Pope was pilloried in the *Dunciad*. There is a most touching letter from him in the *Prompter* (6th June, 1735), a periodical of unfrequent occurrence, of which I have a copy, predicting his own death whilst acting Lusignan in the tragedy of *Zara*, and which, when the play came to be performed, really occurred. This letter has not been noticed in the *Biographia Dramatica*, or Chalmers's *Biographical Dictionary*, article "Bond," but ought certainly to be given at length in any future life of him. The ninth volume of the *Spectator*, which he edited, deserves, perhaps, more attention than it has hitherto received; and it would be desirable to ascertain the contributors as far as it can be done, amongst whom Aaron Hill, I have no doubt, will be found to be one. Dr. George Sewell, we are told, in Cibber's *Lives of the Poets* (vol. iv. p. 188.), "was concerned in writing the ninth volume of the *Spectator*," but there is no particular reference to the papers which he furnished. I cannot but think that I trace Swift in the paper No. 4. in the folio, and No. 639. in the collected edition, in which a poor man gives a humorous account of the metamorphosis of his clothes into articles of food and other necessaries. The letter W is, however, subjoined to this paper.

JAS. CROSSLEY.

READINGS IN SHAKSPEARE, NO. VI.

"Or to take arms against a sea of troubles,
And, by opposing, end them."

Hamlet's Soliloquy.

A sea of troubles is, in this passage, one of those doubtful expressions of which the genuineness is necessarily suspected, because of incongruity with the context; while in itself it is sufficiently poetical and harmonious to satisfy the ear more than it offends the sense.

Hence, to have a chance of success, any proposal for its alteration must present a more than ordinary combination of appositeness and probability; and hence the several alterations hitherto proposed have all failed, because none of them presented a sufficiently close resemblance to the existing word to justify the supposition of a misprint.

Pope proposed the substitution of *a siege:*

"To take arms against a siege of troubles."

Warburton proposed *assail:*

"To take arms against assail of troubles."

And, in an old copy of the 4th folio, now before me, the line is thus corrected (in MS. writing of the true time-browned, rusty-iron, hue):

"To take arms against *assailing* troubles,"

accompanied by this unassuming marginal note, "*So changed by some to preserve ye metaphor.*"

Theobald, Johnson, Steevens, Malone, and others, who support the present reading, have thrown away great pains and learning to prove, what no person denies, that "a sea of troubles" is in itself a perfectly correct and intelligible metaphor; but they have not attempted to explain the real difficulty, that *to take arms against a sea* neither presents an intelligible idea in itself, nor assists in carrying on the general allusion to offensive and defensive warfare. They do not even explain in what sense *arms* should be understood, whether as artificial weapons, like Dame Partington's broom, or as the natural appendages of the human frame, as interpreted by the Spanish translator of Hamlet—

"Aponer los brazos á este torrente de calamidades."

Slings and *arrows* are figurative of *armed* aggression, against which to have recourse to *arms* in opposition is a natural sequence of idea; but if these arms are to be directed against *a sea* of troubles, the sequence is broken, and the whole allusion becomes obscure and uncertain. Here it is that *sound* steps in in default of *sense*, and the superficial examiner is satisfied.

But the whole image is that of a *possé* of evils thronging to assail us in this life — a *mortal* coil, as it is afterwards called, in opposition to the *immortal* coil after death of ills we know not of — this attack we may put an end to, or "shuffle off," by taking arms against it, *scilicet*, "a bare bodkin!" Thus the very necessity of the context plainly exacts some word expressive of tumultuous attack; and such a word we obtain, bearing precisely that meaning, by the slight alteration of *a sea* into *assay*.

It is singular that this word *assay*, which fulfils in so remarkable a degree all the prescribed conditions, should have been overlooked by Pope and Warburton; but it is still more singular that lexicographers, amongst the several definitions they have ascribed to it, should have failed to include that one peculiar meaning — *charge*, or *onset* — which renders it so appropriate.

Because that meaning is supported by numerous examples in the old writers, nay, it is even deducible from some of the passages cited by these lexicographers themselves.

Thus, Dr. Johnson's fourth definition is "*trial by danger or distress, difficulty, hardship*," to illustrate which these lines are cited from Spenser:

> "She heard with patience all unto the end,
> And strove to master *sorrowful assay*."

But here, not one of the definitions suit the passage; on the contrary, the plain meaning of *assay* is *access* (in the medical sense), which again is synonymous with attack.

In Halliwell's *Archaic Dictionary*, the fifth definition of assay is, "the attempt, *the moment of doing it*." I do not profess to understand the last branch of this definition, but the lines illustrative of it are these:

> "And ryght as he was at assaye,
> Hys lyking vanysht all awaye."

in which, also, the plain meaning of assaye would appear to be *onslaught* or *attack*.

In other examples the same meaning might be fairly contended for in preference to those usually attributed to them, viz. in Milton:

> "Many a hard assay
> Of dangers, and adversities, and pains."

And in this very play of *Hamlet*, where Fortinbras

> "Makes vow before his uncle never more
> To give th' assay of arms against your majesty."

But it is by Spenser we find the word most frequently used, and its meaning most plainly indicated —

> "They 'gan with all their weapons him assay,
> And rudely stroke at him on every side."
>
> *Faerie Queene*, v. ii.

> "And now they doe so sharply him assay,
> That they his shield in peeces battred have."
>
> *Faerie Queene*, v. xi.

As to probability of substitution, an equally close approximation exists between *assay* and *a sea*, as in the similar case of *asters* and *as stars*; nor is it at all certain that even in sound the vowels *a* and *e* were so distinctive in those days as they are in our own. If, therefore, *asay* were spelt, as was often the case, with a single *s*, a simple misconception on the printer's part would sufficiently account for the substitution.

But the most cogent presumption that *assay* is the right word, arises from its true Shakspearian *fitness*. "A siege," "assail," "assailing," would, it is true, satisfy the bare exigency of the context; but none of them would assist and further it as *assay* does. That word has all the meaning of the others, with the additional sense, peculiar to itself, of *thronging*, or simultaneous, onset: and as the illustration of one passage in Shakspeare generally leads to the better understanding of another, so this peculiar sense of *assay* assists in the interpretation of another expression in the same play (King's soliloquy, Act III. Sc. 3.), where "make assay" receives great force and beauty if interpreted "throng to the rescue:"

> "O limed soul; that struggling to be free,
> Art more engaged! Help, angels, *make assay!*"

Therefore I think a sufficient case is made out to justify the reading I now propose, viz.:

> "Whether 'tis nobler in the mind, to suffer
> The slings and arrows of outrageous fortune;
> Or to take arms against assaye of troubles,
> And, by opposing, end them."

A. E. B.

THE FIRST GENUINE EDITION OF JUNIUS'S LETTERS.

I have received the letter of Franciscus. As space is precious, it is not necessary to publish it; the greater part being merely a minute description of an edition of Junius's *Letters*, which he erroneously assumes that I have not seen; which he describes, according to the title-page, as published by "H. S. Woodfall," without date, and as containing a Table of Contents and an elaborate Index (extending, he says, over nineteen pages; meaning, I presume, nineteen leaves — thirty-eight pages) — which edition he has ever considered the first, and which, "speaking like Junius," he does not "scruple to affirm" is "the first and only authentic edition."

Now, I must observe that my former correspondence arose out of the *piratical* copies in the London Library, to which you directed my attention, and that I confined myself exclusively to the *piratical* editions which preceded the publication of "the author's edition," and made no further reference to any edition published by H. S. Woodfall than was required for the illustration of my subject. I, however, am quite willing to give my reasons for the incidental assertion to

which he refers; only reminding him and you (I return his letter) that his proofs to the contrary amount to this, and no more,—"I ever thought so, and think so still:" according to which form of logic I might, with equal propriety and more truth, affirm that the edition to which he refers was the last published with the name of H. S. Woodfall in the title-page.

The first genuine edition—"the author's," as Junius calls it—was published on the 3rd March, 1772. Of that there can be no doubt. (See *antè*, p. 224.) Junius, we know, was very angry at the delay which had taken place in the publication of "the author's edition." In *Private Letter* No. 51. (Jan. 10th) he says: "I am truly concerned to see the publication of the book so long delayed." In No. 55. (17th February) he reiterates his surprise and regret: "I could not have conceived it possible that you could protract the publication so long. At this time, particularly before Mr. Sawbridge's motion, it would have been of singular use. You have trifled too long with public expectation." Thus stimulated, Woodfall appears to have roused himself. If he could publish "before Sawbridge's motion," it might be of "singular use," and would certainly gratify Junius; and it appears from *P. L.* No. 57. (29th February), that Junius was gratified at the possibility that it would, could, or might be done. It was, however, in sporting phrase, a neck-and-neck affair. Thus in the *Public Advertiser* of the 3rd of March, it is announced by advertisement, *Junius's Letters* are "*this day* published;" and in same paper the following figures as first paragraph of news:—"We have authority to assure the public that Mr. Sawbridge's motion for shortening the duration of Parliaments will be made *to-morrow*."

Had the edition published on this 3rd of March a Table of Contents and an Index? If it had *not*, the question is decided against the "affirm" of Franciscus. I think it had *not*, and for these reasons:—

It was just before the 3rd of February that such Table and Index were first mentioned; and Junius, no doubt frightened by any possible apology for further delay, immediately protested against them. Junius was for publication—immediate publication; and he knew, what we all know, that an "elaborate index" of thirty-eight pages, such as was evidently contemplated, and did eventually appear, was not to be hurried out in a moment, or completed as soon as it was thought of and decided on. Further, though the advertisements of the edition published on the 3rd of March are more than usually minute in their description, they make no mention whatever of Table of Contents or Index; and I have three copies of the edition of "1772," one in the original marble covers "sewed," without either: and, conclusive as I believe, Junius says in the very letter, No. 59. (5th March), wherein he acknowledges the *receipt* of the "sewed" copies: "If the vellum books are not yet bound, I would *wait* for the *Index*. If they are, let me know by a line in *P. A.*" This, I think, is proof that the first edition, or first issue of first edition, had no Index; and that disposes of Franciscus and his "affirm."

As I am on this subject, I may as well help to solve the question, when the Table of Contents and Index were published? although a few incidental notices are all I have to offer.

The following is the "line in *P. A.*" of the 6th March, in answer to Junius's letter and instructions of the 5th:—"They are not in hand, therefore directions shall be punctually complied with." After this there appears to have been some private communication from Woodfall, to the effect, I suppose, that the Index would take time in preparing, as Junius replies, No. 61. (3rd May): "I am in no manner of hurry about the books."

I indeed believe that the first intimation we have of a perfect copy of any edition (I mean with Table of Contents and Index) is in Woodfall's letter, No. 64. (7th March, 1773), and the probabilities are that the delay had been consequent on the time required to prepare the Index, which was to be inserted therein according to the instructions of Junius, No. 59. From the expressions in that letter, it might not unreasonably be inferred that Junius had not, and could not, have seen a copy of either Contents or Index; for Woodfall says: "If the manner of the Contents and Index are not agreeable to you, they shall be done over again, according to any directions you shall please to favour me with."

Whether the Table of Contents and Index were first issued with a new edition, or added to copies which remained on hand of the first edition, I cannot say. I believe that H. S. Woodfall issued more than one literal reprint, observing the same forms, and using the same type; so that it is difficult to distinguish the one from the other. I only know that I have two copies with Table of Contents and Index, and with the engraved title-page of "1772."

I come now to the edition respecting which Franciscus does not "scruple to affirm." First, let me ask you, who are experienced in such matters, whether an edition takes rank according to priority of printing or of publication? for on this, I suspect, turns the question whether the edition to which he refers is to be considered as the fourth, fifth, fortieth or fiftieth. The facts I take to be these. Some few years since, on clearing out the accumulations from the warehouses of Mr. George Woodfall, there was found an edition of *Junius's Letters*, which apparently had been printed at some dull season for a future demand, then stowed away and forgotten. These piles of paper were immediately despatched to one of the trade auctions,

with the old copperplates of the title-pages, and sold. The purchaser, as I believe, had the old date crased from the copper, and reissued copies to the trade *without a date:* and there is an end of a mystery, and, as I believe, of the "first edition" of Franciscus. L. J.

NOTES ON NEWSPAPERS.

I occasionally see literary and other paragraphs in the newspapers which, though of more than passing interest, are soon utterly lost and forgotten in those trackless seas of print. One such I send herewith as a specimen, and would suggest whether it might not be made compatible with editorial duties to collect and give permanent life to these interesting "waifs and strays." Your readers might also be requested to assist, especially from the provincial papers. J. Md.

"The following passage from the memoirs of the late General v. Müffling, written by himself, under the title of *Aus meinem Leben*, will perhaps at this moment be read with some interest. Müffling was the agent of all communications between the head-quarters of Blucher and the Duke of Wellington during the march of the allies on Paris, after the return of Napoleon from Elba:

"'During the march (after the battle of Waterloo) Blucher had once a chance of taking Napoleon prisoner, which he was very anxious to do; from the French Commissioners who were sent to him to propose an armistice, he demanded the delivery of Napoleon to him as the first condition of the negociations. I was charged by Marshal Blucher to represent to the Duke of Wellington that the Congress of Vienna had declared Napoleon outlawed, and that he was determined to have him shot the moment he fell into his hands. Yet he wished to know from the Duke what he thought of the matter; for if he (the Duke) had the same intentions, the Marshal was willing to act with him in carrying them into effect.

"'The Duke looked at me rather astonished, and began to dispute the correctness of the Marshal's interpretation of the proclamation of Vienna, which was not at all intended to authorise or incite to the murder of Napoleon; he believed, therefore, that no right to shoot him in case he should be made prisoner of war could be founded on this document, and he thought the position both of himself and the Marshal towards Napoleon, since the victory had been won, was too high to permit such an act to be committed. I had felt all the force of the Duke's arguments before I delivered the message I had very unwillingly undertaken, and was therefore not inclined to oppose them. "I therefore," continued the Duke, "wish my friend and colleague to see this matter in the light I do; such an act would give our names to history stained by a crime, and posterity would say of us, they were not worthy to be his conquerors; the more so, as such a deed is useless, and can have no object." Of these expressions, I only used enough to dissuade Blucher from his intention.'

"There are three despatches given by Müffling in the appendix to his memoirs, in which the execution of Napoleon is urged on the Duke of Wellington by Blucher; they are signed by Gneisenau, and leave no doubt of the determination to revenge the bloodshed of the war on the cause of it, had he fallen into the hands of the Prussian commander. Blucher's fixed idea was that the Emperor should be executed on the very spot where the Duc d'Enghien was put to death. The last despatch yields an unwilling assent to the Duke of Wellington's remonstrances, and calls his interference 'dramatic magnanimity,' which the Prussian head-quarters did not at all comprehend. Probably but few Frenchmen are aware of the existence of this correspondence, or that it is an historical fact Napoleon's life was saved by his rival, whom it cost no small exertion to save it." — From *The Times* of Oct. 4, 1852, under the general heading of "Prussia. From our own Correspondent, Berlin, Sept. 29."

Minor Notes.

Christmas-day on a Thursday. — In an old poem preserved among the Harleian MSS. in the British Museum, occurs the following superstition connected with the falling of Christmas-day on a Thursday:

"If Christmas-day on Thursday be,
A windy winter you shall see;
Windy weather in each week,
And hard tempests, strong and thick:
The summer shall be good and dry,
Corn and beasts shall multiply;
That year is good for lands to till,
Kings and Princes shall die by skill;
If a child that day born should be,
It shall happen right well for thee,
Of deeds he shall be good and stable,
Wise of speech and reasonable.
Whoso that day goes thieving about,
He shall be punished without doubt;
And if sickness that day betide,
It shall quickly from thee glide."

The prophecy regarding the first six lines has been fulfilled; it remains to be seen whether the rest will be so or not. W.

Chronogram. — On a bell at Clifton-on-Teme, Worcestershire, is this inscription:

"henrICVs Ieffreyes
keneLMo DeVoVIt."

The large capitals were a quaint device to represent, in Roman numerals, the year in which the recasting of the bell took place, 1668. J. Noake.

Worcester.

Cheshire Proverbs and Proverbial Sayings. — From a collection I have seen, it would appear that Cheshire is famed for its proverbs and proverbial sayings, which to a stranger in that county

require an explanation. Can any of the readers of "N. & Q." explain the following: —

Nichils in nine nooks [*i.e.* nothing at all. — *Ray.*].
But when, quoth Kettle to his mare.
He's a velvet true heart.
*Maxfield measure, heap, and thrutch [thrust].
Peter of Wood, church and mills are all his.
To be bout [*i.e.* without, as Barrow was. — *Ray.*].
It is time to yoke when the cart comes to the caples.
*As fair as Lady Done.
*To lick it up like Lim hay.
Like Goodyer's pig, never well but when doing mischief.
He stands like Mumphazard.
*Stopford law, no stake, no draw.

W. W.

Malta.

[Those with an asterisk prefixed are explained in Grose's *Provincial Glossary.*]

Matter-of-fact Epitaph.—Mr. Thos. Hammond, parish clerk of Ashford, in Kent, was a good man, and an excellent backgammon player; and what is singular, was succeeded in office, on his demise, by a man of the name of Trice.

"By a change of the dye
On his back here doth lie,
Our most audible clerk Mr. Hammond.
Tho' he *bore many men,*
Till three score and ten,
Yet, at length, he by Death is backgammon'd.
But hark, neighbours, hark!
Here again comes the clerk,
By a hit very lucky and nice,
With Death we're now even,
He just stept up to heaven,
And is with us again in a TRICE."

W.

Queries.

QUERIES ON LOCKE'S "ESSAY ON THE UNDERSTANDING."

Bk. 2. ch. xiv. — "I leave it to others to judge whether it be not probable that our ideas do, while we are awake, succeed one another in our minds at certain distances, not much unlike the images in the inside of a lanthorn turned round by the heat of a candle."

What is the exact toy alluded to?

Bk. 2. ch. xxvii.—"I once met a man who was persuaded his soul had been the soul of Socrates; how reasonably, I will not dispute; this I know, that in the post he filled, which was no inconsiderable one, he passed for a very rational man, and the press hath shown that he wanted not parts or learning."

Is it known to whom Locke alludes?

Bk. 2. ch. xxviii. — "If I believe that Sempronia digged Titus out of the parsley-bed (as they used to tell children) . . ."

Has this bit of folk lore received due consideration in your pages?

Bk. 3. ch. xi., near end. — "Methinks it not unreasonable that [in dictionaries] words standing for things which are known and distinguished by their outward shapes, should be expressed by little draughts and prints of them."

When was Locke's suggestion first adopted?

Bk. 4. ch. xv., end.—Is not this story usually told of the King of *Bantam*, not Siam?

Bk. 4. ch. xx.—"A man may more justifiably throw up cross and pile for his opinions."

What is the origin of this phrase? A. A. D.

Quotations in Locke wanted.—

Bk. 2. ch. xiv.—"The answer of a great man to one who asked what time was, *Si non rogas, intelligo.*"

Quære S. Augustine?

Bk. 3. ch. ix. — "*Si non vis intelligi, debes negligi.*"
Bk. 4. ch. xx.—"*Non persuadebis, etiam si persuaseris.*"
Bk. 4. ch. xviii.—"*Credo, quia impossibile est.*"

Quære Tertullian? A. A. D.

DISCOVERY OF THE BODY OF A BEHEADED MAN.

A few weeks ago, in clearing out the ruins of an old chapel at Nuneham Regis in Warwickshire, which had been pulled down (all but the belfry tower) about forty years since, we thought it necessary to trench the whole space, that we might more certainly mark out the boundaries of the building, as we wished to restore it in some measure to its former state; it had been used as a stackyard, and a depository of rubbish by the tenants of the farm on which it was, ever since its dilapidation. We began to trench at the west end, and came on a great many bones and skeletons, from which the coffins had crumbled away, till, finding the earth had been moved, we went deeper and discovered a leaden coffin quite perfect, but without date or inscription of any kind; there had been an outer wooden coffin which was decayed, but quantities of the black rotted wood were all round it. We cut the lead and folded back the top so as not to destroy it; beneath was a wooden coffin in good preservation, and also without any inscription. As soon as the leaden top was rolled back, a most overpowering aromatic smell diffused itself all over the place; we then unfastened the inner coffin, and found the body of a man embalmed with great care, and heaps of rosemary and aromatic leaves piled over him. On examining the body more closely we found it had been beheaded, the head was separately wrapped up in linen, and the linen shirt that covered the

body was drawn quite over the neck where the head had been cut off; the head was laid straight with the body, and where the joining of the neck and head should have been, it was tied round with a broad black ribbon. His hands were crossed on his breast, the wrists were tied with black ribbon, and the thumbs were tied together with black ribbon. He had a peaked beard, and a quantity of long brown hair curled and clotted with blood round his neck: the only mark on anything about him was on the linen on his chest, just above where his hands were crossed; on it were the letters T B worked in black silk. On trenching towards the chancel we came on four leaden coffins laid side by side, with inscriptions on each: one contained the body of Francis, Earl of Chichester and Lord Dunsmure, 1653; the next the body of Audrey, Countess of Chichester, 1652; another the body of Lady Audrey Leigh, their daughter, 1640; and the fourth, the body of Sir John Anderson, son of Lady Chichester by her first husband. We opened the coffin of Lady Audrey Leigh, and found her perfectly embalmed and in entire preservation, her flesh quite plump as if she were alive, her face very beautiful, her hands exceedingly small and not wasted; she was dressed in fine linen trimmed all over with old point lace, and two rows of lace were laid flat across her forehead. She looked exactly as if she were lying asleep, and seemed not more than sixteen or seventeen years old; her beauty was very great; even her eyelashes and eyebrows were quite perfect, and her eyes were closed; no part of her face or figure was at all fallen in. We also opened Lady Chichester's coffin, but with her the embalming had apparently failed; she was a skeleton, though the coffin was half full of aromatic leaves: her hair, however, was as fresh as if she lived; it was long, thick, and as soft and glossy as that of a child, and of a perfect auburn colour. In trenching on one side of where the altar had been, we found another leaden coffin with an inscription. It contained the body of a Dame Marie Browne, daughter of one of the Leighs, and of Lady Marie, daughter to Lord Chancellor Brackley. This body was also quite perfect, and embalmed principally with a very small coffee-coloured seed, with which the coffin was nearly filled, and it also had so powerful a perfume that it filled the whole place. The linen, ribbon, &c., were quite strong and good in all these instances, and remained so after exposure to the air: we kept a piece out of each coffin, and had it washed without its being at all destroyed. Young Lady Audrey had earrings in her ears, black enamelled serpents. The perfume of the herbs and gums used in embalming them was so sickening, that we were all ill after inhaling it, and most of the men employed in digging up the coffins were ill also. My object in sending this account is, if possible, to discover who the beheaded man is. The chapel is on the estate of Lord John Scott, who inherited it from his paternal grandmother the Duchess of Buccleuch, daughter of the Duke of Montagu, into whose family Nuneham Regis and other possessions in Warwickshire came by the marriage of his grandfather with the daughter of Lord Dunsmure, Earl of Chichester. L. M. M. R.

"THE SPECTATOR," NO. I., JUNE 13, 1716.

Perhaps some of your bibliographical readers can state who was the projector and editor of the following periodical, and how many numbers of it were published. A copy of the first number is now before me. It is entitled *The Spectator*, No. I., with the following mottoes:

"Parve, (nec invideo) sine me, Liber, ibis in Urbem."
Ovid.

"Why! I can smile, and murther while I smile."
Shakspeare.

It is dated "Wednesday, June 13, 1716." In the first paragraph the writer thus speaks of himself:

"Least doubt may arise concerning my abilities, I'll first give a particular account of myself, and then of those friends engaged with me in this work; for, as my great predecessor Sir Richard Steele has observed, a perfect knowledge of the author conduces very much to the right understanding of his writings."

The remainder of this fly-leaf of folio contains an account of the writer's birth and parentage, as well as of his travels and adventures; and concludes with the following notice:

"Those who desire correspondence with *The Spectator*, may direct their letters to Mr. Morphew, near Stationers' Hall, where all papers shall be inspected that will any ways contribute to the advantage of the public, and the authors have all fitting acknowledgments of gratuity."

The imprint is in one line: "London, printed and given gratis, 1716." I may mention, that it appears to have been published subsequently to *The Spectator*, vol. ix., noticed by Lowndes, which was conducted by a Mr. William Bond, with the assistance of a few friends, No. I. of which appeared Jan. 3, 1715. J. YEOWELL.

Hoxton.

Minor Queries.

Guide-books.—Can any of your correspondents furnish me with the dates and authors' names of the earliest published descriptions of the scenery on the Wye, of the English and Scotch lakes, Welsh tours before Pennant's, and of the Isle of Wight. I recollect having seen at the Royal Hotel at Ross an old small 4to. volume without

title-page, which gave some minute particulars of the Man of Ross. I think the book was descriptive of the town and neighbourhood, and should like to be informed of the title of it.

JOHN MILAND.

Whipping-post.—During a recent pedestrian excursion, I noticed in the retired village of Keyham, about six miles from this town, an ancient whipping-post.

We know that these instruments of punishment were very numerous in the reigns of Elizabeth and James I. Taylor, the water-poet, says:

> "In London, and within a mile I ween,
> There are of jails or prisons full eighteen;
> And *sixty whipping-posts, and stocks and cages.*"

As this, however, is the only instance in which I have met with the instrument, may I inquire if specimens are of frequent occurrence in other parts of the country? LEICESTRIENSIS.

Sir Edward Osbadiston.—I shall be much obliged to any one of your readers who will inform me who Sir Edward Osbadiston was, with brief particulars of when he lived and died? In his portrait, drawn by Mores Griffith, and engraved by S. Sparrow, he appears in armour, with a large beard and bald head. The portrait was published in 1801 by Edward Harding, Pall Mall, and is in quarto. GEORGE MUNFORD.

Sir John Hynde Cotton.—Reference to any account of the part played by this gentleman in the rebellion of 1745 would be thankfully received.

J. W.

Lists of M.P.'s.—What work contains the most perfect lists of M.P.'s subsequent to the writs already published by government, and previous to the Long Parliament? J. W.

The Word "off."—What part of speech is "off" in these sentences: "I am badly *off;*" "I am well *off?*" What is its exact meaning, and unde derivatur? JELINGER C. SYMONS.

Hereford.

The Verbs "lay" and "lie."—Can any one explain by what authority the two verbs *lay* and *lie* are now used as if synonymous; or rather, perhaps, why the latter has become almost obsolete? In my younger days I learned that I might *lay* down my book, and should *lie* down in my bed; but at present I find the last-named action written "lay" down by authors far too numerous to particularise (indeed, with scarcely an exception), and who would be highly affronted if denied to be well-educated persons. Is the change, above alluded to, a *reformation* of our language introduced by the much vaunted "schoolmaster" of modern times? A. H.

"*Wind in and wind out.*"—It is very usual with the peasantry of Kent, when the wind is in any point of N. or E., to say that the wind is *out;* and when it blows from any point of S. or W., to say that the wind is *in.* I could not for some time account for the origin of the expression; but I am of opinion that it may be attributed to the fact, that the East Kent people know that a wind blowing from N. or E. is favourable to *outward*-bound vessels, and the contrary wind favourable to the *inward*-bound. Can any one find a better solution for the terms *in* and *out;* or say whether such winds are so called in any other county? A. B. M.

Wootton.

What was the Origin of the Pointed Arch?—Has it ever occurred to any of your readers that the idea of the pointed arch may have originated from the form which the hands take when raised in prayer? By uniting the hands at the tips of the fingers, and opening them so as to bend the second joints, we have an exact representation of this arch; and the shortening of the fourth and fifth fingers affords not a very unapt representation of the perspective when looking along a succession of arches. It would be an elevating thought, if we could feel, while viewing the nave of a Gothic cathedral, that the arches which are uplifted in such sublimity and beauty, are in truth a gigantic representation of the hands of man uplifted in prayer to his Maker and Benefactor. T. B. H.

Worcester.

Eva, Princess of Leinster.—She is described as eldest daughter and heiress of Dermot Mac Murrough, King of Leinster, and wife of Richard de Clare, second Earl of Pembroke, 1149—1176; married 1170, and living 1192. Who was her mother? Dermot eloped with *Dearbhoryil,* daughter of King of Meath, and wife of O'Rourke, Prince of Breffni, and carried the not unwilling princess to his capital, Ferns. Was Eva the offspring of this connexion? A. S. A.

Wuzzeerabad.

"*Music has charms,*" *&c.*—

ON SEEING A MISER AT A CONCERT IN SPRING GARDENS.

> "Music has charms to soothe a savage breast,
> To calm the tyrant and relieve th' opprest:
> But Vauxhall's concert's more attractive pow'r
> Unlock'd Sir Richard's pocket at threescore:
> O strange effect of music's matchless force,
> T' extract two shillings from a miser's purse!"

Who is the author of the above? And who is Sir Richard? R. J. A.

Monument at Modstena.—In the monastery at Modstena, Sweden, is a monument with a representation of our Saviour on the cross, to the memory of Phillipa, daughter of Henry IV. of

England, and wife of Eric Pomeranius, King of Sweden. Cutts, in his *Sepulchral Crosses*, doubts whether this memorial, which bears date 1430, is a brass or an incised slab. Can any correspondent say which it is? RUSSELL GOLE.

Alioquin.—Will any person kindly state by what ellipse the word *alioquin* reached the sense of *otherwise?* M. A.

The River Erethenus.—Allow me to copy the following Query I made some time ago. What is the course of the river Erethenus? What is its modern name?

"Qua flumine pulcher amœno
Erethenus fluit, et plenis lapsurus in æquor
Cornibus, Euganeis properat se jungere lymphis."
Hiero. Fracastorii *Syphillis*, lib. i. line 440.

F. W. J.

Dispensator.—At the Heralds' Visitation of the county of Leicester, held A.D. 1619, an ancestor of the family of *Gregory* is described in the pedigree as *Sir Francis Gregorye*, DISPENSATOR to Simon de Montfort, Earl of Leicester. This ancient office appears to have been a post of high trust and importance in the households of the great princes and nobles of England, and in some respects the duties corresponded to those of the grand almoner in the royal household. Can any readers of the "N. & Q." oblige me with a *particular* definition of the duties of Dispensator, and whether the appointment conferred rank upon the holder? JOSEPH KNIGHT.

Aylestone.

Hollar's Tree at Hampstead.—Can any reader of "N. & Q." give me even one particular about the great tree at Hampstead, engraved by Hollar, and now, I fear, only commemorated by the very rare print bearing the honoured name of Hollar? FRANCIS GRAVES.

[This Query was introduced into an article by MR. BRUCE in our Fifth Volume, p. 9.; but as it has not yet received an answer, we gladly repeat it.—ED.]

The Bell of St. Iltutus.—The bell of St. Iltutus is now fixed in the clock-tower at Llantwit Major, Glamorganshire, and on it is the following inscription:

"Ora pro nobis, Sancte Iltute."

There is an account in Holingshead, and in the *Aurea Legenda Capgravii*, of this bell; but neither of them tends to throw much light on the tradition that this bell was the first ever cast in England, and that it was first erected in the *cœnobium* of St. Iltutus in A.D. 507. Can any of your readers give information on this subject? There is a MS. life of the saint in the Lambeth Library by Johannes Tinmuthensis, which probably may throw some light on the point, and to which, very probably, some of your readers may have access. JOHN NICHOLL CARNE, D.C.L.

Dr. Wm. Read.—Can any of your correspondents give me any information respecting Dr. Wm. Read, a physician who practised at Aberystwith or Pontymoile in the last century? He was buried in Trevethin Church, Monmouthshire, with the following epitaph to his memory:

"Here, underneath, in silent slumber lies
Read the physician, pious, meek, and wise;
In faith, in patience, and in hope he ran
His steady race, a friend to God and man."

W.

Singing-Bread.—What is the etymology of this word, which we find used in old church accounts, *e. g.*:

"Paid for howseling brede, syngyng brede, and wyne, vd."—*Account of Pray Priory*, A.D. 1487, Dugdale, iii. p. 359.

The howseling bread was the small bread used for the communion of the people, and the singing-bread was the large bread used by the priest for the mass. The reason commonly given for the name is "because the mass was so often sung." But this seems not to be the real clue to its etymology. I imagine the *singing* alludes to the *thinness* of the bread, if not to its shape. To this day in Northumberland a girdle cake is called by the common people *a singing hinnie*. The derivation of both terms must be the same. The popular reason given for the name as applied in the case of the girdle-cake, is *because it sings on the girdle*. Some Anglo-Saxon scholar will probably be able to solve the difficulty, and trace its root to some word meaning *thin*, if not also round. CEYREP.

Robert Heron.—This name appears in the title-page of an edition of Junius's *Letters* published in 1802: a work which, though over-elaborated with notes and dissertations, is not without interest and value; and become remarkable by the wholesale "appropriations" of Mr. Wade. Who was this Robert Heron? It is said by Watt and others, that the *Letters on Literature* published under the name of Robert Heron, were written by Pinkerton; Heron being his mother's name. And Nichols tells us, that the name of "N. Burnett, M.A.," which is affixed to *The Treasury of Wit*, is fictitious, the work being also by Pinkerton; but neither, nor any one else that I know of, refers to this edition of Junius, nor is there anything in Pinkerton's *Literary Correspondence*, published by Dawson Turner, that throws a light on the subject. Now, with "N. & Q." in existence, do not let us leave a doubt of this character to puzzle future correspondents. The work was printed by W. Justins,

Pemberton Row, Gough Square, for Harrison & Co., Newgate Street, in 1802; surely there must be somebody living who can speak positively as to the author. R. H.

People talking in their Coffins.—What is the force of the old phrase of people talking in their coffins? CONSTANT READER.

Minor Queries Answered.

Sin-eater.—Can any of your readers explain the origin of "the sin-eater," and give instances of that horrid practice still subsisting in parts of England or Wales, as I am assured it does? It consists in the supposed transfer of the sins of a person recently dead to a man of reprobate character, who eats a piece of bread laid on the chest of the corpse, whereby he is believed to have released the dead man from the responsibility of his sins, and to have taken it on himself; he then receives half-a-crown for his services, and is driven or pursued from the house with execration.

This practice was the subject of an interesting paper by Mr. Muggridge of Swansea, at the last annual meeting of the Cambrian Archæological Association; but its origin was not satisfactorily traced. The scapegoat, and the sacrifice of criminals in the arena at Athens, &c., have been suggested. JELINGER C. SYMONS.

[The custom is generally supposed to have been taken from the scapegoat in Leviticus xvi. 21, 22. See a curious passage from the Lansdown MSS. concerning a sin-eater who lived in a cottage on the Rosse highway in Herefordshire, quoted in Brand's *Antiquities*, vol. ii. p. 247., edit. 1849.]

"*Nine Tailors make a Man.*"—I have heard it stated, that this saying originated in the custom, at the close of the passing bell, of tolling *three times three* in the case of a *man;* whereas for women and children, the number of the closing strokes upon the bell is respectively fewer.

Can any better account be given of its origination? J. SANSOM.

[This saying, we believe, had its origin in the following manner:—In 1742 an orphan boy applied for alms at a fashionable tailor's shop in London, in which nine journeymen were employed. His interesting appearance opened the hearts of the benevolent gentlemen of the cloth, who immediately contributed nine shillings for the relief of the little stranger. With this capital our youthful hero purchased fruit, which he retailed at a profit. Time passes on, and wealth and honour smile upon our young tradesman, so that when he set up his carriage, instead of troubling the Heralds' College for his crest, he painted the following motto on the panel: "NINE TAILORS MADE ME A MAN." Another, but a different version of this apophthegm, will be found in Blackwood's *Magazine*, vol. xxv. p. 345.]

Picture of Charles I.—Can any of the readers of "N. & Q." enlighten me as to the history of a curious old painting on panel that has come into my possession? The person from whom I procured it said that it was brought by his brother from a church in Gloucestershire (I think), but he did not know the name of the place.

Its size is about one foot by three quarters of a foot, and it represents Charles I. (half-length) with eyes and hands upraised, and dressed apparently as at his execution, with white skull-cap, long dishevelled hair, and dress embroidered with gold. Round his head are golden rays, and a hand from the corner of the picture stretches a crown of glory over his head. Beneath him are painted the axe and block. On either side of the picture is an extract from his speech on the scaffold, and underneath are the following lines:

"Looking to JESUS, so our Soveraigne stood,
Praying for those who thirsted for his BLOOD;
But high in bliss, with his celestial crown,
Now with an eye of pity he looks down:
While some attack his other life, his Fame,
LUDLOW reviv'd, to blast the ROYAL NAME,
On Sacred MAJESTY profanely treads
Mad to sett up the Beast with many heads."

The panel is framed in black, and at the top of the frame is a thin iron rod with small rings, to which evidently a curtain was fastened. The painting is by no means devoid of merit, and the likeness very characteristic, although much faded. I have a vague idea of having heard that there was an order in council (or something of the kind) at the Restoration, for such representations of the royal martyr to be suspended in churches, but I can find nothing to corroborate it. Can any one help me? and what is the meaning of the last four lines about Ludlow, &c.? J. R. M., M.A.

[An accurate description of this remarkable picture will be found in the *Gentleman's Magazine*, vol. lxvi. part ii. p. 911.; and which contains eight additional lines of poetry.]

Heraldic Devices and Mottoes.—Will any of your heraldic correspondents refer me to any work or works containing a collection of *devices and mottoes?* I do not allude to *arms* or *crests*.

C. MANSFIELD INGLEBY.

[Consult Robson's *British Herald*, vol. iii. Appendix, 4to., 1830; Burke's *Heraldic Illustrations*, 1830; Berry's *Encyclopædia Heraldica*, vol. iv.; but especially Moule's *Bibliotheca Heraldica Magnæ Britanniæ*, 4to., 1822.]

Misprint in Prayer Books (Vol. vi., p. 170.).—MR. W. SPARROW SIMPSON has called attention to a misprint in the Prayer Book of frequent occurrence. Another error, which I should be glad to make a note of, appeared at a very early period, and still occasionally occurs. It is the interpolation of the word "may" in the General

Thanksgiving; "and that we *may* shew forth Thy praise." Although it is not to be found in the Sealed Book, as will be seen from Mr. Keeling's valuable reprint of its text compared with that of previous editions, and is obviously superfluous, it actually made its appearance in a folio edition printed at London in the same year, 1662. We find the intruder again in the London folio of 1669, and so repeatedly in subsequent editions, that I think it is rather the rule than the exception in those issued during the last century.

CHEVERELLS.

[Our correspondent will find a communication in the *British Magazine*, vol. xix. p. 80., which appears decisive that the omission of the word "may" is not accidental but intentional. On turning to Mr. Stephens' reprint of the Sealed Book, he will find the word marked through for erasure. There is clearly a misprint in the first lesson of the Evening Service for the Martyr King, viz. Jer. xii. for xli. The twelfth chapter has no reference whatever to the subject of the day; but the forty-first relates to the destruction of the seed royal. Since writing the foregoing, we have referred to the first edition of the service, "printed by John Bill, at the King's printing-office in Blackfriars, 1661," which gives *Zach.* xii. as the first lesson for that service. So that what we commenced as a *Note* resolves itself into a *Query*:—Which is the first proper lesson for the Evening Service of the 30th January?]

Exchequer.—How is admission to be obtained to the Remembrancer's Office for the purpose of inspecting MSS.? J. W.

[In the *First Report on Public Records*, A.D. 1800, p. 142., is a table of fees demandable for searches, copies of, and attendance with records at this office. Mr. John Trickey is the present court clerk and record keeper at the Queen's Remembrancer's Office, 22. Duke Street, Westminster.]

African House.—Dr. Calamy's *Life and Times*, vol. i. p. 481., says of Mr. Story, one of the few who had tasted Judge Jeffery's mercy:

"His family was then at Highgate, and he with them, when business would allow it; but his usual residence was in the city at 'the African House,' where he was housekeeper."

TEWARS.

[African House was in Leadenhall Street. See *New View of London*, vol. ii. p. 593.]

The Tumbledown Dick.—About five miles to the westward of Cardiff, on the side of the turnpike road at a place called Rhiewa Cochon, there stands an old public-house, which up to a very few years back was called the Tumbledown Dick, and it is still well known by that name, though the sign has been altered to the Traherne Arms, the house being the property of the Rev. J. Montgomery Traherne, F.R.S. I was informed about forty years ago by an old man long since dead, that the name or sign of the Tumbledown Dick had been given to the house soon after the Restoration, in derision of Richard, the son of Oliver Cromwell; but I do not know what authority he had for saying so. Possibly there may be other public-houses having the same sign, and, if so, some of your numerous readers may be able to say whether the above statement is correct or not. L. B.

[This epithet has been frequently applied to Richard Cromwell, owing to his short continuance in his high station as Lord Protector. Butler (*Hudibras*, part iii. canto ii. lines 231—236.) thus alludes to him:

"Next him (Oliver) his son and heir apparent
Succeeded, though a lame vicegerent;
Who first laid by the parliament,
The only crutch on which he leant;
And then sunk underneath the state,
That rode him above horseman's weight."

Again, in his *Remains*, in the tale of the "Cobbler and the Vicar of Bray":

"What's worse, Old Noll is marching off,
And Dick, his heir apparent,
Succeeds him in the government,
A very lame vicegerent:
He'll reign but little time, poor tool,
But sink beneath the state,
That will not fail to ride the fool
'Bove common horseman's weight."]

Replies.

"THE GOOD OLD CAUSE."

(Vol. vi., pp. 74. 180. 319.)

Your correspondents who have replied to this Query do not appear to have noticed one of the most curious books connected with this once-famous party cry. It is by the redoubted Henry Stubbe, and is entitled *An Essay in Defence of the Good Old Cause; or a Discourse concerning the Rise and Extent of the Power of the Civil Magistrate in reference to Spiritual Affairs, and a Preface concerning the Name of the Good Old Cause, an equal Commonwealth, a co-ordinate Synod, the Holy Commonwealth, published lately by Mr. Richard Baxter, and a Vindication of the Honorable Sir Harry Vane from the false Aspersions of Mr. Baxter*, by Henry Stubbe, of Ch. Ch. in Oxon. *Vincat veritas.* London, printed in the year 1659. 12mo. pp. 200, inclusive of Preface.

He observes in the Preface:

"To write now, and for the Good Old Cause, is to contend with all the discouragements that might terrify one from becoming an author. Some there are who (like to Alexander the coppersmith at Ephesus) decry the goodness of what their interest leads them to condemn; others question the antiquity, and doubt whether this Sumpsimus be more old than their Mumpsimus. To the former I endeavour a reply in the treatise ensuing. Of the latter sort of men, I desire they would

consider, that it is not denied but at the beginning and at the carrying on of the late Civil Wars there were sundry causes that engaged several parties into that quarrel against the king,—particular animosities, scandals, sense of future emoluments great or less, defence of liberties and religion under different garbs and apprehensions. Yet had there been ten thousand other motives, I should not count it a solecism, but truth, to say that *Liberty civil and spiritual were the Good Old Cause.* And however some may say that it was none of the Old Cause to assert any proper sovereignty in the people, yet I must tell them that the vindications of the Parliament against the papers of the king then in being, shew us that such a sovereignty was presupposed; and if it were not the Old Cause, it was the foundation thereof, and avowed for such."

He does not give any light as to the precise date when the phrase was first used, but enters very discursively into a consideration of the principles of government. He attacks Baxter fiercely, mentions Harrington and his *Oceana* with high respect, and vindicates with great warmth and fond attachment the character of Sir Harry Vane —

"One whom not to have heard of, is to be a stranger in this land, and not to honor and admire, is to be an enemy to all that is good and virtuous; one whose integrity, whose uprightness in the greatest employments hath secured him from the effects of their hatred (veiled with justice), in whom his sincere piety, zeal for the public, and singular wisdom, may have raised envy and dread."

His defence of Sir Harry Vane contains some interesting particulars respecting that great man which do not appear to me to have been noticed by his biographers, and is certainly the most valuable part of this *Essay in Defence of the Good Old Cause.* JAMES CROSSLEY.

THE HEREDITARY STANDARD BEARER, SCOTLAND.

(Vol. v., p. 609.; Vol. vi., pp. 158. 300.)

With reference to my former reply to E. N.'s Query, I find, upon a re-examination of my collection of "Edinburgh Almanacs," that I had taken all of my notes from what is therein called a list of the "Officers of the King's Household," *without* looking to *another* list, entitled "High Officers of the Crown," from which I find that the Earl of Lauderdale *was in the year* 1778 "Heritable *Royal* Standard Bearer."

Upon looking over Mr. Warren's speech on the question of the "Right of bearing the Imperial Crown of Scotland at Royal Processions," as given in the "Appendix to the Introductory Notice" of a collection of *Ancient Heraldic and Antiquarian Tracts*, by Sir James Balfour, 12mo. Edin. 1837, I find he states that "The office of standard bearer in Scotland had been seized by creditors, and sold under a judgment of the Scotch courts; and there was no reason why *a female*, if she chose, might not have become the *purchaser*." Now, unless Mrs. Seton of Touch *did so* in 1768, I am afraid, from all that I can find, there must be some mistake as to the name of the office said to have been sold.

From some law papers in my possession, of date 24th April, 1788, I find that Mrs. Seton in 1744 married a Hugh Smith, who on that occasion assumed the surname of Seton. She died in 1775, and Mr. Seton, who had carried on the business of a wine-merchant at Boulogne-sur-Mer in France, became bankrupt in July, 1785, and a sequestration of his estate, real and personal, was awarded against him on the 17th February, 1786, the Court of Session appointing a Mr. Gray as factor, who shortly after raised a process of Banking and Sale against him. But I regret to say that I can find no mention in the papers as to the sale of any "hereditary office" which may been in the "family of Touch." Indeed, from the various dates which I have given, I humbly think that it could not have been the office of the "Heritable Royal Standard Bearer" which was sold for behoof of creditors. T. G. P.

Edinburgh.

THE BARLOW FAMILY.

My Query (inserted in "N. & Q.," Vol. vi., p. 147.) respecting Barlow, the inventor of repeating clocks and watches, having elicited no reply, I am induced to bring the subject again before your readers.

In 1691 arms were granted to Thomas Barlow of Sheffield. Having good reason to believe this Thomas to be my ancestor, I applied some years ago to the Heralds' College for particulars of the grant, and desiring to have a copy of the recorded ancestry of the said Thomas, and also of any subsequent record. The answer I received was that the grant was made in 1691, but that the grantee omitted to place on record his descent, as also who would be entitled to such arms as his successors. I was therefore induced, for want of positive evidence, as in the case of my presumed ancestor the repeater inventor, to fall back on presumptive and negative evidence.

Edward Barlow, alluded to in my former communication, was the son of Henry Barlow, of Ladyhouse within Butterworth, in the parish of Rochdale, gentleman, who I suppose to have been a son of Thomas of Sheffield. As presumptive evidence, I am in possession of an old book-plate with the arms of Barlow of Sheffield, and the name of "Henry Barlow" underneath, a family relic, which I believe to have belonged to Henry of Ladyhouse. As negative evidence, I have searched in vain for the parentage of Henry both in the Oldham and Rochdale registers. I have also searched the Sheffield register, and there found

recorded the baptism of several children of Thomas Barlow, but no Henry. Those found, however, would agree, as to age, with the supposition that Henry might be their brother. I may say, further, I have had the Will Office at York and Chester searched for the will of Thomas without success. Having, therefore, evidence pointing to both Thomas of Sheffield and Barlow the inventor of the repeater, as my ancestor in the same degree of relationship, I conclude that the two are identical. Some of your correspondents will perhaps be enabled to confirm or dissipate my conclusions.

One of the proposed objects of your publication being genealogical research, I presume my letter to be within its scope: if, however, I am encroaching unduly on your space, you will please use your pruning-knife *ad libitum*. GEORGE BARLOW.

Green Hill, Oldham.

"CHOMER" AND "GUIDON" IN SHAKSPEARE.

(Vol. vi., p. 312.)

Your correspondent's conjecture on the passage in the *Winter's Tale* seems very probable. He speaks, however, only of the neuter sense of the word *chômer*. There is, however, an active sense, which more fully confirms his reading; *chômer une fête* is to have it celebrated by refraining from work.

The second conjecture on *Henry IV.*, Act III., seems as indisputable as it is happy.

About the third I should doubt. Steevens cites a passage from Heywood, in which the word *Lethe* is used in the same sense, and it appears to have been a common Latinism.

Another correspondent suggests *guidon* as the right reading in *Henry V.*, Act IV. Sc. 2. Johnson first saw what the word "guard" *must* mean if it were left in the text. It is curious that Malone in his note (though citing from Holingshed a passage which proves that meaning, when we compare with it the following line, "I will the banner from a trumpet take, and use it for my haste") still preserves the word guard, and gives it its usual interpretation.

A *guidon* is *la petite enseigne des anciens compagnies de gendarmes*, who were the cavalry of the French army, not, as now, a military police.

This reading, "Guidon, to the field," was "first thought of" by the late Dr. Thackeray, Provost of King's College, Cambridge, and it was "first published" in the text of Knight's second (or Library) edition of *Shakspeare*. The Provost mentioned it to me several years since in conversation, and I spoke of it, or wrote about it, to Mr. C. Knight, while that edition was going through the press. He felt convinced of its truth, and immediately adopted it, mentioning, however, in a note, that it had been communicated to him. There were few men better acquainted with the language of our ancient dramatists than the late Provost of King's College, one of the most accomplished scholars of his time.

I have no doubt that some of your correspondents, better read than I am in the old French Chronicles and Romances, and in the early English translations of them, could furnish many additional proofs of the truth of Dr. Thackeray's conjecture. E. C. H.

EMACIATED MONUMENTAL EFFIGIES.

(Vol. v., pp. 427. 497.; Vol. vi., pp. 85. 252. 321.)

If the readers of "N. & Q." are not tired of the sight of the above title, the following remarks may perhaps be permitted to find a place in its pages. Very little need be said to disprove the notion that such effigies were in any way connected with deaths from fasting. The general tenor of the inscriptions which often accompany these memorials is alone sufficient to show that their real intention is truly described by Cotman as being "to remind men that the robes of pride will shortly be exchanged for the winding-sheet, and that beauty and strength are hastening to the period when they will become as the spectre before them." Besides the inscriptions quoted by former correspondents, as the text from Job xix. 25, 26, &c, and the well-known verses commencing "Quis quis eris," &c., I may mention the following at Oddington, Oxon., on a brass of a similar repulsive design to the stone effigy at Tewkesbury:

> "Vermibus hic donor, et sic ostendere conor
> Quod sicut hic ponor ponitur omnis honor."

This instance, in which blanks are left in the inscription for inserting the date of decease, fully bears out the very just observations of C. T. (Vol. v., p. 427.), that these memorials "were [often] erected during *the lifetime* of the individual as an act of *humiliation*, and to remind *himself as well as others* of mortality and the instability of human grandeur." Thus the tomb at Canterbury, with two effigies of Archbishop Chicheley, who died in 1443, was put up during his lifetime. Similar instances of brasses are at Corpus Christi College, Oxford, and at the neighbouring church of Cassington, where the following lines are to be seen on the brass of Thomas Neale:

> "Hos egomet versus posui mihi *sanus*, ut esset
> Huic præuisa mihi mortis imago meæ."

Judging from these examples, we may not unreasonably infer that the preparation of his monument by Dr. John Donne was not so eccentric or singular an instance as might at first be supposed. The incident is thus related by Walton:

"A monument being resolved upon, Dr. Donne sent for a carver to make for him in wood the figure of an

urn, giving him directions for the compass and height of it, and to bring with it a board of the just height of his body. These being got, then without delay a choice painter was got to be in readiness to draw his picture, which was taken as followeth. Several charcoal fires being first made in his large study, he brought with him into that place his winding-sheet in his hand, and having put off all his clothes, had this sheet put on him, and so tied with knots at his head and feet, and his hands so laced as dead bodies are usually fitted to be shrouded and put into their coffin or grave. Upon this urn he thus stood with his eyes shut, and with so much of the sheet turned aside as might show his lean, pale, and death-like face; . . . and when the picture was fully finished, he caused it to be set by his bedside, where it continued and became his hourly object till his death."

The monument, I believe, is still to be seen in the crypt of St. Paul's, being among the few that escaped the disastrous fire. Shrouded and emaciated figures appear to have first come into use on the continent, probably in the fourteenth century. I am not aware that any are to be found in England of so early a date, those at Lincoln (1430), and Fyfield, Berks, are among our earliest examples. At Margate, Kent, is a skeleton in brass, of the date 1446; and a shrouded figure, date 1431, is, I am informed, in existence at Sheldwich in the same county. To the list of "cadavera" sculptured in stone, and already noticed in "N. & Q.," I may add the effigies of Bishop Beckyngton, 1465, at Wells, and two others at St. Mary Overy's, Southwark, and St. Peter's, Bristol. This class of monuments seems to have given rise to the adoption of skulls and cross-bones as emblems of mortality, the cross-bones being probably suggested by the crossed arms of the skeleton effigies.

If I have not already occupied too much space in these columns, I beg leave to insert here a Query; whether the *kneeling*, shrouded, figure in brass, of the wife of William Bulstrode, 1462, has been replaced in the old church of Upton near Eton, during the recent restorations? When I visited the church in 1849, I was informed it was in the possession of the incumbent. If it has not been already relaid in the church, it is to be hoped that measures will be taken to prevent this interesting memorial from sharing the too common fate of its fellows. H. H.

Gloucester.

In the north aisle of the parish church of Sedgefield, Durham, is an ancient brass, representing two skeletons in shrouds; one shroud is open so as to display the whole figure, the other has the shroud folded over the loins. There has been an armorial shield above the figures.

According to Gough (*Sepulchral Monuments*), the monument of Paul Bush, Bishop of Bristol, 1558, represented a skeleton in a shroud lying on an altar-tomb. Haxby, treasurer of York, has a monument of the same description in 1241; and there are (adds Mr. Gough) instances in almost every cathedral, and of every intermediate age: among others, Bishop Fleming at Lincoln, 1431. There is also one at Bury St. Edmunds. Lay figures of this kind are not very common, yet he enumerates the Countess of Suffolk at Ewelme, Oxon., and several others. At Hitchin in Herts, are brasses very nearly resembling the Sedgefield figures; and at Sawbridgeworth, in the same county, are brasses of a male and female figure, each holding a heart. On a brass plate against the wall of Yarnton Church, Oxon., is the effigy of Dr. Nele, professor of Hebrew at Oxford, who died 1500. He is represented lying at full length wrapt in a shroud, beneath a quaint Latin inscription in verse. Representations of this sort, therefore, seem by no means uncommon; and Mr. Gough's remarks contain all that need be said on the subject:

"The least degree of reflection would have shown that the figure here alluded to (Bishop Bush), which has created an unnecessary perplexity with several curious persons, and given rise to the foolish tales of vergers and sextons, was nothing more than a striking exemplification of the change of condition made by death."

He adds in a note:

"The common story is that these persons starved themselves to death by endeavouring to fast forty days in imitation of Christ."

J. R. M., M.A.

Already some score or so of such memorials have been referred to in "N. & Q.," and these are not one-fourth, perhaps not one-eighth of those that still exist in our churches. It is therefore well that L. A. M. limits the inquiry to examples prior to 1452. A good example may be seen in the middle of the nave of St. John's Church, Margate. It commemorates Richard Notfield, who died in 1446, and exhibits him as a complete skeleton, without shroud or clothing of any description, the background diapered. The inscription is perfect: the effigy 2 ft. 7 in. long.

In the church of Clifton Reynes, on the floor of the north chancel, or chantry, is a brass containing two shrouded emaciated effigies, male and female. No inscription remains; but over each effigy is the Reynes' arms impaling those of Tyringham. The only Reynes known to have married a Tyringham was Sir Thomas, who died about 1370, certainly not later. I doubt not many other examples of such effigies exist belonging to about the same period. W. H. K.

ANTI-JACOBITE SONG.

(Vol. vi., p. 314.)

I have great pleasure in forwarding your correspondent B——R the following song, which I believe to be the one he is inquiring for. It occurs in a Garland in my own collection, called "*The Spinning Garland: composed of Four excellent New Songs.*

Song I. The Old Woman spinning of Thyme.
II. Cupid's Revenge.
III. The Tipling Divines; or, the True Answer to the Tipling Philosophers.
IV. A New Scotch Song, sung at the Playhouse by Mrs. Redding.

Printed and sold by J. Tompon." The words are somewhat different from the portion supplied by B——R, and are as follows:

"As I was walking through fair London city,
I spy'd an old woman a-spinning of thyme;
I thought the invention was wond'rous pretty,
The threads that she spun were so excellent fine.
Her hair was as white as the blossoms in May,
And her countenance lovely for to behold;
And thus she sat spinning and merrily singing,
'Brave news for the Tories I have to unfold.

"'An hundred and three years I've lived in this city,
And glorious times I've seen, I protest;
But now, like a Turk, I am forc'd for to labour,
And in my old age I shall never have rest.
Until that I have spun all the thyme that lies by me,
Which cannot be counted, the number's so great,
No money there will in Old England be stirring,
But poverty will be each honest man's fate.'

"The Tories, I've seen them to flock in great numbers,
To fetch home the thyme the old woman had spun.
The Whiggs in great number rav'd at her like thunder,
And swore they would hang her as soon as she'd done.
'You spin it so fast, you will surely undo us;
And when that our thyme it is finisht and done,
Because that no more we can find to employ you,
The Tories will make us their game and their fun.'

"The old woman answered, 'You've set me to work,
And have paid me my wages you very well know,
No more for to serve you, indeed I intend it,
To work for the Tories I mean for to go.'
She made the old spinning-wheel briskly go round,
And sung that she made the place for to ring,
'You Tories come all, bless the day and the hour
That ever the old woman sat down to spin.

"'When I have spun up the thyme that the Whigs they have gave me,
I'm sure Britain's kingdom will flourish amain:
A pot of strong bub you will have for a penny;
And money, my boys, you'll have plenty again.
Then Oliver's lumber will be to be sold;
A tub and a cushion for two-pence you'll buy,
And a canting parson you'll have for a farthing,
And lumps you will buy at this jovial outcry.

"'Informers, you'll buy them for two-pence a dozen;
The seed of Old Noll will be given away;
My grand-fathers in Cheapside will be burned;
So cuckolds take care how you wander that way.
There'll be thirteen or fourteen fools hang'd up at Tyburn;
They tell me their crimes will be robbing the poor,
The devil, he swears he will come for the hindmost.
Great will be the downfall of Babylon's whore.

"'These glorious times, boys, you surely will see them,
If that you will stay till my thyme it is spun.'
With that the old woman pulled up a good courage,
And made the old spinning-wheel merrily run.
All happiness be to Old Britain for ever,
Let's wish the old woman her health for to spin;
For when her work's finisht our trade will replenish,
So here's a good health to great George our King."

LLEWELLYNN JEWITT.

Plymouth.

PHOTOGRAPHY APPLIED TO ARCHÆOLOGY, ETC.

(Vol. vi., pp. 277. 295. 319. 371.)

DR. DIAMOND appears so earnest in his desire to facilitate the practice of this delightful art, that I doubt not he will kindly remove the few stumbling-blocks pointed out in the following Queries, which I have put in the order in which they occur in the Doctor's valuable and most welcome communication.

DR. DIAMOND seems to have in view the production of *positives* only, and on more than one occasion alludes to the production of *negatives* as merely *probable*.

1. Query.—Is the whole process, as described, quite as applicable to the production of negatives as of positives, the former merely requiring a longer exposure than the latter?

Note.—"Should the collodion then appear very turbid, a *small portion* of spirits of wine may be added."

2. Query.—How much to the ounce? Would not filtration do? Is there any objection, once for all, to filter the collodion when first made? And if not, should blotting-paper be used, or some more porous body, such as silk? How are the "small crystals of nitrate of potash" to be got rid of?

Note.—"As the protonitrate of iron very rapidly undergoes a change, it is quite needful to use it *fresh made*;" and a little further on, "When the sulphate of barytes subsides, the clear protonitrate of iron may be poured off into a dry bottle *and kept for use*."

3. Query.—How long may it be kept for use, seeing that it must be used *fresh made?*

May not a misunderstanding of this seeming contradiction have occasioned the disappointment of the Doctor's "many friends?" Or, may it not have arisen from not knowing *how much*, or *what*

proportion, of the protonitrate of iron to add to the pyrogallic solution as a *starting-point?* leaving the proportions subsequently to be modified by the manipulator according to the colour he may wish to give to the picture?

4. Query.—When the *iron* is used, is the pyrogallic solution still to contain the one drop of nitric acid? And is the nitric acid *always* to be used, whether for the production of positives or negatives?

5. Query.—Would it not be well to add a little iodide of silver to the saturated solution of hyposulphite of soda *in the first instance*, so that the earliest pictures obtained might have the benefit of it as well as the later ones? and if so, *how much* to each ounce of hypo.?

It should be held by every one professing to describe delicate processes, that the terms *weak* solutions, *strong* solutions, *a little* of this, and a *few lumps* of that, should be totally inadmissible. The precise quantity should at all times be named when possible; and where, as it will sometimes happen, the exact quantity or proportion is difficult to determine under varying circumstances, there is always an approximate quantity which may, and ought to, be given as a *starting-point.* As when Dr. Diamond says, "It is difficult to determine the exact quantity of this solution (the iodide of silver) which will be required to properly iodize the collodion, *probably about ten or twelve drops to every ounce.*" *There* is something to go upon. I. W.

REPLY TO I. W.'S OBSERVATIONS.

1. All collodion pictures are positives when looked at, and negatives when seen through, and a perfectly good positive will in some instances print as a negative a good positive copy, although in general the development should be overcarried as a positive to produce a strong negative.

2. If the collodion remains turbid, it is because the iodide of silver is not in a state of solution; it is rendered soluble by the addition of spirits of wine, which should be as sparingly used as possible: to filter the collodion would mechanically take out the iodide, and thus the collodion be weak in action. To filter collodion would at all times produce much loss by evaporation.

Nitrate of potash is not formed in the process which I have described.

3. Although the protonitrate of iron is to be used when first made, it does not always undergo speedy decomposition. I have used it often when it has been made many weeks. When of an emerald green colour it is always good, and loses its properties as it assumes a rusty yellow tinge, until it becomes opaque and quite unfit for use.

4. I think nitric acid *weakens* pictures as negatives, for it increases the transparency of the deposit, and if I required negatives I would not use it.

5. The adding the iodide of silver would certainly deprive the hyposulphite of soda of some of its activity, though I believe it would produce a more agreeable tone of picture in the first instance; but a very few applications sufficiently act upon the hyposulphite as to render this an useless precaution.

Lastly, I quite agree with I. W. upon his strictures of the indefinite terms, *weak*, *strong*, *a little*, *a few lumps*, &c.; but all chemicals, however carefully prepared, constantly vary in their action, and the operator must rely to some extent upon his own judgment, and gain his experience by actually working the processes with his own hands.

H. W. D.

Archer's Photographic Camera.—We have received a letter from Mr. Archer complaining that Dr. Diamond, in his communication of the 18th September (see *antè*, p. 277.), should have attributed to Mr. Brown of Ewell the original design of this camera. We were sure that Dr. Diamond had no intention of doing injustice to Mr. Archer, and therefore referred his communication to that gentleman, who informs us, that although the plan of developing *Talbotype* pictures in a closed box or camera had been practised by Mr. Archer, such closed box or camera was not applicable to the collodion process until it was modified into its present form by Mr. Brown. Dr. Diamond would therefore gladly amend the passage objected to, by substituting for "as originally designed by Mr. William Brown of Ewell," the words "as first suggested by Mr. Archer, and eventually rendered available by Mr. Brown."

We may add, in confirmation of the accuracy of this statement, that we have seen in the possession of Dr. Diamond a view of Merstham Church taken by Mr. Brown, which it is believed is the first perfect collodion picture ever developed in such a camera; and when the operator was away from home, and relying on the resources which he had with him.

Black Positive Paper.—I had long been a well-wisher to "N. & Q.," and have been a subscriber from the beginning, but I am more than ever interested in it now that you have admitted the subject of Photography in its columns. Can any of your correspondents give me a receipt for a *black* positive paper? Some of the French views are of a singularly rich purple black; how is this effected?

Have any of your readers a dark cupboard? if so, let them be careful not to let the collodion get too near the candle. I had an alarming blow-up the other day through carelessness on this point.

Nedlam.

[The rich dark appearance which many of the French photographs possess, is produced from the paper being prepared for what may be called the am-

monio-nitrate of silver process, not by *mere salting*, as described at p. 372., but by immersing it in the following solution of sugar of milk or mannite:

Common salt - - -	10 grains.
Muriate of baryta - - -	10 grains.
Sugar of milk - - - -	2 drachms.

to be dissolved in one pint of boiling rain or distilled water, and used when cold. This paper being excited by the ammonio-nitrate of silver, as already described, the picture is to be printed rather strongly, and then washed in old hyposulphite of soda solution, in which sel d'or is dissolved in the proportion of one grain to every eight ounces of the solution.

The ignition alluded to by our correspondent is of course only such as would take place by bringing a lighted candle near turpentine, spirits of wine, brandy, or any similar body.]

Manufacture of Lenses. — To form single achromatic lens of concave flint glass, corrected by convex of crown glass, four inches aperture for the paper processes.

What are the proper curvatures, indices of refraction, and dispersive powers? A Subscriber.

Having a great desire to make collodion for my own use (having been informed by a first-rate photographer that only under such circumstances can success be calculated on), I was rejoiced to find in your paper that Dr. Diamond had presented to its readers instructions for the making of collodion. But in two places he has omitted to state the proper quantities of ingredients, on the proper adjustment of which, it seems to me, the success of the experiment very much depends. I mean, first, as to the quantity of iodide of potassium to be dropped into the iodide of silver, in order to re-dissolve it. Secondly, what quantity of the protonitrate of iron is to be added to the pyrogallic mixture? If it were compatible with Dr. Diamond's plan, and not too great trouble, the information would, I have little doubt, be acceptable to hundreds of other tyros in photography as well as to myself.

Having found the staining of the fingers a great annoyance, I devised a tray for holding the glass when developing. It is made of gutta percha, one inch deep at the sides, and the ends cut to a curve a little below the triangular brackets, in order that the placing of the glass may be done with facility, and that the acid may not lodge, which might disturb the adhesion of the film. There is a handle at the left side for the finger and thumb of the left hand of the operator. T. L. Merritt.

Maidstone.

[Mr. Merritt's arrangement is a very ingenious one, but is scarcely needed if the operator uses the glass a little longer than is absolutely required, as recommended in Dr. Diamond's former article, p. 295. He is informed that it is impossible to determine the exact quantity of iodide of potassium which will be required to dissolve the iodide of silver. It should be added cautiously, and being very soluble, when sufficient has been added the solution becomes perfectly clear, in consequence of the solution of the opaque iodide of silver.

In reply to his second Query, he is informed that equal portions of the protosulphate of iron and pyrogallic acid solution may be added together for the purpose of development, but not more than is absolutely requisite to flow freely over the plate should be used, because the small portion of solution of nitrate of silver then adhering to the collodion film appears to be much weakened, and the picture does not develope so effectually. By many operators it has been recommended to drop a few drops of the nitrate of silver solution into the pyrogallic acid; but it is apt to stain, and often produces an unpleasant precipitate over the whole surface of the plate.]

GUANO AND THE LOBOS ISLANDS.

(Vol. vi., p. 336.)

I beg permission to introduce to P. C. S. S., and to your other readers, a passage which appeared in print *sixty-six* years earlier than that which your correspondent has brought forward, and believes to contain the earliest English mention of guano. It occurs in the translation of the Spanish Jesuit, Joseph de Acosta's *Historia natural y moral de las Indias*, published in the year 1604, by E. G., the initials, it is supposed, of Edward Grimestone, under the title of the *Naturall and Morall Historie of the East and West Indies.*

Acosta had resided seventeen years in Peru, and his work was first printed at Seville in 1590. The extract (at p. 311.) is as follows:

"There are other birdes at the Indies, contrarie to these, of so rich feathers, the which (besides that they are ill favoured) serve to no other use but for dung; and yet perchance they are of no lesse profite. I have considered this, wondering at the providence of the Creator, who hath so appointed that all creatures should serve man. In some islands or *phares*, which are joyning to the coast of Peru, wee see the toppes of the mountaines all white, and to sight you would take it for snow, or for some white land; but they are heapes of dung of sea fowle, which go continually thither; and there is so great abundance as it riseth many elles, yea, many launces in height, which seemes but a fable. They go with boates to these ilands, onely for the dung, for there is no other profit in them. And this dung is so commodious and profitable, as it makes the earth yeelde great aboundance of fruite. They cal this dung *guano*, whereof the valley hath taken the name, which they call Limaguana *, in the valleys of Peru, where they use this dung, and it is the most fertile of all that countrie. The quinces, poungranets, and other fruites there, exceede all other in bountie and greatnes: and they say the reason is, for that the water wherewith they water it passeth by a land compassed with this dung, which causeth the beautie of this

* *Lunaguana* in the original.

fruite. So as these birdes have not only the flesh to serve for meate, their singing for recreation, their feathers for ornament and beautie, but also their dung serves to fatten the ground. The which hath bin so appointed by the soveraigne Creator for the service of man, that he might remember to acknowledge and be loyall to Him from whom all good proceedes."

Many of your readers will, I doubt not, thank me for appending to this communication an interesting historical account of the discovery of the Lobos Islands, and of the use made, at a very early period, of the guano, with which these and other islands of the Peruvian coast abounded. It was drawn up by an intelligent friend of mine, and sent to *The Times* a few weeks back; but your columns appear to me to be a more appropriate receptacle for it. He writes as follows:

"The extraordinary suggestion advanced by the American secretary, Mr. Webster, that the Lobos Islands may have been discovered by an American citizen in the year 1823, has been answered by two or three of your correspondents, but I am not aware that the evidence has been carried back beyond the last century. I beg, therefore, to send you the following extracts from a work well known to geographers (*Historia general de los hechos de los Castellanos en las islas y tierra firme del Mar Oceano*, written by Antonio de Herrera, and printed at Madrid in the years 1601—1615), from which it will appear not only that the islands were known more than 250 years ago, but that they were used, and used for the very purpose for which their possession is so much coveted at the present day. At p. 60. of the *Descripcion de las Indias Occidentales*, prefixed to vol. i., the following passage occurs in the account of the district called the Audiencia de los Reyes: — 'On the coast of this Audiencia, from the Punta de Aguja, where it joins with the Punta del Quito, in six degrees of southern latitude, there are the following islands, ports and points: Two islands, which are called Islas de Lobos Marinos, in seven degrees, one distant four leagues from the coast, and the other further out to sea."

This description of their relative position corresponds exactly with their present appellation, "Lobos de tierra," "Lobos de afuera." Immediately preceding this passage the following occurs, showing that the use of guano as a fertiliser was certainly known nearly 300 years ago:

"Llevan los Indios de las Islas de Lobos Marinos mucho estiercol de aves para sus heredades, con que de estcril hazen la tierra fertil."

That is: The Indians take from the Lobos Marinos Islands a great deal of birds' dung for their farms, with which they fertilise the barren land.

With respect to the discoverer of these islands, and also the name given to them—Lobos Marinos, sea-wolves—the following passage (dec. iii. lib. x. cap. vi.) affords tolerably clear evidence:

"Francisco Pizarro determined to pursue his discovery . . . and they discovered the port of Jangcrara, and arrived at a little island composed of large rocks, where they heard fearful noises; but as these valiant Castilians were not daunted by anything they might see, they went in a boat in order to examine it, and found that the noises proceeded from sea-wolves, 'lobos marinos,' of which there are great numbers, and very large, upon this coast."

In conclusion, I will only add that this edition of Herrera is illustrated with maps, in one of which the Lobos Islands are laid down and described as "Ylas de Lobos." W. B. Rye.

British Museum.

In so common a work as Echard's *Gazetteer*, printed in 1741, is the following:

"*Lobos*, two islands on the coast of Peru, betwixt Lat. 6 and 7. There is another, called *Lobos de Peyta*, over against the town of that name, on the same coast." R. P.

GUANO AND TERRA BRITANNICA.

I recently observed a paragraph in your interesting publication headed "Guano and the Lobos Islands," under the signature of P. C. S. S. Reference was therein made to a scarce work translated from the Spanish in the early part of the seventeenth century, supposed to have been translated by the Earl of Sandwich. Your correspondent proceeds to relate that the characteristics of guano are well described in the work alluded to, extracts illustrative of this, and the fact of the Lobos Islands being well known at that period, being furnished by P. C. S. S. These are exceedingly interesting, as showing the preposterous character of the American claims as first countenanced by Mr. Webster, under the plea that they had been discovered by a subject of the United States only about twenty years ago.

My principal object, however, in addressing you, is to notice the remarkable quotation from *Cardanus*, respecting "Terra Britannica." Pliny in his *Natural History* describes a substance called Marga (Marl), used in Gaul and Britain, of which he further states that its fertilising effects endure for eighty years, and that it was never known for one man to marl his fields twice during his lifetime. The marl here alluded to by Pliny is not the ordinary red marl, for he describes it as containing kidney-shaped stones like flints, and the marl was of a dun colour; I have no doubt but this alludes to the phosphorite strata of the green sand, and is identical with the "Terra Britannica" of *Cardanus*. Its fertilising and chemical qualities approach those of guano, and it would be singular if it should prove on further inquiry that our phosphoric marls of the green sand were exported under the title of "Terra Britannica." That the phosphoric marl of the green sand was extensively quarried (mined) centuries ago, has been proved

by the investigations of Professor Way and Mr. Paine of Farnham, large open excavations having been discovered by these gentlemen, with trees of ancient growth flourishing therein. I shall feel much obliged if your correspondent will favour me, through your columns, with the information whether a copy or translation of *Cardanus* can be found in any of the London public libraries?

In the forthcoming November number of the *Farmers' Magazine*, I have a paper on "Top-dressing soils with mineral substances," in which the observations of Pliny here alluded to are quoted verbatim from Holland's translation. But in an unpublished essay on the same subject, which obtained a prize from the Royal Agricultural Society of England, I quoted several additional remarks by Pliny to the same effect.

It would be a curious circumstance if further inquiries should prove that England centuries ago supplied other parts of the world with fossil guano, and then abandoned its use at home, the latter circumstance doubtless owing to abusing its use, as is often done with lime and other calcareous manures. THOS. ROWLANDSON.

Replies to Minor Queries.

Eiebreis (Vol. vi., p. 316.).—The proponents of "*Minor* Queries" generally expect speedier replies than can be hoped for by those whose more complex interrogations are classed in your excellent periodical under the head "Queries." The minor querists should therefore pay particular attention—if they have not already done so—to the friendly words of admonition which your acute correspondent C. FORBES gave to all of us in a recent Number, on the subject of the urgent need of a plain reference as the accompaniment of every quotation.

INTEGER (the querist respecting "Eiebreis") quotes Sandys (*Travels*, pp. 67, 68.), without mentioning what edition he refers to: I turn to a copy at hand of Sandys' *Travailes*, sixth edition, 1658, and find the passage "into the same hue," &c., in page 35., running thus:

"Into the same hue (but likely they naturally are so) do they die their *eye-breis* and eye-browes," &c.

It is quite certain that by *eye-breis* old Sandys meant eyelashes; for, in the preceding paragraph, he had referred to eyelids specifically. A ready clue to the general derivation of eye-breis and eye-browes is to be found in the Anglo-Saxon *Eagan-bregh*, *-bruwa*, *-bræw*; but I apprehend that your philological correspondents will have great difficulty in settling whether any one or others of these terms belong more exclusively to the meaning of eyebrows than of eyelashes.

FRACTION.

Lady Day in Harvest (Vol. vi., p. 350.).—I am thankful to your correspondents P. A. F. and R. I. A. for their notices of my request; but with respect to the real Lady-Day in harvest, I confess my desires remain unsatisfied. In Stow's *Annals*, 1575, mention is made of two Lady-Days as occurring about the 15th of August, and another in September. As the bequest connected with my inquiry was made in 1622, and intended for a parish in Middlesex, in which county the harvest is in full gathering in August, I am induced to think that the Feast of the Assumption was the day meant by the donor. The charity being considered as mixed up with popery, fell into disuse in the great rebellion in the reign of Charles I., and remained so for many years. I hope to be further obliged by the notice of some of your learned readers. H. EDWARDS.

Walter Haddon (Vol. vi., p. 317.) was successively Fellow of King's College, Cambridge; Doctor of Civil Law and King's Professor, in that faculty; public orator, and Master of Trinity Hall, Cambridge, and President of Magdalen College, Oxford; died January 21, 1571–2, and was buried in Christ Church, London. MR. HART will find some memorials of this eminent scholar in the *Biographia Britannica*, vol. iv. p. 2458.; Lloyd's *State Worthies*, 8vo. 1670, p. 627.; Wood's *Fasti*, by Bliss, vol. i. col. 136.; Chalmers's *Biog. Dictionary*, vol. xix. p. 11.; Fuller's *Worthies*, by Nuttall, vol. i. p. 206.; Dyer's *History of Cambridge*, vol. ii. p. 144. JOHN I. DREDGE.

Sir Kenelm Digby (Vol. vi., p. 174.).—A valuable portrait of Kenelm Digby, when a young man, by Cornelius Jansen, and which Sir Joshua Reynolds is said to have considered one of the finest of this master in the kingdom, is in the picture gallery at Althorp. A very beautiful engraving of this portrait will be found in Dibdin's *Ædes Althorpianæ*, vol. i. p. 265. In the same collection is a portrait of *Lady Venetia Digby* after Vandyke. (See Vol. i., p. 269.)

JOHN I. DREDGE.

Official Costume of the Judges (Vol. vi., p. 223.).—I find the following note in my common-place book. Perhaps it may be of a little use to J. H.; but I am sorry I have not been able to verify or particularise more fully the reference:

"Serjeant-Counters, as they were anciently called," says Sir Henry Chauncey, "being clerks or religious men, being bound by their order to shave their heads, they were for decency allowed to cover their bald pates with a *coif*, which was a thin linen cover for the head, gathered together in the form of a skull-cap or helmet, by which the serjeants-at-law are known, who are of the highest degree in our law. From the word *coifa* cometh the French word *coife* or *coeffe*, otherwise *scoffion*. These coifs were soon after turned into coifs of white silk; whence these serjeant-counters or pleaders were called serjeants of the coife, and every

serjeant was clothed in a long priest-like robe, with a cape about his shoulders furred with lamb-skin, and a hood with two labels upon it, a white coif of silk upon his head, and party-coloured robes, that the people should show the greater respect as well to their persons as to their professions. The coif was made to resemble a helmet, as signifying that, as helmetted soldiers ought to be bold in time of war, so ought these to be in their clients' cause."—From a Note by Strutt (*Saxon Antiq.*), taken from the Harl. MSS.

J. R. M., M.A.

Armorial Bearings of Cities and Towns (Vol. vi., p. 54.).—In *Britannia Depicta, or Ogilby Improved*, a road-book published by Eman. Bowen, and printed by Thomas Bowles in 1720, there is (as the title sets forth) *A full and particular Description and Account of all the Cities, Borough Towns, Towns Corporate, &c., their Arms, &c.* F. L.

English Catholic Vicars Apostolic — Philip Ellis (Vol. vi., p. 125.). — A. S. A. will find some further particulars relative to Father Philip Ellis in the *Gentleman's Magazine* for May, 1769, p. 328. There is also a small engraved portrait of him, by H. Meyer, published by Colburn, 1828.

C. J.

Ireland's Freedom from Reptiles (Vol. vi., p. 42.). — It is so emphatically expressed in the old alliterative line: "Ubi nulla venena veniunt, nec serpens serpit in herba." And more at length in the description of the island by Hadrianus Junius (De Jonghe in his native Low Dutch):

"Illa ego sum Graiis olim glacialis Ierne
Dicta, et Jasoniæ puppis bene cognita nautis,
Cui Deus, et melior rerum nascentium origo,
Jus commune dedit cum Creta altrice Tonantis;
Noxia ne nostris diffundant sibila in oris,
Terrificæ Creti tabo phorcynidos angues;
Et forte illati compressis faucibus atris,
Viroso pariter vitam cum sanguine ponunt."

Poemata, &c., Lugduni Batav., 1598, 8vo.

Another versifier, but of Irish birth, in addition to this happy exemption, and allusion to Ireland's neighbourhood to a more powerful state, exclaims in rather contestable language:

"Genti tam infidæ, si non vicina fuisses,
Non foret in toto faustior orbe locus."

J. R. (Cork.)

Harvest Moon (Vol. vi., p. 271.).—In Olmsted's *Mechanism of the Heavens*, p. 169., are the following remarks:

"About the time of the autumnal equinox, the moon, when near her full, rises about sunset a number of nights in succession: this occasions a remarkable number of brilliant moonlight evenings; and as this is in England the period of harvest, the phenomenon is called the *harvest moon*. The sun being then in Libra, and the moon, when full, being of course opposite to the sun, or in Aries; and moving eastwards, in or near the ecliptic, at the rate of about thirteen degrees per day, would descend but a small distance below the horizon for four or six days in succession; that is, for two or three days before, and the same number of days after, the full; and would, consequently, rise during all these evenings nearly at the same time, namely, a little before, or a little after, sunset, so as to afford a remarkable succession of fine moonlight evenings."

Your correspondent E. A. S. may find the same reasons in other astronomical works.

JOHN ALGOR.

Eldon Street, Sheffield.

"*Up, boys, and at them.*"—Since sending a Query on these words, I have met with this extract from W. Jerdan's *Autobiography*:

"It was mooted whether the action to be imparted to the Duke's statue should not represent the moment when his cry 'Up, boys, and at 'em!' roused his troops to their last irresistible charge. 'Up, boys, and at 'em!' replied the Duke: 'I never could have said any such thing. I remember very well that I caused them to lie down for shelter behind a rising ground, and by that means saved many of their lives; but 'Up, boys, and at 'em!' is all nonsense."

A. A. D.

Gotch (Vol. vi., p. 326.). — As regards the derivation of the word *gotch*, there was a custom prevalent in my part of the country, amongst old families, particularly at Christmas, of having after supper a *cup*, *mug*, or *jug* of what was called *gotch*, being composed of *ale*, *brandy*, *wine*, *sugar*, *nutmeg*, with a *well-browned toast* at the bottom; and there was generally kept for this purpose a *cup*, *mug*, or *jug* which was never used on any other occasion, and was called *gotch cup*: therefore, it is natural to suppose that this very beverage may have taken its name from the *gotch*, or *jug*, or *cup* which contained it. And supposing also that *gotch* is the *German term for the vessel*, I have always understood that this potent drink was first introduced into this country on the advent of the *Georges*.

This agreeable custom has fallen into general disuse since the period of late dinners and no suppers coming into fashion, as it was formerly used at the latter meal, after the manner of the loving cup at the Lord Mayor's dinners.

For more than half a century I have possessed, as my father did before me, one of these *gotch cups*, holding about two quarts: and which is now, alas! comparatively useless, for it is kept as it were sacred to its original purpose, and never used for anything else. There certainly was a something excessively pleasant in passing the *gotch cup* round the table, putting every one in good humour; insuring an easy nightcap, and a sweet repose.

W. R.

Surbiton.

Bare Cross (Vol. vi., p. 245.).—As one instance of the occurrence of this name, I may mention that an open space just beyond the Eastgates of this town, and from whence four roads diverge, now called "the Haymarket," and previously "the Coal-hill," was formerly designated *the Bare-hill Cross*.

Entries respecting this locality are of frequent occurrence in our local records of the sixteenth and seventeenth centuries; and, in accordance with that delightful and never-enough-to-be-envied freedom from the shackles of orthography which then prevailed, every man being his own dictionary, we find it appearing under the several forms of Barehill, Bearehill, Beerehill, Berchyll, Barwell, and Barrell Crosse. Here, however, unlike the locality mentioned by your correspondent John H. A., a stone cross formerly existed, as is evinced by entries in 1575–6 of the sale of the materials, and of "the old wood of the broken *cage*," which either formed part of the cross or stood near it. A new cage was set up on the spot, by order of a Common Hall, in 1600; and one out of several pairs of stocks, with which the town was provided "for the punishment of evil-doers," stood here from an earlier period.

Leicestriensis.

Waller Family (Vol. v., p. 619.).—I am much obliged to Mr. L. K. Larking for his answer to my Query respecting Catherine Pope, afterwards Lady Boteler; but on looking at the pedigree of the Waller family as given in Lipscomb's *Bucks*, Pt. v. p. 182., I was astonished to find that, according to that authority, the poet's grandfather's name was not Francis, as stated by Mr. Larking. I also observed there was a discrepancy between the account given by Lipscomb and that of Arthur Collins, who says (*English Peerage*, vol. ii. p. 316., ed. 1741) Edmond Brudenell, Esq., M.P. for co. Bucks, had issue Alice, sole daughter and heir, who "married Richard Waller, jun., Esq. of co. Kent, son and heir of that great warrior, &c., and was ancestor to that famous refiner of our English versification, Edmond Waller of Beaconsfield, Esq.;" whereas in Lipscomb it will be seen Edmond Waller does not descend from that marriage at all. I think that if Mr. Larking would be at the trouble of framing a corrected pedigree of the poet's ancestors, it would be very acceptable to your readers, who have now no means of testing and correcting Lipscomb. I need scarcely say the latter makes no mention of Lady Boteler.

Tewars.

Lord Stafford Mines, &c. (Vol. vi., p. 222.).—Βολις will find the lines in "Lines to Alnwick Castle" (which, however, I have never seen in print), by Hallett or Hallard, an American author (I am quoting from memory, and forget the name). From allusions in the poem, it was written before the Independence of Greece. The lines begin—

"Home of the Percy's high-born race!"

and proceed in a high strain till they come to a passage where the author breaks off from—

"I traced upon the chapel walls
Each high heroic name,
From him who once the red cross set
Where now o'er mosque and minaret
Glitter the Sultan's crescent moons;"

and descends—

"To him who, when a younger son,
Fought for King George at Lexington;
A Major of Dragoons.
That last half stanza it has dashed
From my warm lip the sparkling cup;
The light that o'er my eye-beam flashed,
The power that bore my spirit up
Above this bank-note world, is gone,
And Alnwick's but a market town,
And this, alas! is market day."

After some other lines, he proceeds:

"'Tis what our President, Monro,
Has called an era of good feeling.
The Highlander, the bitterest foe
To modern laws, has felt their blow,
Submitted to be taxed, and vote,
And put on pantaloons and coat,
And leave off cattle-stealing:
Lord Stafford mines," &c.

The lines conclude with—

"You ask, if yet the Percy lives
In the proud pomp of feudal state?
The present representatives
Of Hotspur and his gentle Kate
Are some half-dozen serving men
In the drab coats of William Penn;
A chambermaid, whose large black eye
And jetty hair, so long and curling,
Spoke Nature's aris-to-cracy,
And one half groom, half seneschal,
Who bowed me through court, bower and hall,
From donjon vault to turret wall,
For ten and sixpence sterling."

J. H. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

The good people of Worcestershire are indebted to Mr. Jabez Allies for a very handsome volume illustrative of the history of their native county. His book, which treats *On the Ancient British, Roman, and Saxon Antiquities and Folk Lore of Worcestershire*, has now reached a second edition; and, as Mr. Allies has embodied in this, not only the additions made by him to the original work, but also several separate publications on points of folk-lore and legendary interest, few counties can boast a more industriously or carefully compiled history of what may be called its popular antiquities, and of those remains which were formerly

designated British, Druidical, Roman, or Saxon, according to the peculiar theory which the writer, having himself adopted, lost no opportunity of imposing upon his readers. The work is very handsomely illustrated, and Mr. Allies acknowledges his obligations to the Archæological Institute and the Society of Antiquaries for permission to use the illustrations which had been engraved for their use. Both these learned bodies deserve credit for such acts of judicious liberality.

The Editor of the *Chronological New Testament* announces for publication on the 1st January, the first Part (containing Genesis) of the *Chronological Old Testament.* His object is to present to the public an interesting edition of the Scriptures, retaining the authorised version, but giving the variations of readings to be found in the Samaritan copy of the Pentateuch, the Septuagint translation, the Vulgate, the Syriac, the Arabic, and the Chaldee Paraphrases, all hitherto accessible only to the learned few in the pages of Walton's *Polyglot Bible ;* and such other helps as the state of Biblical science admits of.

The beauty of the vale of York, which the Chevalier Bunsen has pronounced "the most beautiful and romantic vale in the world, the vale of Normandy excepted," which has hitherto found no chronicler of its rich monuments of antiquity, has this reproach at length removed from it. *Vallis Eboracensis, containing the History and Antiquities of Easingwold and its Neighbourhood,* by Thomas Gill — who appears most creditably in the double character of author and publisher,— is a most praiseworthy attempt to exhibit a topographic view of Easingwold and its neighbourhood, and to rescue from obscurity the decaying relics of antiquity, abbeys, priories, castles, and encampments, with which it abounds.

In Kensal Green rest the mortal remains of one of the kindliest spirits that ever breathed, poor Thomas Hood : but not a stone marks their resting-place. We are glad, however, to learn, as we do from *The Athenæum,* that a body of gentlemen, the members of the Whittington Club, have undertaken, as far as in them lies, to remove the national reproach that speaks from the undistinguished grave of Thomas Hood ; and we hasten to bring this project under the notice of our readers, not doubting but there are many among them who will rejoice to help forward this fitting tribute to the memory of a quaint humorist and true poet, who had ever much meaning in his mirth.

Books Received. — *The Constitutional Nature of the Convocations of the Church of England, with an Appendix containing Archbishop Parker's Form for holding a Convocation.* By the Rev. William Fraser, B.C.L. of Worcester College, Oxford. The great importance which is everywhere attached at the present moment to the great question of the revival of Convocation, will give additional interest to this well-timed and ably-written pamphlet.—*An Address to the Members of the New England Historic-Genealogical Society,* by William Jenks, D.D. *Published by Order of the Society.* We have here fresh evidence of the growing taste in America for historical research and genealogical investigation. As such pursuits must exercise a beneficial influence upon the national character, and tend to strengthen the many bonds of union between the Old Country and the New, every well-wisher to the continuance of such union must rejoice in their progress. —Mr. Bohn's contributions to cheap and good literature are this month extremely good. In his *Classical Library* he gives us a most interesting volume, *The Greek Anthology literally translated into Prose,* by George Burges, with the metrical versions of Bland, Merivale, and others. In the *Standard Library* we have the first volume of *The Life and Correspondence of John Foster,* edited by J. E. Ryland ; and in the *Scientific Library* we have a reprint of Professor Whewell's admirable Bridgewater Treatise, *Astronomy and General Physics considered with reference to Natural Theology.*

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Notices to Correspondents.

Passages in Bingham.—Mr. Richard Bingham offers his best thanks to Tyro for the information relative to Milletot's work (see Vol. vi, p. 326. No. 153.), and would have been still further obliged if Tyro had revealed his own name and address.
Epsom, Surrey.

P. H. F. (Stroud) *is thanked. The notices from the* Ephemeris *would probably be most welcome. Will our Correspondent favour us with a few specimens?*

C. G. *A Tradesman's Token, probably issued by one* Frist. *It has been returned.*

M. B. T. *will probably find in the new edition of Legomdec's* Dictionnaire Breton-Français et Français-Breton, *by Villemarqué, and Owen's* Welsh Dictionary, *all he requires. M. A. Lower's Book on* English Surnames *will also supply some portion of the information of which he is in search.*

Pamphlets respecting Ireland.— *Will* I., *who inquired respecting these in our* 1st Vol., pp. 384-5., *enable us to furnish another Correspondent with his address?*

A. A. D. *We wish to print the paper, if possible.* [*It is carefully set aside for that purpose.*

J. R. B. *The Song of the Derby Ram kindly sent by this lady has been forwarded to the Correspondent who was in want of it. Her other Reply in our next.*

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Extracts:—

"Anno 1637.—Thursday, 3 August, at Lambeth, was solemnized the marriadge between James Duke of Lenox and Mary Villiers, daughter to the late Duke of Buckingham, widow of Charles Lord Herbert, eldest sonne to the Earl of Pembroke, by the Lord Archbishoppe of Canterbury His Grace, being present, the King and a great part of the nobilitie then about the Court; they dined, supped, and lay at Yorke House."

"Friday, 4 August, Morninge.—At Anckerwyke neere ——— died the yonge Lord Stafford, the only heire of that princely family, and last of so many great and illustrious Peers, whose death was exceedingly lamented, and with teares, by the third and excellent Earl of Arundell and Surrey, Earl Marshall of England, under whose tuition he was, as also at this present is the yonge Earl of Oxford, who is also the last of that great house."

Ben. Johnson:

"Thursday, 17 August.—Died at Westminster Mr. Benjamin Johnson, the most famous, accurate, and learned poet of our age, especially in the English tongue, having left behind him many rare pieces which have sufficiently demonstrated to the world his worth. He was buried the next day following, being accompanied to his grave with all or the greatest part of the nobilitye and gentrie then in the towne."

Col. Goreing:

"Much about that time (Oct. 1637) newes came into England of a wound received by Collonel Goreing, eldest son to the Lord Goreing, before Breda, in the legge, by a great shot, which much endangered the

losse of that limme, though since he be well recovered only with the losse of his heell: at the same time were slayne Mons. Charnace, Ambassador Ligier for the ffrench King, and Collonel of a troope of horse there, and Captain Crofts, besides many other gent. of qualitie slayne and wounded. The seidge still continued by the Prince of Orange, and thought it will not hold out longe, though in the interim the Spaniards took two townes of importance from the States, as Venlow and Reremondt."

"Thursday, 12 October.—At Arundel House, privately in the evening, Sir William Howard, my Lord Marshall's second sonne, espoused Mrs. Mary Stafford, sister and sole heir of Henry Lord Stafford deceased."

"Februarie 8, 1637.—At Arundell House I was created Chester Herauld-at-Armes in the place of H. Chittinge, late Chester, which place I solely got by the favour of the most excellent Earl of Arundell and Surrey, Earl Marshall of England, my most honoured Lord."

"Februarie 13th.—His Majesty was pleased to signifie his determination of having the Prince, his sonne, to receive the Order of the Bath *first*, as also of the Garter, the ceremonies of which to beginne of Monday, 21 May, next; and to be continued here and at Windsor that whole week."

"May 20th, Sunday.—His Highnesse received the dignity of Knighthood from his father the King, there being then knighted with him, the Earls of Essex, St. Albans, Elgin, and Viscount Grandison."

"Monday 21st.—His Highnesse was elected Companion of the Order, and that afternoon installed."

"1638, August.—This month, the people generally of this kingdom were grievously afflicted with some kind of feaver."

"January, Monday the 14th present.—About five in the evening there fell so great a storm of thunder and lightning, that it burnt down in Kent and Surrey divers steeples of churches, and slew many persons."

G.

SINGULAR MEMORIAL IN THE CHURCHYARD OF ARELEY-KINGS, WORCESTERSHIRE.

Two miles from Ribbesford (the scene of the "Worcestershire Legend in Stone" described at p. 216.), and on the same side of the river Severn, over against Stourport, there is a hill, on which, shut in by noble trees, stands the church of Areley-Kings. The view from the churchyard is as beautiful a specimen of the English landscape as could well be seen. The broken ground slopes down to the river, which flows broadly on in its winding way, between hanging woods and rocks, and a gently undulating stretch of rich meadow-land. All the requirements of picturesque scenery are there in pleasant profusion; and, as may be supposed, the churchyard of Areley-Kings has many visitors. But not the last thing that attracts a stranger's attention in this

"encincture small,
Yet infinite its grasp of weal and woe:"

is the singular memorial which I now "make a note of." On the brow of the hill, between and resting against two fine old elms, are eight large blocks of red-rock sandstone (placed four upon four, and raised on a foundation course), on which, in letters of a size proportionate to the stones, are deeply cut the following words:

"LITHOLOGEMA QVARE
REPONITVR SIR HARRY."

Merely this, and nothing more. This singular epitaph, presenting such a contrast to the Physic-was-my-potion-Drugs-was-my-delight class of inscription which is commonly found to triumph over the tombstones of a country churchyard, naturally attracts some notice; and a short record of this second "Worcestershire Legend in Stone" may not be altogether devoid of interest to the readers of "N. & Q."

The "Sir Harry" of the inscription was Sir Harry Coningsby, who lived, like Mariana, in a "moated grange" somewhere in Herefordshire. He was early left a widower, with only one child, a daughter, on whom he centred all his happiness. One day he was standing at an open window, with his favourite in his arms, when in the height of her childish joy she threw herself forward, and, in the suddenness of the playful action, broke from her father's nerveless arms, and fell into the waters of the moat beneath. From the dreadful moment when the lifeless body of his child was drawn from the water, existence lost all its charms for Sir Harry Coningsby: the moated grange became unbearable, and leaving it he came into Worcestershire, to a house called "The Sturt," in the parish of Areley-Kings. There he led a solitary life, dead to the world, and craving only for the time when death should set him free to rejoin those on whom all his earthly affection had been placed. He desired his name to be forgotten, and whenever he was spoken of, it was only as "Sir Harry." Probably it was his own wish, that this was the only title inscribed upon his tomb. He was buried in a part of the churchyard where the trees made a gloom that well accorded with the colour of his life; and the quaint epitaph, instead of being inscribed on the flat stone that covers his grave, was cut upon that part of the churchyard wall that formed Sir Harry's "pane;" and this part, when in after years the rest of the wall was taken down for the enlargement of the churchyard, was retained as Sir Harry's tomb. The parish register shows, that on the "8th day of Decr 1701, Sir Harry Consby, Knight, was buried in wollin, according to ye late act of Parl^t." The dimensions of the memorial are thus given in *The Beauties of England:* "This wall is about eighteen or twenty feet in length, each stone being more than four feet long, and about one foot and a half square. The gravestone is about eight feet long." Nash, in his

history of the county, says that "a walnut-tree was planted upon the grave by his own direction" (Query, why?); and it was the singular custom to allow the boys of the place to gather the walnuts, on condition that they cracked them on Sir Harry's gravestone.

A distinguished scholar has favoured me with the following plausible conjecture on this subject:

"I think the inscription is meant to be two lines of an equal number of syllables, ending with a rough rhyme:

'Lithologema *quāre*
Reponitur Sir *Hārry*.'

A kind of sing-song rhyme to be used by the boys when cracking their walnuts on his tombstone; or, at any rate, to be remembered better by them, owing to the rough rhyme. I dare say they pronounced Harry broadly, and not unlike quāre."

The walnut-tree was cut down some years since. Λιθολόγημα is used by Xenophon in the *Cyri Disciplina*, lib. vi. cap. iii. 25., "ἄνευ λιθολογήματος ὀχυροῦ," and is explained in the *Index Græcitatis* thus: "Opus ex lapidibus extructum." The same meaning is given to the word by Hesychius; and Liddell and Scott's *Lexicon* gives the reference to Xenophon, which is, I believe, the only place where the word is found.

Cuthbert Bede, B.A.

HELOISA'S LETTERS.

The extraordinary genius, beauty, and tenderness of *Heloisa's Letters to Abelard* require no setting forth at my hands; they contain, however, many memorable sentences and glorious outbursts which have wholly escaped the admiring notice of critics. Her very first words are among the greatest of human utterances. Her first letter is introduced by the most remarkable and magnificent *direction* ever bestowed upon epistle, and which, as far as I know, has never been commented upon. It is always pleasant to be acquainted with the best thing of its sort: we like to know the best epitaph, the best epigram, even the best anagram. Your readers then will thank me for introducing to their acquaintance the finest direction: so fine, indeed, as to challenge comparison with the most glorious and intense expressions of human love.

Heloisa thus directs her first letter:

"Domino suo, imò Patri; Conjugi suo, imò Fratri; Ancilla sua, imò Filia; ipsius Uxor, imò Soror; Abælardo Heloissa."

Passionate tenderness was surely never more intensely uttered. No English can adequately render this. I can devise no better translation than the following, in which the order is half subverted by the juxtaposition of the corresponding relations, and the marvellous force of "imò" is altogether lost:

"To her Master from his Handmaid,
To her Father from his Daughter,
To her Husband from his Wife,
To her Brother from his Sister,
To Abelard from Heloisa."

In general, Pope has not inadequately rendered the power and passion of these marvellous epistles; but he has singularly failed with regard to one transcendent outburst. Heloisa exclaims in her first letter:

"Deum testem invoco, si me Augustus, universo præsidens mundo, matrimonii honore dignaretur, totumque mihi orbem confirmaret in perpetuo præsidendum, carius mihi et dignius videretur tua dici meretrix, quam illius Imperatrix."

Pope has rendered this passionate profession by the following paltry platitude:

"Not Cæsar's empress would I deign to prove:
O make me mistress of the man I love!"

May I not, without arrogance, offer the subjoined couplet as truer to the passionate personality of Heloisa's declaration:

"Not Cæsar's empress would I deign to shine;
O dearer, nobler name, *thy* mistress, *thine!*"

"Meretrix" perhaps requires a still more emphatic dissyllable than "mistress."

Thomas H. Gill.

POETICAL FORESIGHT EXHIBITED IN SHAKSPEARE'S DESCRIPTION OF THE ENTRY OF BOLINGBROKE INTO LONDON.

The old doctrine used to be that poetry is fiction. Such a doctrine was suited to the time when Rosa Matilda delighted the British public. We now know the very reverse to be the fact. Poetry, to be worthy of the name, must be the very truth, —the real substance and element of truth,—truth general, eternal, universal. You gave us a curious example of this when you printed, in May, 1851, Dan Chaucer's foreshadowing of the Crystal Palace. It may not be uninteresting to your readers to see another example of this poetical prevision. Our neighbours in France have lately been mad with delight at the surrender of their liberty to their new emperor. The scene was one of the most impressive kind. No triumphant entry since the people of old Rome—

—— Climb'd up to walls and battlements,
To towers and windows, yea, to chimney tops,
Their infants in their arms, and there sat
The livelong day, with patient expectation,
To see great Pompey pass the streets of Rome,

could have surpassed it in the wildness of the enthusiasm by which it was accompanied. The point

of view which I had the good fortune to possess, commanded, on either side, many hundred yards of the principal part of the Boulevards. The eye quailed under the impression produced by the column after column of soldiers. They came on, on, on, like never-ending torrents of men and horses and artillery. At last you heard a faint and distant cry; then a stir of excitement; then the cry became greater, louder, longer—but wanting English lungs. At last, in the distance, surrounded by waving plumes and brilliant uniforms, you saw one man, apart from the rest, coming on in front, saluting both sides of the well-thronged streets with somewhat too upright, but still with graceful courtesy. Just below my window stood one of the most graceful of all the trophies erected by the eighth division of the National Guard. To see him debouch through that, followed by his escort, would have almost made the blood of Victor Hugo warm enough to admire the figure and wonder at the fortune of a man performing so grand a *rôle*—and who really, to do him justice, looked very Cæsar-like,

> "That unassailable held on his rank
> Unshaked of motion."

The flatteries he received—the adulation, even to a mockery, was enough to have turned the head of any common man.

Now read the following:

> "Then, as I said, the duke, great Bolingbroke,
> Mounted upon a hot and fiery steed,
> Which his aspiring rider seem'd to know,
> With slow, but stately pace, kept on his course,
> While all tongues cried, 'God save thee, Bolingbroke!'
> You would have thought the very windows spake,
> So many greedy looks of young and old
> Through casements darted their desiring eyes
> Upon his visage, and that all the walls,
> With painted imagery, had said at once—
> 'Jesu preserve thee! Welcome, Bolingbroke!'
> Whilst he from one side to the other turning,
> Bare-headed,
> Bespake them thus: 'I thank you, countrymen;'
> And thus still doing, thus he pass'd along."

Will some one of your readers tell us whether there is any foundation for this description in the chronicles of the time? I should think not.

R. F.

ON QUOTATIONS.

Independent of the necessity for it in particular cases, the practice of illustrating and strengthening a writer's own ideas and expressions by quoting the words of others, is certainly very tempting, as well as frequently very convenient. It is, however, unquestionable, that the system of making quotations is very loosely exercised; as any one may speedily discover who will take the trouble to trace such borrowed articles to their original sources. There may be, and are, instances where such misrepresentation is intentional; but in others, where no suspicion of dishonesty can exist, it arises either from trusting solely to memory, or from receiving the quotation from some one else, without referring to the fountain-head. Of the first error, examples are very common among my clerical brethren, whose citations of texts of scripture continually vary—slightly and in unimportant matters, it is true—but still vary from the printed authority; and this not only in manuscript, but also in published sermons. The second description of fault is more especially alluded to here, and prevails somewhat extensively in the lighter literature of the day, affording fair ground for the conclusion, that, one writer having committed a blunder, it was copied and transmitted from one to another so long as the quotation remained in fashion. A case precisely to the point occurs in two lines, which were so iterated and reiterated some years ago, that they appeared to be general favourites, though they have not been noticed in any very recent publication. Most, or all readers of these remarks, may remember to have met with the rhyme as a professed passage from Butler's *Hudibras:*

> "A man convinced against his will
> Is of the same opinion still."

This was bandied about, as if no one paused to reflect that the sentence is sheer nonsense, or tried to ascertain the authenticity of it. How can a man be "*convinced* against his will?" And though his work contains many sufficiently strange and ridiculous conceits, Samuel Butler was not likely to be guilty of such an absurdity as the above. This, no doubt, was a corruption, in consequence of being originally cited from an indistinct and unassisted recollection alone, of the couplet:

> "He that *complies against his will,*
> Is of his own opinion still."
> *Hudibras*, Part III. Canto 3. ll. 547–8.

There is also a French phrase in very general use, but in a similarly distorted form, "coûte qu'il coûte" being almost universally, so far as my observation has extended, printed "coûte *qui* coûte;" that is, "cost *who* costs," instead of *cost what it may;* and this gross oversight is allowed to pass by writers in whom certainly it could not be excused on the plea of *ignorance!*

The instances now given will perhaps be acknowledged to bear out the object of these strictures, which is, to offer a caution against adopting the language, if only a single sentence, of another, without satisfying ourselves of the grammatical correctness of the expressions, for which we become in a manner, responsible. ARTHUR HUSSEY.

THE TERMINATION -STER.

Will you consider the following Anglo-Saxon lucubrations worthy of insertion?

Masculine.	Feminine.	
Bæc-ere (Bak-er) . .	*Bæc-estre* (Baxter, Bagster).	
	Crenc-estre . . .	= Female weaver or spinner. Answering to our "spinster."
Dom-ere . . .	. . . . .	Dempster, doomster, not English. Scotch. Isle of Man.
Lær-ere . . .	*Lær-estre*	= Teacher.
Ræd-ere . . .	*Ræd-estre*	= Reader.
Recc-ere . . .	*Recc-estre*	= Governor, rector, preacher. Hence our name "Racster."
Sang-ere (sing-er) . .	*Sang-estre* (songster) . .	Now singer, songster, *m.*; songstress, *f.*
Seam-ere . . .	*Seam-estre* (seamster) .	Now seamstress, sempstress. See Todd's *Johnson.*
Tæpp-ere . . .	*Tæpp-estre* (tapster) . .	Tapestere, in early English, *f.* See Chaucer's *Mery Adventure of the Pardonere and Tapestere.*
	Tymp-estre (tymb-estere) .	This of course might be a corruption of τυμπανιστρια. Still the Anglo-Saxon had *tumb-ere* (tumbler), and it is not improbable that they had also *tumb-estre* (tumbling-girls).
Webb-ere (weav-er) .	*Webb-estre* (Webster) .	Webbestere occurs in Piers Plouhman.
Witeg-a . . .	*Witeg-estre* . . .	= Prophet, prophetess.
Pen	*Pen-estre*	= Serv-us, serv-a.

This list, I believe, might easily be extended.

It is clear that, in Anglo-Saxon, *-ere* is *masculine termination*; *estre* (spelt also *istre* or *ystre*) is *feminine termination.*

The same feminine termination appears in Dutch, *ster*, together with *-in* (=*inn* Germ.) and *-es* (=our *ess*, borrowed from classical sources).

The only difficulty that I have met with in Anglo-Saxon is *Bæc-istre*=*Bæc-ere.* It occurs in Ælfric's *Bible*, Genes. xl. 1. I take this second-hand from Bosworth, who says, "Because men performed that work which was originally done by females, this occupation is sometimes denoted by a feminine termination." This remark may appear hardly satisfactory; but Jamieson (on Browster) is worth consulting on this point.

In course of time the termination *-estre* was spelt *estere.* This I conjecture came to be regarded as the *masculine* termination *-ere*, and of course led to an erroneous division of words in this ending: e.g. *Tapestere* was divided Tapest-*ere*, and not Tap-*estere*; and the error became incurable when such hybrid forms as *songstr-ess* and *seamstr-ess* (perhaps we shall soon hear *punstr-ess* and *huckstr-ess*) gained a footing in our language.

I have not mentioned brew-er, brew-ster, because they do not appear in Anglo-Saxon, though *briw-an* is found, but I believe = coquere (briw= brewis).

There are some words ending in *-ster* not traceable to Anglo-Saxon times.

Bobster, Chuckster. These two words I cannot find in dictionaries or glossaries. They occur, I think, in modern novels, perhaps only as proper names.

Gamester first appears in Shakspeare and his cotemporaries.

Huckster can be traced to the earlier part of sixteenth century. Comp. *Hök-er*, Germ.

Maltster is found in Holinshed.

Punster, in the *Spectator.*

Rhymester, in Bp. Hall's *Satires.*

Roadster I meet with in Halliwell's *Dict.*, and in Flügel's *Eng.-Germ. Dict.*

Trickster. One example (of George III.'s era) is given in Todd's *Johnson.*

Whipster, Youngster. Both in Shakspeare.

N.B. In most of these words (*maltster* is obviously an exception, *huckster* hardly so) there is something of a contemptuous (an *effeminating*, if I may so say) meaning. So *songster* differs from *singer.* Does the queer word *poetaster* bear upon this point?

To conclude, was not Mrs. Dexter, in her assumption of the *toga virilis*, the victim to a false etymology? Was she not all the while (as it is hoped she is now) nothing more than *decc-estre*, a *female* dresser?

Charles Thiriold.

Cambridge.

FOLK LORE.

Charm for Warts. — The charm, as I have heard it, consists in rubbing the warts with some small stones, which are to be wrapped up in a piece of paper and thrown down at some cross roads. The person who picks up the parcel will have the warts, which will from that time leave the first person.

R. J. Allen.

Superstition in Scotland. — In the Highlands, if a stranger looks at a cow, the common people think that the animal will waste away from the

"evil eye," and they offer you some of the milk to drink, by which they suppose that all evil consequences are averted. R. J. Allen.

Rhymes upon Places.—There are three little villages on the Yorkshire bank of the Humber, called High Paul, Low Paul, and Old Paul Town. Upon these three there exists the following couplet:

"High Paul, and Low Paul, and Old Paul Town,
There is ne'er a maid married in all Paul Town."

The explanation is, that the church lies at about half a mile's distance from the three villages.

S. A. S.

Bridgwater.

Merry Hewid.—There is a curious custom prevalent in some parts of South Wales. On Christmas Eve a horse's head, decorated with ribbons and carried by a party of men, is taken round to the different houses in the neighbourhood. The men sing a Welsh song, to which the people in the house must reply in a similar manner, or give the party admission, and regale them with ale, &c. This custom is called "Merry Hewid," and, commencing on Christmas Eve, continues for two or three weeks.

Can any of your correspondents give me any information as to its origin, &c.? I witnessed it in the neighbourhood of Cardiff, in the winter of 1848. F. B.

Sandgate.

Kentish Local Names.—Perhaps the following Note of a derivation may seem too far-fetched, but I believe that it is genuine.

On the river Medway, five reaches below the town of Chatham, there is a portion of the river which is called Pin Up. This was always, and is now, correctly written Pin Cup. The reach thus named is the shortest in the river.

In Hone's *Year Book* is a woodcut of a peg tankard, and an explanation, that under the dominion of some one of our Saxon kings,—Edgar, as I think,—a law was enacted enforcing the introduction of pegs at certain distances in the drinking-vessels then in use, and the interval between the lip and the first peg, or between intermediate pegs, was to be the stint of the drinker.

The law thus had for its tendency rather the prolongation of a carouse than the insurance of absolute sobriety.

Another name for the peg-tankard was a pin-cup, and the shortness of the reach doubtless suggested a similarity.

There are many other names of places in these marsh districts curious enough. We find, for instance, Coog Dich, which I believe is pure Saxon for a crooked ditch.

Some one of your correspondents may be able to give some information as to the derivation of the following words:—*Dray* is of frequent recurrence. I have believed this to be a corruption of the words *drive-way*, as it usually appears to be conferred where some narrow passage through the slime and mud exists.

All through the marshes are little raised mounds, to which, when the salterns are submerged by the tide, the shepherd or his flocks retire: these are everywhere, through this part of the country, known as Cottevells; and how this name may come I know not. J. C. G.

Tavistock Square.

Minor Notes.

Shakspeare a Calvinist.—Compare the following passages:—

Measure for Measure, Act II. Sc. 2.:

"Why, all the souls that are, were forfeit once;
And he that might the vantage best have took,
Found out the remedy."

Merchant of Venice, Act IV. Sc. 1.:

"Consider this,
That in the course of justice none of us
Should see salvation."

Hamlet, Act II. Sc. 2.:

"Use every man after his desert,
And who shall 'scape whipping?"

Can you refer me to more parallels from the works of our immortal bard?

C. Mansfield Ingleby.

Birmingham.

The Mathematical Society of Wapping.—In the list of subscribers to Wren's *Parentalia*, published in 1750, I observe as one of the scientific bodies subscribing, *The Mathematical Society of Wapping*. Can any reader of "N. & Q." give an account of this society? The locality is curious. I am well aware of the vicissitudes of fortune experienced by various districts of London. I know, of course, that the *élite* of society once dwelt in and around Leicester Square; it is also a matter of notoriety that the mansion of the noble head of the house of Baring stands on a spot designated in old maps as "Penniless Bank," and that a clause in the lease of lands on which Saffron Hill and Leather Lane now stand, reserved a right on the part of the proprietor to enter and gather annually "twenty bushels of roses." Still I was not prepared to find that even one hundred years ago Science held her court at Wapping. It is true that the street nomenclature of that district bears testimony to great changes having taken place; "The Green Bank," "Pear Tree Alley," and "The Orchard," have lost their Arcadian character, and given place to guano heaps, saw mills, and lay-stalls.

Still could not the mathematicians of the eighteenth century have found a more congenial retreat than Wapping? SYDNEY SMIRKE.

Americanisms (so called).—Most of these are either English words that have become obsolete in the mother-country, or words and phrases used in a way that is now out of use there. The words *guess* and *reckon*, used to signify *suppose* or *think*, are instances.

Locke, in his *Essay on Education*, in sect. 28., says, "Once in four-and-twenty hours is enough, and nobody, *I guess*, will think it too much."

In sect. 167.: "But yet, *I guess*, this is not to be done with children whilst very young." And in sect. 174.: "And he whose design it is to excel in English poetry would not, *I guess*, think the way to it was to make his first essay in Latin verses."

Where the New Englander, or resident of the middle states, says *I guess*, the Virginian says *I reckon*, and in this he has the sanction of the translators of the Bible in the days of James I., who rendered Romans viii. 18. thus: "For I *reckon* that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

To progress.—Americans have been ridiculed by some English writers for using this verb. It was in use in England in the time of Queen Elizabeth. I have met with it either in one of Ben Jonson's plays, or in those of his cotemporaries. I regret that I did not make a note of the authority. UNEDA.

Philadelphia.

St. Paul and Vitruvius.—St. Paul must have been acquainted with the works of Vitruvius, who states:

"There are various kinds of timber, as there are various kinds of flesh; one of men, one of fishes, one of beasts, and another of birds."

"All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."—1 Cor. xv. 39.

F. DAVIES.

Pershore.

Black Boys sold in London.—There is a curious announcement in the *Critical Memoirs of the Times* for January, 1769, under the date of Tuesday, January 3, one, indeed, which is calculated to shock our present notions of what is right:

"There is an agent in town, we hear, purchasing a number of the finest, best-made black boys, in order to be sent to Petersburgh, as attendants on her Russian Majesty."

F. S. A.

Provincial Words (Camb. and Essex).—*Brow* or *brough* (Camb.), a plank laid across a ditch forming a rustic foot-bridge. In East Norfolk this would be called "a ligger." Forby has the latter word in the sense of a float to catch pike, &c.; but not in the sense of a bridge.

Gesance, Jesance (Camb.).—In the Isle of Ely, when boys play marbles, each returning at the end of the game those which he has won, it is called playing *Gesance*. When they retain their winnings, it is playing "for goods." A friend suggests that it may come from the French *jouissance*.

Wolf (Essex).—An arch or culvert for water to pass through. From the Anglo-Saxon *hwealf*, *hwolf*, convexity, arch. Cognate to this are the German, *Gewölte*; English, vault. This word was repeatedly used at the trial of the Tollesbury murder at the Essex Lent Assizes this year. Repairing "wolven" frequently occurs in old accounts of Romford. E. G. R.

Queries.

PEPYS CHARGED WITH TREASON.

P. C. S. S. wishes to know whether the accomplished nobleman, to whom the world is so greatly indebted for the publication of Pepys's *Diary*, can furnish any additional information respecting the circumstance alluded to in the following extracts from a volume of old newspapers now in the possession of P. C. S. S.

In the *Domestic Intelligence, or News from City and Country* for Tuesday, Sept. 9, 1679, it is said that:

"We are informed that the last week, Samuel Pepys, Esq., went to Windsor, having the confidence to think he might kiss the king's hand. But meeting with a person of honour, and acquainting him with his intent, he was told that it was strange he would presume to come to Court, since he stood charged with treason; who, it is said, answered, his innocency was such that he did not value anything he was accused of, which he did not doubt but to make appear at the next Term, at which time it seems his tryal comes on: And thereupon addressed himself to some other persons, and prevailed with them so far as to be introduced into His Majestie's presence; but, however, could not be admitted to the honour he desired."

To this statement a positive contradiction was given in the same newspaper on the 19th and 26th of Sept., in the following terms:

"These are to give notice, that all and every part of the relation, published in the *Domestic Intelligence* the 9th of this instant Sept., touching Samuel Pepys, Esq., is, as to the matter, and every particular circumstance therein mentioned, altogether false and scandalous; there having no such passage happened, nor anything that might give occasion for that report."

P. C. S. S.

EARLY JESUIT MISSIONS.

1. Where will I find the fullest relation of the missions at *Madura*, and in the kingdom of *Maravia* (or *Marawas*)? I am acquainted with the notices of these missions that are scattered through the early volumes of the *Lettres curieuses et édifiantes des Missions*, but I am not aware whether these notices have been collected in any easily accessible form.

2. Has there appeared an English translation of the *Journal of Alexander de Rhodes*, the leader of the Siam, Tonquin, and Cochin China mission; or, if not, are the Paris editions of 1666 and 1682 easy of access?

3. There were various pamphlets published at Paris in the years 1666, 1674, 1681, &c. by the French missionaries, with whom the Jesuit fathers refused to co-operate; where will I find a detailed list of these? One of the series was, if I mistake not, published by Francis Pallu, Bishop of Heliopolis; but I am not acquainted with the exact title of it.

I have been engaged in collecting notices of the missions of the Jesuit fathers during the sixteenth and seventeenth centuries, and will be greatly obliged by any notices or references that would be suggested by your readers. I feel sure that, in the memoirs of the period, there must be much curious information on the subject, with which we are but little acquainted, and possibly there may be, in the MSS. of the British Museum, some curious letters bearing on the subject. ENIVRI.

[In the *Index to the Additional Manuscripts* preserved in the British Museum, fol. 1849, p. 340., will be found notices of several MSS. concerning the early Jesuit missions. — ED.]

Minor Queries.

Hovellers or Uhvellers. — While staying at Deal, Kent, this summer, I found that the name given to the boatmen who go out to ships in distress is *hovellers*, or rather *uhvellers*. Can any of your correspondents give me the etymology of this term? In some families the children are made to say in their prayers, "God bless father and mother, and send them a good *uhvell* to-night." Can it be from *off-fall*, what falls off and is in danger of being lost, or what is cast off, *offal?*
R. B. B.

Timepiece. — I have a watch in my possession which is evidently of considerable antiquity; it has no date marked upon it, but I have no doubt some of the readers of "N. & Q." will be enabled to fix upon the period of its manufacture by the description I can give of it. The shape is oval; silver case with gold edges, opening on both sides, containing sun-dial and magnetic needle; the works are removable from the case, into which they are fixed by a pair of springs. The mainspring of the watch is wound up with cat-gut, the case and dial-plate beautifully engraved with martial emblems upon rich filagree work; maker's name, J. Barberet, à Paris. JOSEPH KNIGHT.

"*Quando tandem.*" — In the *British Critic* for January, 1828, there is an article entitled "Bibliotheca Parriana," in which, vol. iii. p. 129. (after quoting a passage in which Dr. Parr professes his inability to account for the words *Quando tandem* in an epitaph upon *Cassander*), the reviewer states, somewhat irreverently, that they may be found "at the tail of the thirteenth chapter of Jeremiah." The Latin version which I possess has there: "Usquequo adhuc." Jerome has the same reading. Castellio: "deinceps aliquandiu non pergaberis;" Tremel and Jun., "post quantum adhuc temporis;" Joan. Clerc, "quamdiu adhuc polluta eris;" Ver. Syr. Lat. Int., "quousq. tandem? convertêre;" Ver. Arab. Lat. Int., "quousq. tandem;" with which words Cicero's first Catiline Oration commences.

Can you refer me to any Latin translation of Jeremiah xiii. which concludes with the words "Quando tandem;" or do you suppose that the reviewer's remark was ill-considered as well as irreverent? QUANDO TANDEM.

"*Mémoires d'un Homme d'Etat.*"—I shall be particularly obliged to any one who will furnish me with the name of the author of a work entitled *Mémoires tirés des papiers d'un homme d'état, sur les causes secrètes qui ont déterminé la politique des cabinets, dans les guerres de la Révolution.* It was printed at Paris between 1830 and 1840. A. N.

Door-head Inscriptions. — On the door-head of the Plough Inn, Bondgate Without, Alnwick, Northumberland, is the following inscription, cut in the stone:

"That which your Father old
Hath purchased and left you to possess,
Do you dearly hold,
To shew his worthiness.
1717."

Query: Has any collection of this class of inscription been published, as they are common on old buildings? R. RAWLINSON.

Quercus. — In Paxton's *Botanical Dictionary*, Quercus is said to derive from the Celtic: *quer*, fine; and *cuez*, a tree — fine tree. Whence, then, the Latin *quercus?* Surely not from the Gaulish, or Celtic.

Latin, Greek, Celtic, &c. &c. &c., are they not all children of the wide-spread Indo-Germanic, or Indo-European family? A. C. M.

Collins. — Some notes contributed to Johnson and Steevens's *Shakspeare* are, as is well known,

signed "Collins," although, according to received opinion, they were written by Steevens. Who was Collins, the professed commentator? Not a fictitious person certainly; for Steevens requested Garrick to speak in his favour to Mr. Townley. (*Garr. Corr.*, vi. p. 511.) By some writers he is said to have been a poor parson; and this opinion is strengthened by what Steevens says in reference to an attack on the pruriency of the notes: do not "mention his profession to any one, as that circumstance alone might prove a fresh source of merriment." But the editor of the *Garrick Correspondence* says, "a worthy harmless apothecary." Was it the Rev. T. Collins, Second Master of Winchester College, Rector of Graffham, to whose daughter, I presume, "Miss Collins of Graffham," Steevens bequeathed 500*l.*? C. S.

Sir Robert Ayrton, who was he?—Upwards of twenty years ago I copied the following verses, which I think very beautiful, from a volume of poems by various authors. They were there ascribed to Sir Robert Ayrton. Can any of your readers furnish any account of him?

"I do confess thou'rt smooth and fair,
And I might have gone near to love thee,
Had I not found the slightest prayer
That lips can speak had power to move thee;
But I can let thee now alone,
As worthy to be loved by none.

"I do confess thee sweet, but find
Thee such an unthrift of thy sweets;
Thy favours are but like the wind,
That kisseth everything it meets:
And since thou canst with more than one,
Thou'rt worthy to be kiss'd by none.

"The morning rose that untouch'd stands,
Arm'd with her briers, doth sweetly smell,
But pluck'd and strain'd through ruder hands
Her sweets no longer with her dwell,
But scent and beauty both are gone,
And leaves fall from her one by one.

"Such fate ere long will thee betide,
When thou hast handled been awhile—
Like sere flowers to be thrown aside;
And I shall sigh, while some will smile,
To see thy love to every one,
Hath caused thee to be loved by none."

UNEDA.

Philadelphia.

"*All Alive and Merry*" (*date of*).—I have in my possession a London newspaper, printed on half a sheet of paper about eight inches broad by thirteen inches in length, entitled *All Alive and Merry; or, the London Daily Post.* It was "Printed for A. Merryman, and sold by the Hawkers." The only date to it is Saturday, March 7. I wish to know the *year* of its publication. Cardinal Fleury, Count de Montijo, the ambassador from Spain to the Diet at Frankfort, Admiral Vernon, and Sir Chaloner Ogle, are mentioned in it as living persons. The death at Exeter of Mrs. Gilbert, aunt to the Bishop of Llandaff, is announced; and a notice is given of Lord Sundon's falling down stairs going from the House of Commons. The last article in the paper is the following:

"It is a question which would puzzle an arithmetician, should you ask him, whether the Bible saves more souls in Westminster Abbey, or damns more in Westminster Hall."

UNEDA.

Philadelphia.

"*Inter cuncta micans.*"—Some years ago I took a copy of a fine specimen of monkish verse with which I chanced to meet in a quaint book of scraps, the title of which I forget. The merit of the lines will be seen to be in their being at once acrostic, mesostic, and telestic. Being ignorant of their origin or authorship, I shall be glad of information on these heads:

"**I**nter cuncta micans **I**gniti sidera cœl**I**
Expellit tenebras **E** toto Phœbus ut orb**E**;
Sic cæcas removet J E S U S caliginis umbra**S**,
Vivificansque simul **V**ero præcordia mot**V**,
Solem justitiæ **S**ese probat esse beati**S**."

W. T. M.

Hong Kong.

Ferguson's Letter to Sir John Trenchard.—In the year 1694 some Lancashire gentlemen were tried at Manchester for an alleged plot. Robert Ferguson published in the same year a pamphlet on the subject, in the shape of a letter to Sir John Trenchard. If any of your readers has the pamphlet, and would lend it for a literary purpose for a few days, he would greatly oblige your humble servant WILLIAM BEAMONT.

Warrington.

Biographical Queries.—I shall be obliged by answers to the following Queries:

Is there any portrait of Dr. Richard Holdsworth, Dean of Worcester in the reign of Charles I.?

Is anything known of his father, of the same name, who was vicar of Newcastle-upon-Tyne from 1585 to 1594?

At what school were educated Dr. John Arrowsmith, the Puritan master of St. John's College, Cambridge, author of *Tactica Sacra*, and Dr. Robert Clavering, Bishop of Peterborough, who died in 1747? E. H. A.

The first Book printed in Birmingham.—In a little volume just published, Allen's *Pictorial Guide to Birmingham*, which by the way seems, in condensation, method, and variety of antiquarian and illustrative anecdote, to be greatly superior to

the generality of such books, allusion is made, in the very extraordinary appendix, to "a curious and very rare tract," apparently in the possession of the publishers, entitled *A Loyal Oration, &c.*, composed by James Parkinson, &c., chief master of the Free School in Birmingham, &c.: Birmingham, 1717. To some remarks upon this pamphlet the publishers add, "This tract is curious in another respect; it is the earliest printed document we have met with bearing the Birmingham imprint on the title-page." Now we all know that the rise of Birmingham has been unprecedently rapid, and that a century ago this great town was little more than an obscure hamlet; but I cannot help thinking that it must have possessed a printing-press before this late period, and that some of your readers may be able, through the medium of your pages, to furnish me with the title of some book or pamphlet antecedent to the year 1717.

J. P. L.

Stroud.

"*Whoe'er has travell'd Life's dull round.*"—In a life of Dr. A. Clarke, published about twelve or fourteen years ago, he has quoted at p. 332. these lines:

"Whoe'er has run earth's various round,
Through cold, through heat, through thick, through thin,
May sigh to think he ever found
The heartiest welcome at an inn."

Another version is the one most commonly repeated:

"Whoe'er has travell'd life's dull round,
Whate'er (where'er) his wand'rings may have been,
May sigh to think he still has found
The warmest welcome at an inn."

Allow me to ask, who was the author of these lines? or, if anonymous, in what book they may be found? Which of the above versions is most correct?

J. H. M.

Purdie Family.—It would be conferring a favour if any reader of "N. & Q." could furnish me with some account of the Purdie family. The name is not uncommon in the south of Scotland, though the writer thinks it must be of foreign origin. Perhaps the name may be a corruption of some other. Is there a similar name in France or Germany? The origin of family names would be an interesting inquiry.

FIDELITAS.

Print of the Head of Christ.—A relative of mine has a curious old print representing, as on a handkerchief, the head of our Lord crowned with thorns, from which large drops of blood are hanging; the face wearing an expression of dignified and heroic endurance of acute agony. The engraving, which is first-class, consists of a single line, commencing at the tip of the nose, and proceeding thence in a circular spiral over the whole surface. The variations of light and shade are effected by the changes in breadth of this line. Beneath the face, and comprised in this single line, is the following inscription; parts of which are so indistinct, that I may have mistaken them:

"FORMATUR UNICUS UNA
NON ALTER
°MELANO P. ET F. IN ÆDIBUS MEO
1649."

What is the meaning of this inscription? who painted and engraved the subject? what is the history of the print?

C. MANSFIELD INGLEBY.

T. Park.—Mr. Barker, in *Claims, &c.*, p. lv., says:

"Junius is supposed by some (at least was by the late antiquarian, T. Park) to have taken his name from the celebrated work of Hubert Languet's, *Vindiciæ contra Tyrannos.*"

Can any of your readers inform me when and where such an opinion was put forth by Park? I find it in Heron, whose work was published in 1802.

J. P.

Minor Queries Answered.

Wilson's Sacra Privata.—Bishop Wilson's *Sacra Privata* always appears, now-a-days, "adapted to general use." Where can I procure a copy of the work in its original shape, as more especially designed for the clergy?

A. A. D.

[The first edition of Bishop Wilson's *Sacra Privata* was published after his death by Mr. Crutwell, but in great apparent haste, and the most unwarrantable liberty was taken with the Bishop's manuscript. The denunciations against covetousness and Erastianism were struck out; and all passages asserting the doctrine of Sacramental Grace were treated in the same way. We understand that an edition is printed, and will be published very shortly, by J. H. Parker of Oxford, which will be a transcript of the Bishop's manuscript, recently discovered in the dusty repositories of Sion College, where it had slumbered for a century undisturbed.]

Who was Gurnall?—Can any of your correspondents give me some information about Gurnall, the eminent divine? He was the author of a well-known book, *The Christian Armour.* All I know of Gurnall is, that he was rector of Lavenham, in Suffolk. The lines, "Prayer moves the hand, which moves the universe," in Minor Queries (Vol. vi., p. 55.), are to be found in his writings.

F. M. M.

[We are surprised to find that the Rev. William Gurnall has not been noticed in any Biographical Dictionary. The following work is not in the British Museum, but occurs in the Catalogue of the Bodleian: *An Inquiry into the Birth-place, Parentage, Life, and Writings of the Rev. William Gurnall;* to which is

added, a biographical sketch of the Rev. William Burkitt; also, an Appendix, containing two curious inscriptions at Lavenham. By H. M'Kcon, 8vo.: Woodbridge, 1830.]

"*Ophiomaches, or Deism Revealed.*"—Who was author of a work in two volumes, published in 1749 by Millar of London, and called *Ophiomaches, or Deism Revealed?* It is very able, and must have been the production of some talented scholar.

SCRUTATOR.

Edinburgh.

[This valuable work is by the Rev. Philip Skelton, who was at the time of its publication curate at Monaghan, in the diocese of Clogher. Just after Mr. Skelton had submitted the work to Millar, Mr. Hume accidentally entered his shop, and the manuscript was shown to him. Hume retired with it into an adjoining room, examined it here and there for about an hour, and then exclaimed to Andrew, "Print!" A few months after its publication, the Bishop of Clogher, Dr. Clayton, was asked by Bishop Sherlock if he knew the author. "O yes, he has been a curate in my diocese near these twenty years." "More shame for your lordship," answered Sherlock, "to let a man of his merit continue so long a curate in your diocese." In 1750, Skelton obtained the living of Pettigo. In 1759, he was preferred to the living of Devenish, near Enniskillen; whence he was removed to Fintona, in the county of Tyrone. He died in 1787.]

Sydney Smith's Receipt for a Salad Mixture.—A volume of Murray's *Railway Reading*, entitled *The Art of Dining*, has recently brought into public notice Sydney Smith's receipt for a salad mixture. After an enumeration of the requisite ingredients, the verses conclude thus:

"Then, though green turtle fail, though venison's tough,
And ham and turkey are not boil'd enough,
Serenely full, the epicure may say,
Fate cannot harm me; I have dined to-day!"

In a MS. version of the same receipt, I find a few variations. These are generally trifling; but the last four lines are quite different from those quoted above, and run thus:

"Oh great and glorious! oh herbaccous treat!
'Twould tempt the dying anchorite to eat,
Back to the world he'd turn his weary soul,
And plunge his fingers in the salad bowl."

I am curious to know whether any of your readers can authenticate the latter version. I am unable to discover the channel through which I received it; but as I enjoyed the acquaintance of the lamented rector of Combe Florey, it seems likely to be genuine.

C. COOK, Jun.

[The excellent receipt, which is given in the Life of Barham prefixed to the *Ingoldsby Legends* (Third Series) as received by him from the writer, concludes with the four lines given in *The Art of Dining.*]

Eagle supporting Lecterns.—Origin of eagle as support to lecterns wanted.

A. A. D.

[An eagle is the attribute of St. John the Evangelist, "because," says Durandus, "he soareth to the Divinity of Christ, whilst the others walk with their Lord on earth." Eagles of brass appear to have been very anciently used in churches as lecterns in the choirs from whence the epistle and gospel were sung, and certain services of the dead read from the martyrology and necrology. Sometimes a brass eagle was suspended over the lectern.]

Jack Robinson.—What is the origin of the expression, "Before you could say Jack Robinson," so often employed in conversation, to convey the notion of a sudden and startling occurrence?

H. G. T.

Weston super Mare.

[According to Grose, it is "a saying to express a very short time; originating from a very volatile gentleman of that appellation, who would call on his neighbours and be gone before his name could be announced."]

Passage in "Religio Medici."—Can any of your learned readers assist me in the following passage? After saying that plants are not destroyed by fire, "but withdrawn into their incombustible part, where they lie secure from the action of that devouring element," the author continues: "This is made good by experience, which can from the ashes of a plant revive the plant, and from its cinders recall it into its stalke and leaves againe."—*Rel. Med.*, i. sect. 38.

I should like to know where Sir Thomas got his "experience."

R. J. ALLEN.

[If our Correspondent will refer to vol. ii. p. 396. of the excellent edition of Sir Thomas Browne's Works, published by Bohn in his *Antiquarian Library*, he will find a very interesting note on this passage, which in the edition of 1642 runs "this *I make* good by experience," &c. From this note it will be sufficient to extract one short passage:

"The following experiment by Sir Thomas Browne, preserved in his handwriting in the British Museum, will throw light on the real character of these supposed vegetable resurrections:—

"The water distilled out of the roote of Bryonia alba, mixed with sal nitri, will send forth handsome shootes. Butt the neatest draughts are made in the sand or scurvie grass water, if you make a thin solution therein of sal amoniac, and so lett it exhale; for at the bottom will remain woods and rowes of filicular-shaped plants in an exquisite and subtle way of draught, much answering the figures in the stones from the East Indies."—MSS. Sloan. 1847.]

Sir Thomas Roe's MSS.—Many of your readers are probably acquainted with *The Negotiations of Sir Thomas Roe in his Embassy to the Ottoman Porte from* 1621 *to* 1628: printed in London in 1640, in one volume, folio. We are informed

by the editors of the *Biographia Britannica*, in note L to the life of Sir Thomas Roe, that the publication —

"Was to be comprised in *five* volumes. But the undertakers not meeting with sufficient encouragement, dropped this useful design. But only the volume mentioned above was published in 1740. But the most curious and interesting part of his papers still remains in manuscript."

The original letters and documents from which the published volume was printed, and bound up in the order in which they stand in the printed volume, are in the library of Trinity College, Dublin.

Can any of your correspondents furnish information respecting the unpublished MSS., whether they are still in existence; and if so, in whose possession? TYRO.

Dublin.

[The British Museum contains the following documents: — *Additional MSS.*, No. 6115., Journal of Sir Thomas Roe's Embassy to the Great Mogul, with Letters, Despatches, Accounts, &c., 1615, 1616. No. 6394. Letter to Sir T. Roe, from Sir W. Boswell, 1643. Nos. 6190. 6211. Letters, &c. of Thomas Carte and others, respecting the Publication of Sir T. Roe's Papers, 1737. No. 6190. Notice of a Volume of his Letters, belonging to the Earl of Oxford. No. 5238. Drawings by Sir T. Roe.—*Lansdown MSS.* No. 211. Sir T. Roe's Argument against Brass Money. No. 1054. A Political Letter from Sir T. Roe, Ambassador at Constantinople, Sept. 1624. See also the Index to the *Harleian* Collection.]

Replies.

THE BRITISH APOLLO.

(Vol. vi., pp. 148. 230.)

As the replies to the Query of E. H. Y. respecting this curious periodical are not very accurate, and as Mr. Thackeray has recently drawn attention to it by a humorous notice in his Lectures on Steele and Addison, it may be worth while again to revert to the subject. *The British Apollo* commenced on the 13th February, 1708. It was published in a folio size on Wednesdays and Fridays, and the editors promise to —

"Endeavour to answer all questions in divinity, philosophy, the mathematics, and other arts and sciences; also insert poems on various subjects and occasions, both serious and comical, composed now purposely for the paper: which shall be delivered at all persons' houses within the bills of mortality who shall require it at two shillings a quarter, not to be paid till the end of the quarter, and to be relinquished at pleasure; and such as shall take it within the quarter, a proportionable deduction shall be made on the following quarter day. Advertisements will be taken at half-a-crown a piece (if of moderate length), those from quacks excepted, by W. Keble in Westminster Hall," &c.

Three folio volumes were published, but it did not terminate with these. I have Nos. 1. to 20. of a fourth vol., and here it appears to have closed. The 20th No. is expressed to be from May 9th to May 11th, 1711. The first vol. was reprinted in a thick 8vo. for J. Mayo, 1711, with a Dedication to the Duke of Beaufort from the editor who signs himself "Marshal Smith," after which various commendatory verses follow. This reprint, which never went further than the first vol., appears to contain all that is in the first vol., in folio, except the news and advertisements. In the Preface to the third vol. (folio), there is an amusing statement as to the manifold truths and perplexities under which the editors of the "Notes and Queries" of 1710 laboured:

"The truth is, the importunity of our querists, especially such as called themselves our subscribers, who therefore claimed a preference from us before others, having obliged us sometimes to answer questions that had been answered before, and often to insert such as far less deserved a place in our papers than thousands of others from all parts of England, which, for want of room, we have been forced wholly to suppress, we have been lately induced to alter our first design, and not to publish this paper any longer by subscription, but to let it try its fortune in the world as others do. The general encouragement it has already met with forbids us to doubt whether this alteration may not somewhat damp its success; but we rather have reason to expect still greater encouragement, since we have this advantage by it, that we are now free from all temptations of partiality, and are at liberty to prefer those questions that we find most rational and ingenious; and rather to study how to entertain our curious reader, than how to silence the clamour of an importunate subscriber."

The alteration of plan does not seem to have answered, judging by the shortness of the subsequent career of *The British Apollo*. From its multitudinous collection of "questions and answers," a very entertaining specimen of absurdities might be produced, but it must not be supposed that the matter which it contains is altogether worthless. On the contrary, it is on many accounts well worth examination, and as a proof that it is so I may refer to the "Opinion on Charity Schools" (printed in a separate sheet in the first vol. folio), which I have always highly admired, and which on again recurring to it, I hesitate not to say, is, as a fine and eloquent composition, unsurpassed by any of the sermons, essays, and speeches which have been printed or delivered on the subject from that day to this.

The reprint of the first vol., in 8vo., was afterwards republished in three vols., of which I have the fourth edition printed in 1740, which I think was the last. There has been no reprint of the second and third, and portion of the fourth vols. originally published in folio, which can only be met with in that form. J. CROSSLEY.

THE TRUSTY SERVANT AT WINCHESTER COLLEGE.

(Vol. vi., p. 12.)

I am much obliged to Sir F. Madden for his answer to my former Query on this subject, under the signature of M. Y. R. W. The reference which I wished to recover was that to Hoffman's *Lexicon Universale:* I fear that the Bursars' Rolls will yield no further information than what has been already obtained from them, relating to this curious figure. But I think that the Latin verses which accompany the portrait may afford a clue to the date of the original painting: I strongly suspect that the author of them was Christopher Johnson, M.D., Head Master of the School, A.D. 1560–71; a date which would agree with the one conjectured by Sir Fred. Madden. I cannot positively assign the authorship of these verses; but I find them included in a small MS. volume of Latin verses, in the library of this college, which seems to be a collection of pieces by Johnson. Certainly these verses are mixed up with pieces unquestionably Johnson's. His most remarkable piece was a history in hexameter verse of the college and school, with an account of the customs observed in it, of the times assigned to the various duties, and of the course of study throughout each day of the week, and the authors used in the different classes in the school. It is in truth a very complete account of the system of instruction then pursued. This poem was published in a volume edited by the Rev. C. Wordsworth, M.A., entitled *The College of St. Mary Winton, near Winchester:* J. H. Parker, Oxford, and D. Nutt, London: 1848. The MS. above referred to, besides other pieces of Johnson's, contains his Epigrams on the Wardens and Head Masters who had preceded him, in which, assigning a distich to each, he sets forth some leading feature of their character or conduct; concluding with the following on himself:

"C. Johnson: de seipso, 1560.
Ultimus hic ego sum; sed quàm benè, quàm malè, nolo
Dicere; qui de me judicet, alter erit."

I would suggest that the name of Apelles in the passage from Hoffman's *Lexicon* is not meant to apply to the celebrated painter of antiquity, but is a metaphorical expression for a painter,—a usage of the term by no means uncommon; as, for example, in the following verse, on Quintin Matsys at Antwerp:

"Quem crudelis amor de Mulcibre fecit Apellem."

W. H. Gunner.

Winchester.

"INVENI PORTUM," ETC.

(Vol. v., pp. 10. 64.)

I beg to be allowed to throw in my mite in your useful periodical towards the illustration of this remarkable epigram, it being the result of some researches on the subject made a few years ago. Nearly a century before Gil Blas thought of inscribing the lines over his door in letters of gold, Robert Burton, *alias* "Democritus Junior," concludes Part II. Sect. iii. Memb. 6. of that extraordinary tome, the *Anatomy of Melancholy*, in the following words:

"And now, as a mired horse that struggles at first with all his might and main to get out, but when he sees no remedy, that his beating will not serve, lies still: I have laboured in vain, rest satisfied; and, if I may usurpe that of Prudentius, —

'Inveni portum. Spes et Fortuna, valete!
Nil mihi vobiscum: ludite nunc alios.'

'Mine haven's found. Fortune and Hope, adieu!
Mock others now: for I have done with you.'"

Burton quotes in a note as his authority, "Distichon ejus in militem Christianum, è Græco. Engraven on the tomb of Fr. Puccius the Florentine, in Rome.—Chytræus in deliciis." I do not, however, believe the lines are to be found in Prudentius. I have met with them in Joannes Soter's *Epigrammata*, Colon. 1525; and as forming Francesco Pucci's epitaph, "engraven on his tomb" at Rome, it will be necessary first to quote Anthony à Wood, who, in his life of that theological mountebank and associate of the "magicians" Dr. Dee and Edward Kelley, says (*Athen. Oxon.*, edit. Bliss, i. 589.):

"After the year 1592 he (Pucci) went to Rome, and became secretary to Cardinal Pompeius Arragon, from whom he expected great matters; but death snatching him untimely away, in the midst of his aspiring thoughts, about the year 1600, he was buried in the church of St. Onuphrius in Rome. I have more than twice sent to that place for the day and year of his death, with a copy of his epitaph, but as yet I have received no answer. Therefore I take this epitaph made for him, which I have met with elsewhere:

'Inveni portum. Spes et Fortuna, valete!
Nil mihi vobiscum: ludite nunc alios.'"

Now here Wood must be in error, for in the very year that he states Pucci went to Rome as secretary to Cardinal Pomp. Arragon, viz. 1592, we find his epitaph printed as follows in Laurentius Schraderus (*Monumenta Italiæ:* folio, Helmæstadii, p. 164.):

"Francisci Puccii.
γνῶθι σεαυτὸν.
Florentini Cardinalis Aragon. Secretarij, cui importuna
mors honores maioresq; titulos præripuit.
Inveni portum," &c. (as above).

We meet with it likewise in Nath. Chytræus, *Variorum in Europa Itinerum deliciæ*, in the several editions of 1594, 1599, and 1606; and in Franc. Sweertius, *Select. Christiani orbis deliciæ*, 1626. The Greek epigram, as given by Mr. Singer (Vol. v., p. 64.), is printed in Brunck's

Analecta veterum poetarum Græcorum, vol. iii. p. 286.

Another good epigram in Burton (*Anat. Mel.*, 16th edit. p. 415.) deserves a few words of comment:

"'Excessi è vitæ ærumnis facilisque lubensque,
Ne pejora ipsâ morte dehinc videam.'

'I left this irksome life with all mine heart,
Lest worse than death should happen to my part.'

Cardinal Brundusinus caused this epitaph in Rome to be inscribed on his tomb, to show his willingness to dye, and taxe those that were so loth to departe."

This "Cardinal Brundusinus," as Burton styles him, was Girolamo Aleandro, a man of great learning and ability, who played a conspicuous part in the Reformation as one of Luther's most bitter antagonists. He composed his own epitaph, which concluded with the two Greek verses, the original of Burton's:

"Κάτθανον οὐκ ἀέκων, ὅτι παύσομαι ὧν ἐπιμάρτυς
Πολλῶν, ὧνπερ ἰδεῖν ἀλγίον ἦν θανάτου."

On which Mr. Hallam, in the first edition of his *Literary History* (vol. i. p. 357.), remarks:

"His epitaph on himself may be mentioned as the best Greek verses by a Frank that I remember to have read before the middle of the eighteenth century, though the reader may not think much of them."

This bit of criticism of the learned historian has, I find, been expunged from his second edition, published in 1843. A. GRAYAN.

FATHER PETRE.

(Vol. vi., p. 362.)

Your correspondent M. D., "a collateral descendant of the celebrated Father Petre," inquires for rhymes concerning him, and will be glad of their publication, even though he (M. D.) "should consider them libellous." The following, as a first instalment in reply to this request, may not be without interest:

"LE PERE PETRES.

L'homme de grande entreprise et de peu de succez.

Si je passe partout pour un mal avisé,
N'ayant peu convertir l'Angleterre et l'Ecosse,
Mon Galles supposé causera du divorse,
Et je seray par là un jour canonisé."

These lines are to be found, with a highly satirical, but probably not unfaithful, portrait of Father Petre, in the engraved book entitled *Les Héros de la Ligue, ou la Procession Monacale, conduitte par Louis XIV., pour la Conversion des Protestans de son Royaume.* Large 8vo., "à Paris, chez *Père Peters*, à l'Enseigne de Louis le Grand, 1691."

I may be allowed to offer a Note and put a Query respecting this volume, *Les Héros de la Ligue.* It contains twenty-four most spirited and elaborately studied portraits (sometimes caricatures) of the leading personages who took a part in the Protestant persecutions of the day, including the bigots who promoted the revocation of the Edict of Nantes. Amongst others figure Louis XIV., Père la Chaise, James II., William de Furstemberg, the Archbishops of Rheims and Paris, the Chancellor le Tellier, Louvois, Brufflers the General of the Dragonnade, &c. &c., down to "Madame de Maintenon, veuve de Scarron," all dressed in appropriate costume, cowl and gown. Each name has its epithet and stanza, and the only additional words of the book are contained in the following verses, engraved at the last page:

"SONNET.

Réponse des Refugiez aux Persécuteurs.

Infames courtisans, lâches persécuteurs;
Ne triomphez pas tant de vôtre politique:
DIEU confondra un jour vôtre conseil inique,
Et vous envoira tous au rang des déserteurs.
Des Edits de LOUIS soyez exécuteurs,
Pour nous calomnier mettez tout en pratique:
Faites valoir ainsi Satan et sa boutique,
Puis qu'aussi bien que lui vous estes des menteurs.
Les demons se riront de toutes vos menées.
DIEU, qui change souvent le cours des destinées,
Pourroit par sa bonté nous donner du retour.
Nôtre ORANGE est icy, vous sçavez sa coutume;
JACQUE a desja senti qu'elle est son amertume,
Et LOUIS pourroit bien en gouster à son tour."

This sonnet is evidently the production of no ordinary pen or pens. The epigrammatic wit of some other stanzas in the volume is also worthy of notice. The length of this communication will only admit of one example being quoted, viz. the rhymes after the portrait of "Beaumier, Avocat du Roy à la Rochelle. Persécuteur perpetuel."

"Qu'on ne nous porte point d'envie.
Si l'on me voit icy placé:
Si la mort ne m'eust dévancé,
Je n'aurois pas laissé un huguenot eu vie."

The bibliographical information which I can gather respecting the work is very scanty. As to former value of the volume, Peignot observes that a copy was sold for eighty-eight livres at the Duke de la Vallière's sale.

So interesting and curious a volume must have had a secret history worthy of some notice. Query, if the readers of "N. & Q." can communicate anything respecting it, will they be so obliging as to do so? And it would be desirable to ascertain whether it was printed in France, England, or elsewhere? To what author or authors can it be attributed, and were efforts made to suppress it? And as a Query of minor importance, will any of your readers who may happen to have a copy, be good enough to say whether it is apparently of the same impression as mine,

which is on very stout drawing-paper, interleaved, and admirably printed with ink of a fine colour.

F. H.

Notting Hill.

GOVERNMENT OF ST. CHRISTOPHER'S IN 1662.

(Vol. vi., p. 137.)

Ursula will find the chronology of St. Christopher's in F. W. N. Bayley's *Four Years' Residence in the West Indies*, published in London by Wm. Kidd in 1832, pp. 669. 680.

May I be permitted to call Ursula's attention to the following extracts from this chronological table, important as serving to settle the question which has arisen between us with reference to the government of St. Christopher's in 1662. It would now appear that Ursula and myself were induced to draw an erroneous conclusion, from giving too much credence to our different authorities. St. Christopher's, at the period referred to, was *jointly held* by the English and French colonists, who had their respective *governors*. A fig-tree was also the "boundary mark" of their separate possessions. Therefore, King Charles II. did not enjoy the sovereignty of the island, as Ursula supposed; neither could the Knights of Malta, as I have written.

"1637. English population of the island estimated at between 12,000 and 13,000 souls.

1639. By the consent of the French and English governors, a proclamation was issued forbidding the cultivation of tobacco for eighteen months.

1652. Sir George Ascue on the part of the Protector arrives off this island; the English of St. Kitts submit without opposition to the authority of Cromwell.

1655. Regular articles respecting the division of lands in St. Kitts, and the various rights and privileges of the English and French inhabitants, were drawn up and signed by the governors on behalf of their respective populations."

I am unable to inform Ursula who was the English Governor of St. Kitts in 1662; but in 1666, Colonel Wats held that situation, and was killed in an action, as was De Sales, the French governor, shortly after information had reached the island that war had been declared between England and France.

W. W.

The island of St. Christopher's, at the period referred to, was held by the English and Knights of Malta, and not by the English and French, as Mr. Breen has supposed. The Order of St. John of Jerusalem held a proprietary rule over the island of St. Kitts, as they did over the other islands which Mr. Breen has named. Of this he does not appear to have been aware when his note now before me was written. Mr. Breen remarks that the partition of the island took place in 1627. Bayley, in his *Chronology of St. Christopher's*, states it to have been two years previously, that is, in 1625:

"In 1623, Mr. Thomas Warner arrived at St. Christopher's from Virginia, and found three Frenchmen. In 1625, M. D'Enambuc, with some of his countrymen, arrives from Dieppe, and determines to establish a colony with the English in St. Kitts. In 1625, D'Enambuc and Warner agree together to inhabit the island, and project a division of lands."

Lastly, Mr. Breen has stated that the partition of St. Christopher's continued till the peace at Utrecht in 1713. To this I would add not uninterruptedly, as during the period which transpired between 1625 and 1713, the French had been once expelled from the island by the English, and the English twice by the French. If not trespassing too much on the space of "N. & Q.," and on the patience of its readers, I hope I may be excused for taking this last quotation from Mr. Bayley's chronological table:

"1666. In a war between the English and French, the former were completely routed. The French gaining sole possession, the English were either *sent off the island*, or *left of their own accord*.

1667. The English made an unsuccessful attack on St. Kitts.

1669. In consequence of the Revolution in England in 1668, the French declaring themselves in favour of James, attacked the English, and *expelled them from the island*.

1702. War declared between England and France. English fleet arrives off St. Kitts, and Count de Gennes, governor of the remaining French lands, surrenders all to the English. The *French are sent off the island*."

W. W.

Garrison Library, Malta.

SIR ABRAHAM SHIPMAN.

(Vol. vi., p. 360.)

P. C. S. S. begs leave to remind Tewars that, on consulting either the *Modern Universal History*, or Harris's *Collection of Voyages*, he will find that Sir Abraham Shipman was the commodore of a naval force of five ships, which, after the marriage of Charles II. to Catharine of Braganza, was despatched to Bombay, to require the transfer of that settlement to England, according to the terms of the marriage treaty. James Ley, Earl of Marlborough, commanded the expedition, which arrived at Bombay in September, 1663. The Portuguese governor, incited by the bigotry of the clergy, refused to surrender the island to a government and nation of heretics. Lord Marlborough therefore, in January, 1664, returned to England with two

ships of war, leaving Sir Abraham Shipman in command of the rest, who wintered and remained, from April to October, in a desolate and unhealthy island called Anjadiva, where he lost a great part of his crews. He then returned to Bombay, where in the interval more pacific councils had prevailed, and it was agreed that the place should be handed over to the English. While the treaty was being negociated, Sir Abraham Shipman died. He had been named in the King's commission to be governor; and on his death was succeeded by Mr. Humphrey Cooke, whose name stood next to his in that instrument, and of whose maladministration so many painful stories are recorded.

From the MS. additions to Dugdale (preserved in the *Collectanea Topographica et Genealogica*, vol. ii. p. 209.), it appears that Sir Abraham Shipman married Marie, fifth daughter of Montagu, afterwards Earl of Lindsay, and widow of John Hewett, D.D., who suffered death for his loyalty to Charles I. in 1648.

Tewars makes inquiry respecting a William Cockayne. P. C. S. S. cannot precisely determine what relation he was to the lord mayor of that name in 1619; but it may in some degree account for the mention of Sir Abraham Shipman as a co-legatee with Cockayne, that Montague Lord Lindsay, Sir Abraham's brother-in-law, married to his first wife Martha, daughter of Sir William Cockayne, and widow of (Ramsay) Earl of Holdernesse. Vide *Collectanea*, ut supra. P. C. S. S.

As a contribution to the information respecting Sir Abraham Shipman, I may mention that Captain Abraham Shipman was sent to Edinburgh with reinforcements for the garrison of the Castle in January 1639–40. A letter, of which he was the bearer, from the King to the governor of the castle (Lord Ettrick, afterwards Earl of Ruthven), is in the Bodleian MSS., Rawlinson, A. cxlviii. f. 15.; and copies of instructions sent to him from Sir F. Windebanke are in the same volume.

W. D. Macray.

New College.

FORMYL.

(Vol. vi., p. 361.)

Formyl is the *radical* of a series of organic chemical compounds, in the same manner as acetyl forms the basis of a series, and ethyl, of a kindred series, the latter including, as compounds, ether, alcohol, &c.

These names (ethyl, acetyl, formyl, &c.) are for the most part theoretical *stepping-stones* (so to speak), and constitute important links in the elucidation of results belonging to this section of chemistry.

Formic acid (one of the compounds of the formyl series) is related in its constitution to wood spirit, thus illustrating the true connexion subsisting between animal and vegetable chemistry, until of late deemed entirely separate.

Formic acid was first distinguished as a particular acid by Gehlen, who found it in red ants (*Formica rufa*), and first formed artificially by Döbereiner.

With the exact date of the discovery I am unacquainted: it is probably within the last fifteen years, during which period the labours of Baron Liebig and other scientific chemists have been successfully directed to this difficult and heretofore imperfectly understood branch of chemical science.

Formyl, as I have already stated, is the *radical* (probably hypothetical) of a series. Its symbolic formula is as follows: viz.

$$C_2\,H = Fo,$$

i. e. composed of two combining proportions of carbon united to one of hydrogen.

A particular notice of the formyl series will be found in Professor Graham's *Elements of Chemistry*, published by Baillière, Regent Street. Professor Graham, who is the most able writer on this subject in the English language, has nearly completed the second edition of his important work.

Dr. (now Sir Robert) Kane's work on Chemistry may likewise be consulted with advantage.

Professors Christison and Pereira could not be expected to include the subject of *formyl* in their respective works, the former having written upon *Poisons*, and the latter upon *Materia Medica* and *Therapeutics*. W. L. A.

I beg to refer your correspondent to the account given by Dr. Simpson of Edinburgh (the eminent discoverer of chloroform), of which the following is a copy:

"Formyle is the hypothetical radical of formic acid. In the red ant (*Formica rufa*) formic acid was first discovered, *and hence its name.*

"Gehlen pointed it out as a peculiar acid, and it was afterwards first artificially prepared by Döbereiner.

"Chemists have now devised a variety of processes, by which formic acid may be obtained from starch, sugar, and indeed most other vegetable substances.

"A series of chlorides of formyle are produced when chlorine and the hypochlorites are brought to act on the chloride, oxyde, and hydrated oxyde of methyle (pyroxylic or wood spirit).

"In the same way as formic acid may be artificially procured from substances which do not contain formyle ready formed, so also are the chlorides of this radical capable of being procured from substances which do not originally contain it.

"Chloroform, chloro-formyle, or the perchloride of formyle, may be made and obtained artificially by various processes; as by making milk of lime, or an aqueous solution of caustic alkali, act upon chloral—by distilling alcohol, pyroxylic spirit, or acetone, with

chloride of lime—by leading a stream of chlorine gas into a solution of caustic potash and spirit of wine," &c.

The preparation usually employed is as follows:

℞ Chloride of lime, in powder	-	lb. iv.
Water - -	-	lb. xij.
Rectified spirit -	-	f. ℥xij.

Mix the ingredients in a capacious retort, and distil as long as a dense liquid (which sinks in the water with which it comes over) is produced.

J. C.

Dorking.

TRIAL OF CAPTAIN GREEN AND MR. MATHER.

(Vol. vi., p. 342.)

I would refer your correspondent, who seeks for information as to this most curious and interesting case, to the report of the trial (*State Trials*, 8vo. edit., vol. xiv. p. 1199.); the article on the Darien expedition, and the trial of Captain Green, in Mr. Burton's *Criminal Trials in Scotland* (1852, 8vo., vol. i. pp. 157—291.), which enters fully into the particulars, and to the various publications at the time, of which I have the following:

1. *Remarks upon the Trial of Captain Thomas Green and his Crew:* London, 1705, folio, p. 16.

2. *The Last Speeches and Dying Words of Captain Thomas Green, Commander of the Ship Worcester, and of Captain John Madder, Chief Mate of the said Ship, who was executed near Leith, April* 11, 1705, folio broadside.

3. *Observations on the Tryal of Captain Green, and the Speech at his Death*, folio, p. 2.: London, 1705.

4. *The Innocency of Captain Green and his Crew vindicated from the Murder of Captain Drummond:* London, 1705, folio broadside.

5. *A Scot's Proclamation relating to the late Execution of Captain Green:* London, 1705, folio broadside.

6. *An English Ointment for the Scotch Mange, or a short Memorandum of the Scots' Cruelty to Captain Thomas Green, &c.:* London, printed by B. Bragg, N.D., folio, p. 2.

7. *An Elegy on the much-lamented Death of Captain Thomas Green:* London, 1705, folio broadside.

The following epitaph is subjoined to the elegy:

"Reader! within this silent vault
An English Captain lies,
By whose sad exit we are taught
That man of wealth who trusts a Scot
Henceforth most surely dies.
A ship well freighted is a crime
Here punished at a high rate,
And store of pelf at any time
At anchor near this hungry clime,
Will make a saint a pirate."

8. *A Trip to Scotland, with a True Character of the Country and People; to which are added, several Remarks on the late Barbarous Execution of Captain Green, Mr. Madder, Mr. Simpson, and several others, with an Elegy on their unmerited Deaths:* London, printed and sold by Malthus, 1705, fol. p. 13.

Defoe, in his review (vol. ii. p. 90.), discusses the case with great moderation and good sense; and appears to have been the author of the *Observations on the Tryal* (No. 3.), as the same views are amplified and enforced in his peculiar style in that publication.

Jas. Crossley.

PHOTOGRAPHY APPLIED TO ARCHÆOLOGY, ETC.

(Vol. vi., p. 373.)

Dr. Diamond having now concluded his account of the collodion process, and intending, as I understand you, obligingly to follow it up with answers to such correspondents as may not have perfectly understood his descriptions, will you allow me to add to the few Queries I have already submitted to you, two or three others suggested by the paper of the 16th instant, so that the Doctor, if he would be kind enough so to do, might make a clean breast of it *at once?*

1. After having produced an effective negative by the use of the bichloride of mercury and hyposulphite of soda, is the hyposulphite of soda to be washed off?

2. Is the silvered paper to be *immersed* in (plunged *into*) the iodide of potassium, or only *floated* upon it?

3. Does Dr. Diamond "change the water and repeat the soaking," as he says some others recommend?

4. After the application of the aceto-nitrate, is the paper to be applied to the face of the collodion picture *while still wet?* Will it not destroy the negative, although varnished?

5. In the process of immersion in the solution of muriate of ammonia, may several sheets be placed in the same bath one upon the other?

6. When printing by the second or ammonio-nitrate process, there is no *yellow* iodide to guide the operator as to the time of immersion in the hypo. necessary *to fix* the picture; supposing the picture to have attained quickly in the hypo. the tint desired, is *mere saturation* of the paper sufficient to fix the picture permanently, or is there any other guide? This is a very important consideration.

I. W.

REPLIES TO QUERIES.

1. Certainly, most thoroughly.

2. Some operators prefer the one mode, some the other. Dr. Diamond, after having performed innumerable experiments on iodized papers, is of opinion that a more certain and more agreeable

effect is produced by the double wash, and by the entire immersion of the paper in the solution of iodide of potassium.

It may be here observed that the solution of iodide of potassium may be preserved, filtered, and used again and again as long as any remains.

3. Iodized paper cannot well be over-soaked, but it is perfectly immaterial whether the water is often changed or not, so long as the paper is freed from the soluble salts.

4. The superfluous aceto-nitrate of silver should be well blotted off, but it is by no means necessary to make it perfectly dry, for the amber varnish will effectually preserve the negative.

5. Certainly.

6. The fact of the picture having been sufficiently saturated is determined by its showing itself clear and transparent when held up to the light. When it has not been immersed sufficiently long, blotches will appear, which require decomposition by the hyposulphite of soda. A picture may always be overprinted, as it may be toned down by the hyposulphite.

Uniformity of Tint in Collodion Pictures.—This object, which has so long been desired by all who practise photography, may be obtained by developing with a mixture of fresh-made proto-nitrate of iron (made according to the formula given by Dr. Diamond in "N. & Q.," No. 152., p. 295.) and pyrogallic acid, in the proportion of six drops of pyrogallic acid to one drachm of protonitrate of iron, which quantity will be found in most cases sufficient to develope an ordinary-sized plate.

It may be added as another advantage from the use of these definite portions, that the tint produced is of a bright silvery grey, which is equally agreeable by candle-light as by daylight.

E. Kater.

Collodion and its Application to Photography (Vol. iv., p. 443.).—Some months ago a question was asked in your columns as to the origin of the name of collodion, and who first recommended the use of it in photography, but which, I believe, has never been replied to. As "N. & Q." has now become a regular photographic medium, I hope that somebody will answer not only your former querist, but also Q. Q.

Photographic Pictures for the Magic-lanthorn.—Your articles on "Photography" have much interested and instructed me. Would you permit me to inquire if any of your correspondents could describe a method by which magic-lanthorn slides might be prepared photographically? I have succeeded in copying by the collodion process some beautiful engravings, and should be glad to know how to make them available as above. Could they not be copied from the *glass pictures* by the collodion process in some such way as paper positives are taken from negatives—by *printing?* I have made some attempts, and have succeeded in getting impressions by gas-light in two seconds; but, unfortunately, have always damaged the film in the operation.

Would albumen answer better than collodion? Information on the above points would be highly valued by, no doubt, many of your readers, as well as by E. S.

P.S. I do not know if I have expressed myself quite clearly.—Having several glass pictures (collodion photographs), I want to learn how I might copy them, so as to use them in the magic-lanthorn. At present, they show *negatively* when used as slides—the lights and shades being reversed. Copies *printed* from them would, of course, show positively. How to get the copies is my difficulty.

Manchester, Oct. 20. 1852.

Replies to Minor Queries.

Shakspeare's MSS. (Vol. vi., p. 339.).—Henry Earl of Southampton was the friend and patron of Shakspeare, and it is very probable that, if inquiries were made amongst the representatives of the last Earl of Southampton, or his executors, letters from Shakspeare, or some of his MSS., might be found. G.

Authorship of "Bombastes Furioso" (Vol. vi., p. 286.).—Allow me to inform your correspondent Nemo that the farce of *Bombastes Furioso* was published in 1830 by the late Thomas Rodd, who was not likely to be in error when he (sanctioned by that gentleman) placed upon the title-page the name of William Barnes Rhodes as its author. A slight biographical sketch accompanies the work. Thomas H. Lacy.

The Oak of Reformation (Vol. vi., p. 254.).—In reply to Tee Bee's question as to the existence of the "Oak of Reformation," I can assure him that it stands on the footpath of the turnpike road leading from Wymondham to Norwich; and though the stem is hardly more than a mere shell, it still throws out leaves every spring. Kett was a Wymondham man, and there is a tradition that on some occasion he hid himself from his pursuers in the branches of the "Old Oak," as it is always called by the Wymondham and Hethersett people. I believe that it is in this last-named parish that the tree stands. East Anglia.

Chantry Chapels (Vol. vi., p. 223.).—There is at Swallowfield, near Reading, a sepulchral chantry chapel. It appears, from an extract from Rymer's *Fœdera*, vol. i. part ii., that a bull was granted to John le Despencer, A. D. 1256, 40

Henry III., for building a chapel at Swallowfield, on account of the danger he incurred in attending his parish church (Shinfield), by reason of the numerous robbers that infested the ways.

JULIA R. BOCKETT.

Southcote Lodge.

Huguenots in Ireland (Vol. vi., p. 316.).—CLERICUS (D.) is referred to Whitelaw's *Dublin*, Smith's *History of Cork*, Smith's *History of Waterford*, and Burn's *History of the Foreign Refugees* (1846). I have for some years been collecting particulars of the refugees in Ireland, and shall be glad to communicate with CLERICUS (D.).

JOHN S. BURN.

Copthall Court.

On the Word "raised," as used by the Americans (Vol. iv., p. 83.). — MR. JAMES CORNISH is mistaken in saying that "an American, in answer to an inquiry as to the place of his birth, says, 'I was *raised* in New York,'" &c.

Some Americans use the word *raised* instead of *brought up;* none use it in the sense of *born.* The very example given by MR. CORNISH from Franklin's letter shows it is thus used. He says that more children are raised, owing to every mother's suckling her own children. Children are suckled nowhere before they are born. UNEDA.

Philadelphia.

Waller's Handwriting (Vol. vi., pp. 292. 374.). —I send you herewith a tracing of the initials of Waller, as they appear in an exceedingly rare book in my collection, viz. the *editio princeps* of the *Lusiad* of Camoens, printed in 1572.

As Waller was a court poet in 1662, when Catharine of Braganza arrived in England, it is not improbable that he might owe the possession of this volume to the kindness of the queen.

For the volume the late Mr. Heber gave 25*l.*, and after his sale it became mine at a sum of about half that amount. JOHN ADAMSON.

Newcastle on Tyne.

Shakspeare Emendations (Vol. vi., p. 135.).—*Outrecuidance* is a *single word*, and would make a good climax to "insult and excite" [query, insult, exult?]:—

"Who might be your mother, that you insult, exult—*à l'outrecuidance*—over the wretched?"

As You Like It, Act III. Sc. 5.

C. FORBES.

Temple.

The Salt Box, a College Examination (Vol. v., pp. 54, 137.). — This admirable *jeu d'esprit* was written by Francis Hopkinson, Esq., one of the signers of the Declaration of Independence from New Jersey, afterwards Judge of the Court of Admiralty. He was the author of the humorous piece on House-cleaning, sometimes ascribed to Franklin. His works, in three octavo volumes, were published forty or fifty years ago, and contain "The Salt Box." UNEDA.

Philadelphia.

Connecticut Halfpenny (Vol. iv., p. 424.).—The coin referred to by your correspondent J. N. C. is a Connecticut cent or penny. The head on the obverse is a fancy piece, bearing an olive crown, and having the breast and shoulders clothed in ancient armour. The inscription is, "Auctori; Connect."—the colon after the first word showing it to be a contraction probably for "Auctoritate," by the authority of. No individual can be called the *founder* of Connecticut. The motto on the reverse is "Inde. et Lib.," meaning "Independence and Liberty." The dates of the two now before me are 1787. I do not believe that any were issued so early as 1781. UNEDA.

Philadelphia.

Chadderton's Arms (Vol. vi., p. 273.). — There seems to be some mistake in the account of Chadderton's arms given as above. The usual blazoning is—Gules, a cross potent crossed or, for Chadderton; argent, a chevron gules between three nuthooks sable (not *z*'s) for Nuthurst. (See Corry's *Lancashire*, vol. ii. pp. 549, 550. 600.; and Gregson's *Fragments*, p. 189.) If the inquirer have access to the Chetham Society's publications, he may see both coats, as quarterings of Chetham, stamped on the back of each volume. P. P.

Taliesin's Mabinogi (Vol. vi., p. 370.). — Your correspondent I. J. H. H. refers H. T. H. to the story of Taliesin for some intimations about the salmon fisheries of Wales. He speaks of it as if it were authentic, and of the sixth century. As mistakes on these points must seriously impair the worth of such a reference, I beg to say that it is as well established as any fact can be, that the *Mabinogi* of Taliesin is a pure fiction; and it is ascribed to Thomas ab Einion, who flourished about A.D. 1260. He was perhaps the author of the finished story; but we can discern traces of it in the poems of the preceding hundred years, and that is undoubtedly the greatest antiquity that can be ascribed to the tale. Mr. Stephens has been careful to indicate the real character of the story in his excellent work on *The Literature of the Kymry*, to which your correspondent refers.

B. B. WOODWARD.

St. John's Wood.

Roman (or British) Road in Berkshire (Vol. vi., pp. 271. 328.).—If MR. HODGES were to inspect the continuation, near the White Horse, of the road he mentions, he would, I think, agree with me that it is a *British*, not a Roman road. It is much wider than Roman ways usually are; its

direction is very curved, Roman ways being usually straight; and, finally, it has many British remains near it, as the Cromlech, called Wayland Smith's Cave, and several barrows: perhaps some of the camps near it are British. It is called by the country people the Ridgeway; but there is a Roman road about a mile and a half north of it (at the White Horse) called the Portway: the latter runs in the valley through Wantage to Wallingford, while the Ridgeway follows the curve of the summit of the chalk hills to Streatley. I doubt much if it have any connexion with Grymes Dyke or Grimsditch. E. G. R.

Phonetic Spelling (Vol. vi., p. 357.). — I hardly know whether Mr. S. Simpson will consider it as any answer to his question to be reminded that in the year 1701 a work on *Practical Phonography* was published by a Dr. Jones. An amusing account of it is to be found in Beloe's *Anecdotes*, vol. vi. p. 360.

A few words with an improved method of spelling—or, as the author has it, "*speling*"—are cited:

"Aaron - - - -	Aron
bought - - - -	baut
Mayor - - - -	mair
Dictionary - - -	Dixnary
Worcester - - - -	Wooster."

Have the modern phonographists ever owned their debt of gratitude to their predecessors in the phonetic art? Hermes.

Ancient Popular Stories (Vol. vi., p. 189.).—In the *Gesta Romanorum* is a tale about the Emperor Domitian very similar to the Cornish story told by Mr. King. The three maxims there given are, 1. "Never begin aught until you have calculated the end thereof:" 2. "Never leave a highway for a by-way:" 3. "Never sleep in the house where the master is old and the wife young." The translation and moral of the story may be found in *Evenings with the old Story Tellers*, published by Burns in 1845, in which work it is said to resemble the Turkish tale of "The King, the Sofi, and the Surgeon;" so that its origin is probably eastern. J. R. M., M.A.

The Bride's Seat in Church (Vol. vi., p. 246.). —In Surtees' *History of Durham*, vol. ii. p. 144., are extracts of a very curious kind from the parish books of Chester-le-Street. The following quotation, with Surtees' remarks, will answer K.'s Query:

"1612, 27 May. The churchwardens meeting together for seekeing for workmen to mak a fitt seete in a convennent place for *brydgrumes*, *bryds*, and *sike wyves* to sit in - - iis."

Surtees' Note.—"It is plain that at this period the privilege of a separate pew was confined to persons of the first rank. The rest sat promiscuously on forms in the body of the church: and the privilege is here extended only to sick wives, &c., who sat to hear the preacher deliver 'The Bride's Bush' or the 'Wedding Garment beautified.'"

May I venture the Query: To what sermons do "the Bride's Bush" and "The Wedding Garment beautified" refer? and where may they be met with? J. R. M., M.A.

Man in the Moon (Vol. vi., p. 182.).—I extract the following note from a work on Northern Traditions and Folk Lore, published by Lumley of Holborn, in which a great variety of interesting matter on Scandinavian, German, and Low Country superstitions is collected:

"The Swedes see (in the moon) children carrying water in a bucket; others a man with a dog; some a man with a bundle of brushwood, for having stolen which on a Sunday, he was condemned to figure in the moon."

The Man in the Moon is alluded to by Chaucer and Shakspeare:

"Her (lady Sinthia's) gite was gray and full of spottés blake,
And on her brest a chorl painted full even,
Bearing a bushe of thornés on his bake,
Which for his theft migt clime no ner ye heven."
Chaucer, *Test. of Cresseide*, 260.

And also in *Troilus*, book i. stanza 147.:

"Quoth Pandarus, thou hast a full great care
Lest the chorle may fall out of the moone!"

Whence it seems to have been used in Chaucer's time as a proverb.

"*Steph.* I was the Man in the Moon, when time was.
Cal. I have seen thee in her, and I do adore thee;
My mistress showed me thee, thy dog, and bush."
Shaks. *Tempest*, Act II. Sc. 2.

And Quince:

"One must come in with a bush of thorns and a lantern, and say, he comes to disfigure, or to present, the person of Moonshine."—*Midsummer Night's Dream*, Act III. Sc. 1.

In Ritson's *Ancient Songs* (ed. 1829, vol. i. p. 68.) there is one on the Man in the Moon, in the introduction to which he quotes the Book of Numbers xv. 32. *et seq.* as the origin of the tradition. For oriental and other traditions, see Grimm, *D. M.*, p. 679. J. R. M., M.A.

Lady Day and Feasts of the Blessed Virgin Mary (Vol. vi., p. 350.). — Your correspondent P. A. F. is surely wrong in saying that the Visitation, Nativity, and Conception of the Blessed Virgin Mary are yearly celebrated in the Protestant (English) Church. These days, indeed, are marked in the Calendar for the reasons given by Wheatly, *On the Common Prayer*, p. 54., Oxford edit. 1839. No day is appointed by the

English Church to be celebrated or kept holy, except those for which a special collect, epistle, and gospel is provided. W. H. G.

Rumoured discovery in Coll (Vol. vi., p. 221.).—There is little doubt that this was a hoax, which was first published more than twenty years ago in some Edinburgh paper or magazine.

W. C. Trevelyan.

Whipping of Women at Worcester (Vol. vi., pp. 174. 281. 327.). — Men and women were whipped promiscuously at Worcester till the close of the last century, as may be seen by the corporation records. Male and female "rogues" were whipped at a charge of 4*d.* each for the whip's-man. In 1680 there is a charge of 4*d.* "for whipping a wench;" in 1742, 1*s.* "for whipping John Williams, and exposing Joyce Powell." In 1759, "for whipping Eliz. Bradbury, 2*s.* 6*d.*," probably including the cost of the hire of the cart, which was usually charged 1*s.* 6*d.* separately. J. Noake.

Worcester.

Colonial Newspapers (Vol. vi., p. 149.).—D. X. asks for the date of the first West Indian newspaper. I have just found the following paragraph in the *Dominica Colonist* of June 9, 1852:

"The *Barbadoes Mercury* has ceased to exist. This was the oldest journal, we believe, in the West Indies: it was established in 1733, and consequently had a run of 119 years."

A. A.

Abridge.

Earl of Winnal (Vol. vi., p. 314.). — F. L. is referred to an interesting paper by Mr. Planché on the monument in Winchester Cathedral, on which he seeks information, in the *Journal of the Archæological Association*, vol. i. p. 216. Probably he did not see the stone, once a part of this monument, but now attached to the eastern wall of the church in the Portland Chapel, on which the illustrious achievements of this unknown knight are displayed on a series of shields. W. H. G.

Robert Stanser, second Bishop of Nova Scotia (Vol. vi., p. 149.).—He obtained the degree of LL.B. from St. John's College, Cambridge, in 1789. He died at Hampton, Jan. 23, 1829, aged sixty-eight. See *Gentleman's Magazine*, vol. xcix. part i. p. 272., for a short memorial of him.

Tyro.

Dublin.

"*Caudam deme volat*" (Vol. vi., p. 316.). — The lines "Caudam deme volat," &c., appeared in a miniature monthly periodical concocted by the boys of the Preston Grammar School, and called *The Scholar*. They were put into my hands as original, and I have never had any reason to suspect them of being a plagiarism.

I send you herewith the number of that brilliant, but, alas! extinct publication, which contains the lines (p. 5.). The Quondam Editor.

Bibere Papaliter (Vol. vi., p. 316.).—The ministers of religion in every country and age have been popularly accounted *bon-vivants*. Horace, for example, sings:

"Absumet hæres Cæcuba dignior
Servata centum clavibus; et mero
Tinget pavimentum superbo
Pontificum potiore cœnis."— *Carm.* II. xiv.

And our own bishops are currently supposed to be at least as fat as aldermen. A. A. D.

Dutensiana (Vol. vi., p. 292.).—A short notice of Dutens will be found in Hodgson's *History of Northumberland*, Part II. vol. i. p. 89. Mr. Dutens held the rectory of Elsden in that county, 1765—1812. W. C. Trevelyan.

Possession is nine Points of the Law (Vol. iv., p. 23.).—It is said that *nine* things are requisite to the man that goes to law: 1. A good deal of money. 2. A good deal of patience. 3. A good cause. 4. A good attorney. 5. Good counsel. 6. Good evidence. 7. A good jury. 8. A good judge. 9. Good luck.

Has this any connexion with the saying: "Possession is nine points of the law?"

Henry H. Breen.

St. Lucia.

Mémoires d'une Contemporaine (Vol. vi., p. 75.). — The authoress of this work was a German lady named Elzelina Van Aylde Jonche. She married Count Saint-Elme or Saint-Edme; became celebrated as a courtesan, by the name of Ida Saint-Elme; was employed by Napoleon as a spy, and died at Bruxelles, where she was buried as Ida Versfelt. Besides the well-known *Mémoires*, she was the authoress of several works on contemporary personages and events. (See Quérard's *Supercheries Littéraires*, vol. i. p. 276.)

Henry H. Breen.

St. Lucia.

Was William Penn ever a Slaveholder? (Vol. vi., p. 160.).—Yes, he was. James Logan, his secretary, in a letter written to Penn's widow, dated 11th of 3rd Month (May), 1721, tells her that Penn left a will with him, manumitting all his negroes. Logan mentions Sam, James, Chevalier, and Sue: the last named, he says, was claimed by Penn's daughter Lætitia as her own property.—(See Janney's *Life of Penn*, p. 424.: Philadelphia, 1852.)

Uneda.

Philadelphia.

Miscellaneous.

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Notices to Correspondents.

J. EDMESTON (Homerton). *The document forwarded by our Correspondent is certainly not a genuine one; and we are surprised that it should have been printed as genuine in a work issued by any respectable firm.*

FRANCISCUS *has, we think, mistaken the spirit of* L. J.'*s communication; and a second perusal will, we have no doubt, convince him, that when* L. J. *contents himself with expressing his belief of certain facts, the reasons which he adduces for such belief would have justified him in assuming a more dogmatic tone. That the first issue, at least, of the first edition of* Junius's Letters *(if not the entire edition) was without an Index,* L. J. *has, as it seems to us, clearly established. The discovery and subsequent sale of an edition found in Mr. G. Woodfall's warehouses is a fact well known to the second-hand booksellers.*

PHOTOGRAPHY. *The great interest which this subject is exciting among so many of our Readers increases our regret at being compelled to postpone* DR. DIAMOND'S *article on the Talbotype and Wax Paper Processes until next week.*

ARCHER'S PHOTOGRAPHIC CAMERA. *We have just received from* Mr. Brown *a letter, from which the following is an extract:*

"That camera was originally designed by Mr. Archer, some six or seven years back; and although the present camera, as sold by Mr. Archer, has several improvements in it of mine, and which no one has more kindly acknowledged than Mr. Archer, still they are all improvements in detail, and have nothing to do with the originality of it, which solely belongs to Mr. Archer."

We have inserted this, in justice to all parties,—to Mr. Archer, as the original inventor; to Mr. Brown, as one whose "improvements in detail" rendered it available for the collodion process (for Mr. Brown, while properly anxious to give to Mr. Archer every credit, does not contradict this assertion); and to Dr. Diamond, as confirmatory of his statement in our last Number, p. 396., *that this camera was "first suggested by Mr. Archer, and eventually rendered available by Mr. Brown."*

PURSUITS OF LITERATURE. B. PRIDE *is referred to our* 1st Vol., p. 212., *where he will find some clever verses by George Steevens on* Mathias, *the author of this biting satire.*

F. B—W. *We have a communication for this Correspondent. How can we address it to him?*

A. C. (Cork). *The seal forwarded is very modern, and certainly not that of any Religious House. Gules three lions passant in pale argent are the arms of the very ancient family of Gifford, and may be seen in the quarterings of many of our old families who descend through the Clares and Marshals, Earls of Pembroke.*

S. WSON. *Would this Correspondent add to the obligation already conferred upon* GRIFFIN *by lending him his copy of* Neck or Nothing *for a few days, as the book does not appear to be in the British Museum? We shall be glad to be the medium of forwarding it to* GRIFFIN, *and returning it to our Correspondent.*

L. G. *How may a letter be addressed to this Correspondent?*

RECORDS OF THE REMEMBRANCER'S OFFICE. *We have to correct some errors in our Reply to* J. W. *in last week's No.* (p. 391.). *The Queen's Remembrancer's Records, from the earliest period, viz. Henry III. to* 1828, *are at Carlton Ride, as well as the Lord Treasurer's Remembrancer's Records for the same period, which last are very numerous. The only records at the Queen's Remembrancer's Office are those dated since* 1837, *except the Red Book of the Exchequer. The records can be seen between the hours of ten and four.*

D'OYLEY AND MANT'S COMMENTARY. *We do not know of any edition publishing in parts. There is a cheap edition, in three volumes 8vo., issued by the Society for the Promotion of Christian Knowledge.*

R. I. A. *is referred to our* Fifth Volume, p. 522., *for an explanation of the name* Cuddy, *applied in the North to the ass.*

The number of REPLIES TO MINOR QUERIES *which we had waiting for insertion has compelled us to omit our usual* NOTES ON BOOKS, *&c.*

BACK NUMBERS OF NOTES AND QUERIES. *Full Price will be given for clean copies of Nos.* 19. 27, 28, 29, 30. 59, 60, *and* 61.

Errata.—P. 353. col. 1. l. 19., for *arms* read *alms;* p. 353. col. 1. lines 9. 11. and 14, for *Spelman* read *Skinner.*

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Notes.

RANELAGH IN OLD TIMES.

My father used to relate the following anecdote, of which I made a Note some years ago. I believe it to be quite true, and with this impression place it at your disposal. The hero of the tale, Lord Spencer Hamilton, was a younger son of James third Duke of Hamilton, and died at Paris unmarried in 1791, when a lieutenant-colonel in the Foot Guards. The adventure happened soon after 1770, but the exact date is wanting.

Upon some occasion of a very general public mourning, only two persons appeared at a crowded Ranelagh in coloured clothes, and they were evidently strangers, unknown to each other, as well as to every body else. Their inappropriate costume, in those formal days, excited some attention, and became the subject of conversation; and Lord Spencer Hamilton laid a wager with a gentleman belonging to his party, that before the company separated he would produce before them the two strangers walking arm-in-arm, which he succeeded in effecting in the following manner:—He watched one of the strangers till he had the satisfaction of seeing him sit down, being probably fatigued with the eternal promenade, when he immediately placed himself by his side on the same bench, and he soon contrived to enter into conversation with his new acquaintance, who was flattered by Lord Spencer's courteous demeanour, and the kind manner in which he pointed out the most distinguished characters present, and imparted any interesting particulars connected with the passing scene. Lord Spencer soon left his friend, and went in quest of the other *man of colour*, and having contrived to make his acquaintance by some well-timed civility, after accompanying him once or twice round the circle, actually brought him to the same bench which his first friend was still occupying; and proposing that they should rest a little, he had no difficulty in placing himself between the two strangers, and the conversation very soon became general. The next step was to propose a promenade, which being acceded to, he offered his arm to the first stranger, who paid a similar compliment to the other man,

and the triumvirate proceeded linked together, as if they had been on intimate terms all their lives; till Lord Spencer Hamilton wished the gentlemen "Good night," and returned to his party to claim the wager and enjoy the scene. It is almost needless to add that the two new friends continued together the rest of the evening, wholly unconscious how much entertainment they were affording to the company, for the story soon got wind, and was duly circulated in all parts of the Rotunda.

BRAYBROOKE.

CURIOUS TENURE: HERRING-PIES.

Until the usage was determined by the effects of modern legislative enactment, the customary duty or service rendered to the Crown by the city of Norwich, on account of fee farm, consisted in the yearly delivery at court of *twenty-four herring-pies*. This remarkable feudal tenure originated in times, before the foundation of Yarmouth, when the valley of the Yare was still an estuary, and Norwich, now some eighteen miles from the sea, an important fishing station. The course of procedure was this: Out of their official allowance, the sheriffs of the city for the time being annually made provision, according to a prescribed formula, for the manufacture of these pies, which were forthwith transmitted to the lord of the manor of Carleton, to be by him, or his tenant, carried to the royal palace, and placed on the sovereign's table. The following indenture, being the identical one to which Blomefield (*Hist. Norw.* fol. 1741, pp. 263, 264.) refers, will explain the rest; and now that suchlike memorials of bygone days are rapidly disappearing, "I would fain bear this relic away," in order to its conservation in the pages of "N. & Q."

"THIS INDENTURE, made at Norwich, at the Guildhall there, the twenty-seventh of September, at ten of ye clock in ye forenoon of ye same day, in ye twenty-fifth year of ye reign of our Lord Charles the 2^d, by ye grace of God, of England, Scotland, France, and Ireland, King defender of ye Faith, &c., and in ye year of our Lord 1673, BETWEEN John Leverington and Robert Freeman, Sheriffs of ye city of Norwich, on one part, and Edward Eden, Gentleman, tenant of Thomas Lord Richardson, Baron of Cramond, &c., of ye other part, WITNESSETH, that ye aforesaid Sheriffs, on ye day, year, houre, and place aforesaid, delivered to ye said Edward Eden one hundred Herrings (viz. of ye large hundred) of ye first new Herrings that came to ye s^d city, in twenty-four Pies well seasoned wth ye following spices, viz. halfe a pound of ginger, halfe a pound of pepper, a quarter of cinnamon, one ounce of spice of cloves, one ounce of long pepper, halfe an ounce of grains of paradise, and halfe an ounce of galangals, to be brought to ye King's palace, wherever he is in England, and there to be delivered; AND be it known that ye said Edward Eden or his attorney carrying ye said Pyes, shall receive at ye King's house six Loves, six Dishes out of ye Kitchen, one Flaggon of Wine, one Flaggon of Beer, one Truss of Hay, one Bushel of Oats, one Prickett of Wax, and six Candles of Tallow; IN TESTIMONY of whiche ye parties aforesaid have alternately set their seals to this Indenture, ye day, houre, and place and year aforesaid."

Blomefield (*ut sup.*) gives at length a curious letter, dated "Hampton Court, iiij. of Oct., 1629," from the household officers of the King to the Mayor and Sheriffs of Norwich, on the subject of these pies, which it seems, in the instance referred to, "were not well baked in good and strong pastye, as they ought to have been." Divers of them, also, were found to contain no more than "fower herrings," whereas the tenure required "five to be put into every pye at the least;" neither were they made of the *first* new herrings that reached the city. And other "just exceptions against the goodness of them" were likewise taken, to which a "particular answer, for his Majesty's better satisfaction," was demanded. I find that the cost to the sheriffs of these pies, in 1754, was 2*l.*, independently of carriage, &c. COWGILL.

A NOTE ON THE SOURCES OF A GRACEFUL THOUGHT IN PRIOR.

The Rev. R. A. Willmott, in his agreeable and tasteful little volume, "*A Journal of Summer Time in the Country*, speaking of Prior, says:

"His Solomon, though rough and deficient in variety of interest, is sown with thoughts and images of pensive grace that dwell in the memory:

'Vex'd with the present moment's heavy gloom,
Why seek we brightness from the years to come?
Disturb'd and broken, like a sick man's sleep,
Our troubled thoughts to distant prospects leap,
Desirous still what flies us to o'ertake;
For hope is but the dream of those that wake.'

"The last line," adds Mr. Willmott, "is scarcely excelled by Pope's description of 'Faith, our early immortality.'"

Dr. Johnson observed of Prior that "his stories, and even his points, may be traced," and the line here quoted with just admiration of its beauty by Mr. Willmott, furnishes a remarkable instance in point.

The sentiment occurs in that very beautiful letter of Basil (Bishop of Cæsarea about 370 A.D.) to his friend Gregory of Nazianzum, which is quoted and accompanied with some judicious and admirable observations, in the Cosmos of A. Von Humboldt (Sabine's *Translation*, vol. ii. p. 26.),—

"For the hopes of men have been justly called waking dreams."

The simile appears here not to have been original with Basil, but its beauty did not escape his poetical tone of mind. Now Basil was one of the

Greek Fathers, and we may expect to find it, if anywhere, in a Greek classic. Accordingly we do find it as one of the profound and admirable sayings attributed to Aristotle, in the *Life of Aristotle*, by Diogenes Laertius, an English translation of which was published in 1696, and whence Prior probably took it, for he is said to have been a reader of various literature, and not particular in acknowledging his sources. E. T.

Wildwood, Hampstead.

UNIQUE PRINT FROM AN ENGRAVING BY HOGARTH.

It has just struck me that the following anecdote might not be generally known, and that it might be interesting as well as new to many of your readers, who are doubtless watching with some curiosity, as I am, the progress of the description of "Morell's Book-plate."

"Some time since a gentleman sent his box to a working jeweller for repair; the embossed frame which surrounded the lid had become loose. The box was of silver, plain in its shape, but ornamented on the top with a group of figures, somewhat after the manner of Watteau, engraved upon the plate.

"Upon removing the border, it was found necessary to take the upper part of the box entirely to pieces. While minutely inspecting the landscape and figures, the jeweller perceived, at the edge of the plate, which had been concealed by its frame, the name of William Hogarth. This naturally excited his attention, and he mentioned the circumstance to a neighbour, whom he knew to be thoroughly conversant with all matters of art. It was suggested by this gentleman that a few impressions of the subject should be taken off, as he knew a great Hogarthian collector, and he might probably obtain something for the ingenious workman, who had a large family to support by one pair of hands. Some twenty copies were printed on India paper, the plate restored to its original destination, but so soldered and riveted to the exterior embossing, as to prevent the possibility of its ever again being subjected to the process of the printing press.

"The circumstances of the case were communicated, the twenty copies shown to the collector, Mr. W——, and their price demanded. Five pounds were named, and immediately paid. Mr. W—— then carefully examined his purchase, selected the best impression, and threw the remaining nineteen into the fire, exclaiming, 'Now I have in my possession a unique work of my idol's [Query, why not idol?]. No man can boast that he has a copy of this *fête champêtre* but myself, and I would not part with it for fifty pounds.'

"His feelings were less enviable than those of the person who had enabled him to possess this treasure. With what delight did he hand over the smaller sum to the honest workman, whose gratitude was equal to his surprise at such an unexpected Godsend.

"The passion for destroying what is valuable in order to monopolise, instead of diffusing pleasure and information, is the vice of a virtuoso, and a proof of imperfect knowledge in a connoisseur."—From *A Pinch—of Snuff*, by Pollexenes Digit Snift, Dean of Brazen-Nose. London, Robert Tyas, 1840, p. 79.

This amusing and unassuming little book was evidently written by "A Gentleman." Interspersed among lighter matter, which is cleverly put together, and neatly worded, it contains γνώμαι and sentiments which would do honour to any treatise, philosophical, moral, or religious. If the last paragraph of my extract does nothing towards supporting my assertion, at all events it will not weaken it. C. FORBES.

Temple.

IRISH RHYMES IN SWIFT.

No one can read the poetry of Swift without being struck with the happy facility of his rhymes; but the Irishisms they contain have never, so far as I am aware, been made the subject of a Note. The Dean's Pegasus had evidently been reared in the Emerald Isle, and could not always be curbed by English pronouncing dictionaries. What rhyme could be more Irish, than the following, which occurs in "The Journal of a Modern Lady:"

> "By nature turn'd to play the *rake well*,
> (As we shall show you in the *sequel*)."

And in the same short poem, we have these additional Irishisms in the rhymes:

> "But let me now awhile survey,
> Our madam o'er her ev'ning tea."
>
> "Hypocrisy with frown severe,
> Scurrility with gibing air."
>
> "Are you on vices most severe,
> Wherein yourselves have greatest share?"
>
> "Or in harmonious numbers put
> The deal, the shuffle, and the cut?"
>
> "In ready counters never pays,
> But pawns her snuff-box, rings, and keys."
>
> "I'm so uneasy in my stays;
> Your fan a moment, if you please.
>
> "Unlucky madam, left in tears,
> (Who now again quadrille forswears.)"

(At the commencement of this poem, by-the-way, Swift makes "satire" (not *satyr*) to rhyme with "hater." Was it then so pronounced?)

It would be easy to multiply examples of the Irish rhymes to be found in Swift: but perhaps the following will (with those already given) be sufficient to show the peculiarity to which I have drawn attention:—

"Peace" and "case," "air" and "player," "starve it" and "deserve it," "delight" and "by't," "foot" and "do't," "favour" and "bearer," "charge ye" and "clergy," "creature" and "nature," "prey" and "tea," "swearing" and "hearing."

CUTHBERT BEDE, B.A.

FOLK LORE.

Judge Jeffrey's Ground.—I have met with a curious instance of traditionary influence in Devonshire, and on inquiry find it current in the neighbouring counties; it is this. The children, in playing at a game called, in this part of the country, "Tom Tiddler's Ground" (and which consists in making forays into the ground of Tom Tiddler, for the purpose of "picking up gold and silver," until Tom can catch one of the marauders, who then takes his place), instead of calling the auriferous territory "Tom Tiddler's ground," style it "Judge Jeffrey's ground;" and as the holder of the territory is supposed to be an ogre of vindictive and sanguinary habits, is it supposing too much that the memory of the terrible judge of the "Black Assize" is still retained in the very sports of the children in the districts over which he exercised his fearful sway?

Supposing this to come under the head of "Folk Lore," &c. (at any rate, being a curious fact), I have ventured to send it to you. S. J. R.

Turning the Bed after Childbirth.—An attendant was making a bed occupied by the mother of a child born a few days previously. When she attempted to turn it over, to give it a better shaking, the nurse energetically interfered, peremptorily forbidding her doing so till a month after the confinement, on the ground that it was decidedly unlucky; and said that she never allowed it to be done till then on any account whatever.

When reason was made use of, she gave no *precise* effects likely to follow the breach of her directions, contenting herself with making the general assertion that it was unlucky. A. B.

Liverpool.

Finger Nails (Vol. v., p. 142.).—It is believed throughout the county of Kent, that if nails be pared upon a Sunday, the individual will be unlucky during the following week. ALFRED.

Minor Notes.

"*Scorning the Church.*"—A peculiar custom prevails here (Norham), that if banns of marriage are thrice published, and the marriage does not take place, the refusing party, whether male or female, pays forty shillings to the vicar as a penalty for *scorning the church.* (Raine's *North Durham.*)

E. H. A.

De Morgan's "Book of Almanacs."—Would it be any great addition to the size or cost of this useful work, if future editions were to give a few tables and formulæ to enable one to calculate roughly the moon's distance from her nodes at any given lunation, and consequently to find at which lunations in any year eclipses might have taken place? We can find from this book the dates on which full moon occurred for every month in the years B. C. 413, 331, and 168; but must refer to other works to find the particular one at which the eclipse, so fatal to the Athenian army before Syracuse, took place, or those which preceded the battles of Arbela and of Pydna, and which serve to fix the dates of those important events.

The professor has in one place made a material error against himself: in p. xvi., calculating the full moon for 1st May, 1851: he brings out April 30, twenty-one hours astronomical time, as 11 A.M. civil time on the 1st May, instead of 9 A.M.; thus making his formula one hour fifty-eight minutes wrong, instead of only two minutes.

J. S. WARDEN.

Descent of the Queen from John of Gaunt.—It is singular that, while Her Majesty is descended by three distinct lines from the Beaufort offspring of John of Gaunt, her ancestry cannot, I believe, be traced to him in the strictly legitimate line; widely as his blood has been diffused among the royal races of Europe through his daughters, the queens of Portugal and of Castile.

All the peerages that have come under my notice contain an evident mistake about the first of the Queen's Beaufort ancestresses, Joane, Countess of Westmoreland: her first husband, Robert, second Lord Ferrers of Wemme, is said to have died in 1410; a date which, considering that her second husband died in 1425, and that she had thirteen children by the latter, appears too late; but what decides the matter is, that one of her grandsons by the Earl of Westmoreland, John Moubray, third Duke of Norfolk, attained majority in 1436. J. S. WARDEN.

Queries.

PAROCHIAL LIBRARIES.

In the seventh year, 1708, of the reign of Anne, c. 14., an act was passed for the better preservation of parochial libraries: it states that—

"In many places the provision of the clergy is so mean, that the necessary expense of books for the better prosecution of their studies cannot be defrayed by them; and whereas, of late years, several charitable and well-disposed persons have by charitable contributions erected libraries within several parishes, but some provision is wanting to preserve the same, &c. &c., Be it enacted, &c., That in every parish or place where such a library is or shall be erected, the same shall be preserved for such use or uses as the same is and shall be given, and the orders and rules of the founder of such libraries shall be observed and kept.

"II. And for the better encouragement of such benefactors, and to the intent they may be satisfied that the charitable intent may not be frustrated, Be it enacted, That every incumbent, rector, vicar, minister, or curate

of a parish, before he shall be permitted to use and enjoy such library, shall give security for the preservation and due observation of the rule, &c.

"XI. That nothing in this Act shall extend to a public library lately erected at Reigate for the use of the freeholders, vicar, and inhabitants of the parish, and of the gentlemen and clergymen inhabiting in parts thereto adjacent, which library was constituted in another manner than the libraries provided for by this Act."

In 1737, the Rev. Chas. Aldrich left by will all his study of books to the rectory of Henley, being desirous to lay the foundation of a parochial library.

A memorandum, dated 1777, and signed Thos. Randolph, archdeacon, says "the said study of books being now surrendered into the hands of the churchwardens, to be deposited in the vestry of the parish church, which from henceforward is designed to constitute the parochial library, we being visitors appointed by the statute of 7 Anne, c. 14. do direct as follows, viz., the rules following: among them, All the parishioners who are liable to be charged with the payment of church rates are to be allowed the use of the library. Any of the clergy and inhabitants of the neighbouring parish to have the like privilege."

Query: In what several places in England were these parochial libraries formed, alluded to in the Act; have any more been formed; are they wholly confined to the use and custody of the incumbent, rector, &c., or by any other regulation, such as Randolph's, with the above-named gift of Aldrich, viz., placed under the care of the churchwardens, and the privilege of the use of the books extended to all paying parishioners, and to the clergy and inhabitants of the neighbourhood? J. W. R.

"THE HISTORY OF POMPEY THE LITTLE."

The first edition of Coventry's satirical work, *The History of Pompey the Little*, appeared in 1751. The fifth edition was published in 1773, several years after the decease of the author, which occurred in 1759.

The variations in these two editions are far too numerous to be pointed out in these pages. Not only passages, but whole chapters, which appear in the one, are omitted in the other. Some characters are redrawn, and in the latter edition fresh ones are introduced. Whitfield is mentioned by name, and his followers and those of Wesley are, as matter of course in the novels of those days, held up to ridicule. One chapter is entitled, "A Stroke at the Methodists."

As we know that the author "well painted" (according to Lady M. W. Montagu) Lady Townshend and Lady Oxford in the characters of Lady Tempest and Lady Sophister, it is possible that every character that is introduced may be a portrait. Allow me to ask any of your readers who may possess the second, third, and fourth editions, whether such variations as those I have alluded to appear in them, and what may be the dates of those editions? Copies of the work, annotated, doubtless exist, from which some curious information may be gathered. If the subject be regarded as scarcely worth attention, I would in defence again quote the clear reason I have named. Lady Mary tells Lady Bute that *Pompey* diverted her more than *Peregrine Pickle*, or any other of the books she had then sent to her.

"It was impossible to go to bed till it was finished. It is a real and exact representation of life, as it is now acted in London, as it was in my time, and as it will be (I do not doubt) a hundred years hence, with some little variation of dress."

This letter is dated 1752. J. H. M.

FUNERAL CUSTOM IN THE MIDDLE AGES.

The custom of persons causing their bodies after death to be dismembered for the purpose of having parts of them buried in a church under the patronage of some favourite saint, or out of love to the place itself, seems to have been far from uncommon during the Middle Ages, and instances of it have occurred in comparatively recent times. I wish to know whether a monument was usually erected over the burial-place of the heart, or other portion of this "earthly tabernacle," when separated from the rest of the body. I am aware of one instance, that of Richard I., who, as we are informed by Hardyng, having taken "Caluce" and slain all without mercy:

"He shrove him then vnto abbots three,
With greate sobbyng and hye contricion,
And weepyng teares, that pitee was to see,
Mekely asking penaunce and absolucion.

. . . . . .

He quethed his corpse then to bee buried
At Fount Euerard, there at hys father's feete,

. . . . . .

His herte inuyncyble to Roan he sent full mete,
For their greate truth and stedfast greate constaunce,
His bowelles lose to Poytou for deceyuaence."

The "herte inuyncyble" was, as is well known, discovered in the cathedral of Rouen with the mutilated effigy which had once marked its place of rest. But over the "bowelles," which he bequeathed to Poitou, there is I believe no monument, nor can I find record of there ever having been one. I should be obliged to any one who would inform me if such ever existed.

EDWARD PEACOCK, Jun.

Minor Queries.

Uncertain Etymologies.—Does there exist a list of all the modern English words whose etymology is in an unsatisfactory state? If not, would not "N. & Q." open its pages for the formation of such a catalogue, as preparatory to their systematic investigation? A. A. D.

Heylin's Extracts from Registers of Convocation—Miles Smith's MSS.—What became of Heylin's *Extracts from the Registers of Convocation* which were in Bishop Atterbury's possession? Also, what became of the MSS. of Miles Smith, which were in the possession of Dr. Tanner, Bishop of Asaph, when Wilkins compiled his *Concilia?* J. Y.

Hoxton.

Solomon de Caus and the Marquess of Worcester.—In one of Miss L. S. Costello's works (I believe, *A Summer among the Bocages and the Vines*), she quotes a letter said to have been written by Ninon de L'Enclos, giving an account of a visit that she paid to Solomon de Caus in his madhouse in 1641, accompanied by the Marquess of Worcester. Where did Miss C. find this letter, and on what authority does it rest? Its date of 1641 is evidently wrong, for there was no Marquess of Worcester then: and granting that the lady might be mistaken in the title, the author of the *Century of Inventions* was not even Earl of Worcester, as his father, the first Marquess, survived till 1647. At the date of the letter the son was known as Lord Herbert of Ragland, and after his father's elevation in the peerage as Earl of Glamorgan. The letter looks very like the forgery of some Frenchman, who wished to prove his countryman's prior invention of the steam engine, and that the Marquess was indebted to De Caus for the conception; but he would scarcely have so boldly claimed it as his own in that case, when there was a living witness to contradict him. J. S. Warden.

Göthe's Reply to Nicolai.—Mr. Haywood, in notes to his translation of *Faust*, p. 253., says of Nicolai:

"He had given offence to Göthe by repeated attacks in the various critical journals in which he was from time to time engaged, and also by publishing a parody on *The Sorrows of Werther*, entitled *The Joys of Werther*, in which Werther is made to shoot himself with a pistol loaded with chicken's blood, and recovers and lives happily. Göthe judiciously carried on the joke by writing a continuation, in which Werther, though alive, is represented as blinded by the blood, and bewailing his ill fortune in not being able to see the beauties of Charlotte. Göthe says that his reply, though only circulated in manuscript, deprived Nicolai of all literary consideration."

What has become of this *Reply?* We know the reverence of the Germans for Göthe, and their eagerness to print even his most trifling letters. Nicolai was the friend and fellow-labourer of Lessing, and a work which, "though only circulated in MS., deprived him of all literary consideration," must have been rather widely circulated. It is very unlikely that *all* the MSS. should be destroyed. M. M. E.

Satirical Prints—Pope—The World's End.—I shall be much obliged to any of your readers who will inform me from what works the two following prints are taken. One represents Pope in an unhappy condition, held up by the waist by one gentleman, while another stands by enjoying the scene. Both these gentlemen wear ribbons, but not stars. Pope exclaims, "Damn me if I don't put you all in the *Dunciad*."

The other print is dedicated to Robert (Drummond) Lord Archbishop of York, by Christopher Brown, and must of course have been published between 1761 and 1776. It is allegorical, and represents vessels "going to the world's end;" and various persons on land, amongst whom are Death and Time, "going to a world without end."

From which of Christopher Brown's works is this taken? The practice, too common, of tearing prints out of books has probably made my searches for it unsuccessful. Griffin.

"*World without end.*"—Can any of your correspondents give me the probable explanation and reasons why this rendering of the phrase "in sæcula sæculorum" was adopted? I have found the English phrase in Marshall's *Primer*, published in 1535, where it occurs at the end of the Preface, &c., in a manner that seems to indicate that it was then an ordinary phrase: but the "Gloria Patri" is without it. We see it also in the old version of Ps. xc. 2., which was first published about the same time. I would also ask whether the same expression is to be found in other languages? F. A.

Eaton Family.—1. The name, parentage, and issue, with any other particulars of the father of the late Rev. John Eaton: in 1755, Rector of Steeple Aston, Oxon; supposed to have been born about 1700 at Malpas, Cheshire.

2. The present heir-at-law or next-of-kin to the late Rev. Dr. Eaton, Rector of Fairsted, Essex; afterwards of Amersham, Bucks, and Deptford, Kent; ob. 1806? Scrutator.

Congleton.

A Burns Relic.—I have in my possession a silver crown of the reign of Charles I., and date 1643. It is kept in a circular silver box, of which the top and bottom are formed of the obverse and reverse of a silver ten-shilling piece (which has been cut in two to form the box) of the same reign, but a year earlier. Inside the box is engraved, "From G. McIver to Rt. Burns. For Auld lang syne, 1791." Can any of the readers of "N. & Q." favour me

with any particulars of G. McIver and of his acquaintanceship with the Ayrshire poet.

PRESTONIENSIS.

Louis Napoleon, President of France. — He is called by the French "Napoleon III.," "the third heir of the fourth race;" and I am informed that the reason is, that the French will not admit that the dynasty has ever ceased.

I pass over Napoleon's absolute abdication for himself, heirs, &c., and wish to inquire, supposing the French are *now* correct, whether the president is the third heir of the race, and Napoleon III.?

F. B. RELTON.

Minor Queries Answered.

Early Edition of Solinus. — Being unable to refer to any copy of Panzer, I should be much obliged if you, or one of your correspondents, could furnish me with a description of the edition of Solinus said to be printed by Schurener de Bopardia about 1473. I have a copy which, according to the description in Brunet's *Manuel*, seems to be the edition in question, and should be very glad to have the means of verifying my idea.

I have a reference on the fly-leaf to Panzer, vol. ii. 531. No. 700.; and also to Dibdin's *Bibl. Spenc.*, ii. p. 360. S. A. S.

Bridgewater.

[The following occurs in Panzer, vol. ii. p. 531., under "Romæ, sine nota anni:"

"C. Jvlii Solini rerum memorabilium Collectanee. Epistola ad Aventinum [Adventum?] Index Capitum L. *In fine:* Finis Laus Deo. Char. lat. Joh. Schurener de Bopardia, sine sign. cust. et pagg. num. lin. 36. foll. 120. 4 min." Dibdin (*Bibl. Spencer.*, ii. 360, 361.) has given a long description of this edition, and states that it is Audiffredi (*Edit. Rom.*, p. 385.) "who justly assigns the printing of it to the press of Schurener de Bopardia at Rome: and that neither Morelli nor Boni question such conclusion." He further states, that "the Proheme or Preface, with a table which immediately follows, occupies four leaves. On the recto of the fifth leaf, we read this prefix to the text of the author: 'De origine et tēporibus urbis Rome et mensibus et diebus intercalaribus. Capitulum primum.'" The edition of 1473 was printed by Jenson at Venice, and is noticed by Dibdin as the *editio princeps.*]

Editions of the Prayer Book prior to 1662. — Where can I find a list of all the editions of the Book of Common Prayer, from the *First Book of King Edward VI.* to the last revision in 1661–2. Such a list, with size, date, and printer's name, will be very acceptable to me.

W. SPARROW SIMPSON, B.A.

[Consult *Liturgiæ Britannicæ; or, the several Editions of the Book of Common Prayer of the Church of England, from its Compilation to the last Revision, &c.:* By William Keeling, B.D. Second edition, 8vo. 1851. The object of this work is for the Prayer Book to tell its own history; and in the prefatory matter the editor has given a fac-simile of the title-pages of each edition containing any variations. But the most valuable work to consult on this subject is Mr. Pickering's Library Edition of the Books of Common Prayer, from the first compilation in Edward VI.'s reign to King Charles II.'s Book, as settled at the Savoy Conference, 1662. Six vols. folio, 1845.]

Replies.

"WORKS OF THE LEARNED."

(Vol. vi., pp. 271. 327.)

As my own list is rather more complete than that of Mr. Parkes in the *Quarterly Journal of Science* (vol. xiii. pp. 36. 289.), referred to by your correspondent ARTERUS, I shall not, perhaps, be unnecessarily occupying your space in giving, as shortly as is consistent with accurate descriptions, a list of the literary journals published in Great Britain to the date of the commencement of the *Monthly Review* (1749). It will, at all events, supply a bibliographical groundwork for a complete enumeration of them; and I trust will be made, by the corrections and additions of your correspondents, which I solicit the communication of, as nearly perfect as it is possible to make a catalogue of this nature. I have all the periodicals noticed except those to which I have appended a reference.

1.—1665. *The Philosophical Transactions of the Royal Society*, which commenced in 1665, and which contain reviews of books as well as original papers, are entitled to the first place. This series is too well known to render it necessary to describe it further.

2.—1669. *News from the Republic of Letters.* This I find noticed in a MS. memorial of George Chalmers, in my possession, on the subject of Literary journals. I have not seen it.

3.—1681–2. *Weekly Memorials for the Ingenious, or an Account of Books lately set forth in several Languages:* London, printed for Henry Faithorn and John Kersey, 4to. In fifty weekly Numbers. First Number, January 16, 1681–2; fiftieth Number, Monday, January 15, 1683; pages, exclusive of Index, 390. The editor was James Petiver.

4.—1682. *Weekly Memorials for the Ingenious*, 4to. A rival journal, printed for Chiswell Crook, &c. First Number, Monday, March 20, 1682; twenty-ninth Number, Monday, September 25, 1682; pages 224. At the end of the last Number is a notice that the Memorials will be intermitted till the term.

5.—1687. *The Universal Historical Bibliothèque, or an Account of most of the considerable Books*

printed in all Languages. Three Numbers were published, for January, February, and March, 1686–7. It was discontinued, in consequence of the death of G. Wells, the publisher. The editor was Edmund Bohun, the well-known political writer.

6.—1688. *An Historical Account of Books and Transactions in the learned World*, printed at Edinburgh. (Nichols's *Literary Anecdotes*, vol. iv. p. 73.)

7.—1688–9. *Weekly Memorials, or an Account of Books lately set forth, with other Accounts relating to Learning.* No. 1., January 19, 1688–9. (Nichols's *Lit. Anec.*, vol. iv. p. 73.) Mr. Nichols erroneously states this to have been the earliest specimen of an English Review.

8.—1690–1. *The Athenian Gazette*, folio. The first Number was published 17th March, 1690–1. The first three Numbers were published on Tuesdays; afterwards it came out on Saturdays and Tuesdays, price one penny each Number. Thirty Numbers are contained in a volume. With each volume was published a supplement, containing the "Transactions and Experiments of foreign Virtuosos; to which is added an account of the Design and Scope of most of the considerable Books printed in all Languages, and of the quality of the Authors, if known." The review of books was relinquished with the fourth supplement, in consequence of the *Works of the Learned*, edited by J. de la Crose, being commenced by the same publisher (John Dunton). The *Athenian Gazette*, as originally, or the *Athenian Mercury*, as subsequently entitled, was continued to the end of the nineteenth volume, the thirtieth and last Number of which was published on Saturday, February 8, 1696, in an advertisement to which notice is given

"That the proprietor of the *Athenian Mercury* thinks fit, whilst the coffee-houses have the Votes every day, and six newspapers every week, to discontinue this weekly paper (the nineteenth volume being now finished), and carry on the said design in volumes; and, in pursuance of this resolution, thirty Numbers shall speedily be printed altogether, to complete the twentieth volume; the first undertaker designs to have it continued in weekly papers as soon as ever the glut of news is a little over."

Notwithstanding this promise, the first Number of vol. xx. was not published till Friday, May 14, 1697; and it did not extend beyond No. 10., which came out on Monday, June 14, 1697. See *Dunton's Life and Errors* for an account of this work, of which he was the projector, and a complete copy of which in the original folio (the 4 vols. 8vo. are only an abridgment) is very difficult to meet with. Amongst many other curiosities in these most curious volumes are (vol. v., Supplement, p. 1.) the humble and reverential letter (dated Moor Park, February 14, 1691) and ode of Jonathan Swift, which must have been gall and wormwood to him in the after part of his life. The number of queries answered in other volumes, as computed in my copy, is 3462.

9.—1691. *The History of Learning, or an Abstract of several Books lately published, as well Abroad as at Home*, by one of the two authors of the *Universal and Historical Bibliothèque:* Lond., printed for Abel Swake and Timothy Childe, 1691, 4to., pages 62. The dedication is signed "J. D. de la Crose." He observes, in the preface, that the same design "had been twice attempted here; but those having been barely translations, and the readers generally understanding the original, seems to be the reason they were no better received." Whether more was published than this first Number I do not know.

10.—1691. *Mercurius Eruditorum, or News from the learned World.* No. 1., August 5, 1691 (Nichols's *Lit. Anec.*, vol. iv. p. 75.)

11.—1691. *The Works of the Learned, or an historical Account and impartial Judgment of Books newly printed, both Foreign and Domestic*, to be published monthly, by J. de la Crose, a late author of the *Universal Historical Bibliothèque:* London, printed for J. Bennett, 1691, 4to. First Number published August 1691; last, March and April, 1692, concluding the first volume, containing in all 398 pages exclusive of index. The publisher, Bennett, in an advertisement subjoined to the last Number, declares his intention of only publishing four or five times a year, instead of monthly, "a monthly journal returning too quick to have it always filled with considerable books," and complains of the disappointment he had met with from *Monsieur Le Crose, who is very apt to change his mind, though strictly obliged.* Of this learned and ingenious man, whose attempt, however imperfect in this journal, to supply the want of an English review, was certainly the most satisfactory which had yet been made, I propose giving some account, from materials which I have collected, in a future Number of "N. & Q."

12.—1692. *The Young Student's Library*, containing extracts and abridgments of the most valuable books printed in England, and in the foreign journals, from the year 1665 to this time, by the Athenian Society, folio, 1692. This was another undertaking of the indefatigable John Dunton. It was published in one volume, and not in periodical numbers, by subscription, the price to subscribers being 10*s*. The reviews seem to be translated entirely from foreign journals. *The Young Student's Library* was continued in a 4to. form.

13.—1692. *The Complete Library, or News for the Ingenious*, by a London Divine: printed for John Dunton, 1692, 4to., published monthly. It begins May, 1692; first volume ends with November, 1692, and contains 480 pages exclusive of index. Second volume begins with December, 1692, and ends with December, 1693, and contains

458 pages exclusive of index. Third volume begins with January, 1694, and ends, in my copy, with April, 1694, containing 140 pages. This is one of the scarcest in the series of literary journals. The editor, as appears from *Dunton's Life and Errors*, was R. Woolley.

14.—1692. *The Gentleman's Journal, or the Monthly Miscellany:* London, printed by Richard Baldwin, 4to., to be continued monthly. This interesting work, which may be considered the first English magazine, and which partakes more of the character of a magazine than a review, was edited by Peter Motteux. First volume begins January, 1691–2, and ends with the year 1692. Vol. ii. begins January, 1692–3, and ends with the year 1693. I have only these two volumes; but there appear to be two more (Reed's *Cat.* 2431.). Perhaps some of your correspondents may have a perfect series, and would give a description of it.

15.—1693. *Memoirs for the Ingenious*, in miscellaneous letters by J. de la Crose, Ecc. Ang. Presb., to be continued monthly: printed for Rhodes and Harris, 1693, 4to. Here we see this laborious editor, nothing daunted by previous mishaps, commencing again. The first volume begins January, 1692–3: it was continued to June, 1693, in 196 pages. Whether it was continued beyond June I do not know. The editor complains that no contributions come in, and laments that he is not in a fit state to reward contributors. "Those who shall be so generous as to send me any papers, are desired to direct them to my lodgings, at Mr. Fage's, a turner, in Playhouse Yard in Blackfriars."

16.—1694. *Memoirs for the Ingenious, or the Universal Mercury*, in miscellaneous letters, by several hands, to be continued monthly: printed by Randal Taylor, 1694, 4to. I have the first Number of this for January. It appears to be made up of miscellaneous observations, without any reviews.

17.—1694. *Miscellaneous Letters*, giving an account of the works of the learned both at home and abroad, published weekly: London, printed by J. D. for William Lindsay, 1694, 4to. This work was published weekly, from October 17, 1694, to December 19, 1694 (ten Numbers), afterwards monthly, to the end of December, 1695, when the first volume, containing 578 pages exclusive of index, ends. The second volume begins January, 1696; February and March follow, containing together 96 pages. I have no more of it. It is one of the best periodicals in the series, and one of the least common.

18.—1694. *History of Learning*, giving an account of the choicest new books: London, printed by J. M., and sold by Randal Taylor, 1694, 4to. The first Number contains 36 pages. How far it extended I have been unable to ascertain.

19.—1697. *Theosophical Transactions by the Philadelphian Society*, consisting of memoirs, &c. for the advancement of piety and divine philosophy: London, 1697, 4to. In this rare periodical, which was started to disseminate the doctrines of Mrs. Lead, and of which the learned F. Lec was the editor, there are reviews of books of a mystic and ascetic description. I have six Numbers of it, which form a thin 4to. volume.

20.—1698–9. *The History of the Works of the Learned, or an imperfect Account of Books lately printed in all parts of Europe*, done by several hands: London, printed for H. Rhodes, 4to. The first Number was published 1698–9. Thirteen entire volumes were issued, ending with the year 1711, and one Number for January, February, and March, 1712, being the commencement of a fourteenth volume; but there it appears to have stopped. Ridpath was one of the editors of this journal, which is an important and indeed indispensable one in forming a series of English Literary journals. Complete sets rarely occur.

In a future communication I will continue the list from 1700 to 1749. J. Crossley.

HYDROPHOBIA.

(Vol. vi., p. 298.)

In the year 1805 the writer saw a case of hydrophobia at Kensington, with several other medical men, and was one of those who, with great solicitude, visited the patient till his death. The case excited great interest and commiseration, the more so because the sufferer was not quite six years old, a fine, gentle, and affectionate child, and the injury he had received from the dog was not a positive bite. He was fondling a favourite little dog in his lap, when the animal held up its head as if desiring to be caressed, and pressed one of his teeth upon the child's upper lip so firmly as to abrade the skin. No immediate alarm was taken, but the sudden disappearance of the dog created fears which led to a free application of caustic to the lip; the horrid complaint, however, broke out in a few weeks' time, and, notwithstanding every conceivable care, soon proved fatal. The child was wonderfully good and patient, even when suffering from spasms and convulsions; but his strength was soon worn out and exhausted, and after two or three days of suffering, he *calmly* breathed his last.

It almost surpasses belief that such a case as this, occurring in a respectable family, attended by several medical men of reputation, and in which many of the principal inhabitants of the town took great interest, should by any possibility be converted into a case of feather-bed suffocation; yet so it was. In a short time after the child's death, the writer, visiting a patient near Curzon Street, met a lady who was giving full particulars

of the sad event, and enlarging upon the raging fury and agonising screams of the little boy, which, she said, at length compelled the doctors to order him to be suffocated between two feather beds. Whether the strenuous denial of all this nonsense by the writer was believed, may, perhaps, be doubtful.

The notice taken in the "N. & Q." of these cases has induced the writer to make some recent inquiries at Kensington about this case. After an interval of forty-seven years, few persons comparatively remember anything about it; but one gentleman remembers that his father was the principal medical attendant, and he recollects distinctly the being told, when he went to school a few years afterwards, that the child had been suffocated between feather beds, a story which all his schoolfellows appeared to believe. He has also ascertained that at one time the belief in the suffocation was extensive among the lower classes at Kensington. At present the case is rarely spoken of, but there is reason to fear that this marvellous story is not altogether abandoned.

S. M.

I have repeatedly heard the late John Dunkin, author of the Histories of Oxfordshire, Dartford, &c., relate that he knew of more than two hydrophobic patients in Oxfordshire being smothered. My own godfather, towards the close of the last century, after being bitten by a mad (or supposed to be mad) dog, was sent from Kensington, Middlesex, to a place in Surrey to be dipped, because a professed dipper resided there: although I have often heard the name of this then celebrated locality, I am unable to remember it at the present moment. The dippings, I believe, required to be performed thrice. If the dog was mad the cure was perfect, for the patient, a Mr. Foster, lived many a long year afterwards.

ALFRED.

In proof of the fact, that the practice of smothering hydrophobic patients was certainly carried on within living memory, I may cite the experience of a clergyman, a friend of mine. A good many years ago he was conversing with one of his parishioners who had survived two or three husbands, and having occasion to mention the particulars of their deaths, she said, "My first died in such and such a manner, and *my second we smothered!*" My friend was a little startled at so quiet an avowal of murder; but it appeared, on examination, that he had been seized with hydrophobia, and his widow evidently considered that he had met with the regular treatment for that malady.

H. W.

EIKON BASILIKE.

(Vol. vi., p. 361.)

Perhaps it may assist the inquiries of MR. TAYLOR if I send some particulars of an edition of the "Eikon Basilike" which is in my possession. It forms part of a duodecimo volume, entitled *Reliquiæ Sacræ Carolinæ*, which contains, also, many of the king's letters, his papers on church government, an account of his trial and execution, with several elegies, one of which is that by Montrose, which is in MS. in MR. TAYLOR'S copy. It is dated 1648, and professes to have been printed abroad—"Hague, printed by Sam. Browne;" yet there can be no doubt, I conceive, that it proceeded from an English press. The object of the work itself, and various expressions in it, will sufficiently account for the pretence of its being printed "beyond the seas," where "Sam. Browne" would be out of the reach of the speaker's warrant. In the "Eikon" is a print of Prince Charles, with the inscription "Natus Maij 29, Anº 1630, ætatis suæ 19." The Greek line is not in the title-page, but at the foot of a page which faces an emblematical engraving, and contains some Latin and English verses explanatory of the emblems. In my copy the Greek is incorrectly printed, having εδικησε. This line MR. TAYLOR terms "the disputed motto," but I am unhappily so ignorant of the controversy, "Who wrote, &c.?" that I do not know why the line is disputed, nor who are meant by the χ and the κ. The emblematical engraving itself, I imagine, is well known, and it would seem was in those days very popular with the royal party. There is a large painting, precisely similar (if I recollect aright) in St. Martin's Church, Leicester, which is thus mentioned by Mr. Thompson in his *Handbook* of that interesting old town:

"Over the site of the altar, a picture of Charles I., the work of an artist named Rowley, has long been placed; it was painted in 1686."

The engraving and the painting it would seem, then, were copies from some common original, as the print is not later, I judge, than the date of the book, viz. 1648. What and where is the original?

S. S. S.

TRAFALGAR.

(Vol. vi., p. 362.)

W. T. M. is assured that Trafalgár, with the accent on the last syllable, is the right pronunciation. I know this from the lips of my deceased connexion, the Rev. Dr. Scott, who was a learned linguist, and the chaplain and friend of Lord Nelson, who died in his arms. Dr. Scott met Mr. Canning at dinner at Fife House, and was mysteriously informed by that statesman, that he was about to publish a poem on the great naval victory, some lines of

which he repeated on approbation. Dr. Scott at once found fault with the accent being thrown on the middle syllable of Trafalgar. Mr. Canning defended this, by citing the example of Gibráltar: but Dr. Scott informed him that even this was wrong; and gave the right pronunciation, Gib-ral-tár, with the most delicate precision.

At Vol. vi., p. 333. the Rev. John Scott is named. This ought to have been, the Rev. Alexander John Scott. John Scott, Esq., was public secretary to Lord Nelson, and was killed, being nearly cut in two by a cannon-shot, at the beginning of the action. He was no relation to his namesake, the chaplain and foreign confidential secretary. Both men were highly esteemed by the commander-in-chief: and such was his power over the affections of those who were about him, that during the five-and-thirty years that Dr. Scott survived, he was weak as a woman at any mention of the death of Nelson. ALFRED GATTY.

Oct. 21., Anniversary of Trafalgár.

Byron is an authority for the accentuation of the ultimate syllable:

"'Twas on a Grecian autumn's gentle eve
Childe Harold hail'd Leucadia's cape afar,
A spot he long'd to see, nor cared to leave:
Oft did he mark the scenes of vanish'd war,
Actium, Lepanto, fatal Trafalgár."
Childe Harold, Canto II. St. 40.

"The oak leviathans, whose huge ribs make
Their clay creator the vain title take
Of lord of thee, and arbiter of war;
These are thy toys, and, as the snowy flake,
They melt into thy yeast of waves, which mar
Alike the Armada's pride, or spoils of Trafalgár."
Childe Harold, Canto IV. St. 181.

"Nelson was once Britannia's god of war,
And still should be so, but the tide is turn'd;
There's no more to be said of Trafalgár,
'Tis with our hero quietly inurn'd,
Because the army's grown more popular,
At which the naval people are concern'd."
Don Juan, Canto I. St. 4.

It must be confessed that, in common parlance, the accent is almost uniformly on the penultimate syllable. I doubt not, however, that Scott and Byron are right, and the populace wrong.

C. H. COOPER.

Cambridge.

SCOTCH EAST INDIA COMPANY.

(Vol. vi., p. 342.)

This company was established by an act of the Scotch parliament in 1695. Towards the end of the same year the matter attracted the notice of the English parliament, and on the 17th of December the House of Commons, in an address to the king, complained of the Scotch Company as prejudicial to English interests. In his reply the king said "that he had been ill served in Scotland; but he hoped some remedies might be found to prevent the inconveniences which might arise from this act." This reply was disingenuous, for it may almost be said that the Scotch parliament had passed the act at the instigation of the king. On the 10th of May, at the opening of the Scotch parliament, the Marquis of Tweedale, his majesty's high commissioner, declared—

"That if they found it would tend to the advancement of trade, that an act be passed for the advancement of trade; that an act be passed for the encouragement of such as should acquire and establish a plantation in Africa or America, or any other part of the world, where plantations might be lawfully acquired, his Majesty being willing to declare that he would grant to the subjects of this kingdom, in favour of these plantations, such rights and privileges as he granted in like cases to the subjects of his other dominions."

After this, it was a little too bad to say, that he had been "ill served in Scotland;" but perhaps politicians may find an excuse for this piece of statecraft in the difficulties of William's position, and the then temper of the House of Commons. On the 26th of the following January the House of Commons resolved that the directors of the Scotch Company were guilty of a high crime and misdemeanour, and ordered them to be impeached. An incident occurred, in connexion with this business, which is worth noting as indicative of the feeling of the House towards the king. In committee several resolutions had been passed, and amongst others one recommending that certain commissioners of trade, proposed to be appointed, should take an oath acknowledging King William as the rightful and lawful king of the realm; that the late King James had no right or title thereunto; and that no other person had any right or title to the crown otherwise than according to the Act of Settlement, &c. When these resolutions were reported to the House, his majesty's "dutiful commons," after a warm debate, rejected some of them, and, in particular, that recognising William as the lawful sovereign!

The Scotch Company occasioned King William further trouble in 1700, as appears from the parliamentary history. The *Marchmont Papers*, edited by Sir George Rose, also contain some letters on the subject, written at this time to King William, by Patrick Earl of Marchmont.

C. ROSS.

BARLOW FAMILY.

(Vol. vi., pp. 147. 392.)

I cannot think that your correspondent MR. GEORGE BARLOW (p. 392.) can have any good reason for supposing himself to descend from Thomas Barlow of Sheffield, to whom arms were granted in

1691: and most certainly Mr. Thomas Barlow was not identical with the Mr. Barlow (p. 147.) who in 1676 invented repeating clocks.

The Thomas Barlow of Sheffield was born in 1666: he succeeded to the principal part of the property of his uncle Francis Barlow in 1690. He married in 1691, the year in which he had the grant of arms. His wife died in 1694, and has a handsome monument in the church of Eckington, in Derbyshire; Renishaw, in that parish, being for a time his place of residence. He finally settled at Middle Thorpe, near York, where he built for himself a house after the model of villas which he had seen abroad; and died in France in 1713, while travelling with his son.

His issue was one son and one daughter. The daughter was baptized at Sheffield, July 20, 1692, and buried there January 28, 1693. The baptism of the son I have not found, but it seems probable that he was born at Renishaw. His name was Francis, and as Francis Barlow, of Middle Thorpe, Esq., he served the office of high sheriff of the county of York in 1735. His will was made December 13, 1769.

There is no reason that I know of to suppose that Thomas Barlow had any other son.

There is a monument in the chancel of the parish church of Sheffield for Francis Barlow, the uncle of Thomas; and in the Table of Benefactors his name appears as the founder of an annual dole, which I believe the poor of the place still enjoy.

The father of Thomas Barlow was named Samuel, and Samuel and Francis were sons of Humphrey Barlow of Sheffield, ironmonger, by Dorothy his wife, daughter of Gregory and Cassandra Sylvester, of Mansfield. JOSEPH HUNTER.

Edward Barlow, whose real name was Booth, was born near Warrington, and ordained in the English College at Lisbon. He took the name of Barlow from his godfather, Ambrose Barlow, a Benedictine, who suffered at Lancaster for his religion.

"He has often," says Dodd, "told me that at his first perusing of Euclid, that author was as easy to him as a newspaper. His name and fame are perpetuated for being the inventor of the pendulum watches; but according to the usual fate of most projectors, while others were great gainers by his ingenuity, Mr. Barlow had never been considered on that occasion, had not Mr. Thompson (accidentally becoming acquainted with the inventor's name) made him a present of 200*l*. He published a treatise on the origin of springs, wind, and the flux and reflux of the sea, 8vo. 1714, and died about two years afterwards, nearly eighty-one years of age."—Dodd's *Church Hist.*, iii. 380.

Ambrose Barlow was one of the Manchester Barlows, born about 1585, and executed at Lancaster about Sept. 10, 1640. His original name was Edward Barlow, but he changed his Christian name to Ambrose. (Chalmer's *Missionary Priests*, ii. 91.) In the Warrington register there is this entry:

"December 1639.
Edward, son to Richard Booth, the 15th day."

and assuming that Dodd is not strictly accurate as to the age of Edward Barlow, this entry may relate to his birth. W. BEAUMONT.

OPTICAL CURIOSITIES.

(Vol. vi., p. 198.)

The principle involved in the optical phenomenon, respecting which your correspondent C. MANSFIELD INGLEBY desires an explanation, though probably known to Babtista Porta as being exactly the same as that of the camera obscura invented by him in 1560, and described in his *Magia Naturalis*, was first satisfactorily explained by Maurolycas in his *Theoremata de Lumine et Umbrâ*, 1575:

"In his work," says Professor Baden Powell (*History of Natural Philosophy*, p. 127.), "he gives an explanation of the fact noticed by Aristotle, that the light of the sun passing through a small hole, of whatever shape, always gives a *circular* illuminated space on a screen at a little distance. The rays from the different parts of the sun's disk cross at the aperture (which we will suppose to be, for example, triangular), and each ray gives a small triangular bright spot on the screen; these being partially superposed, but arranged in the form of the sun's disk, will give an image sensibly circular; and the more accurately so as the hole is smaller, or the screen more distant."

In that section of his *History of the Inductive Sciences* which Mr. Whewell has devoted to an investigation of the "cause of the failure of the Greek school philosophy," he has made use of the speculations of Aristotle upon this question, as an illustration of the conclusion, that "the radical and fatal defect in the physical speculations of the Greek philosophical schools, was, that though they possessed facts and ideas, the *ideas* were not *distinct and appropriate to the facts*." Mr. Whewell proceeds:

"One of the facts which Aristotle endeavours to explain is this: that when the sun's light passes through a hole, whatever be the form of the hole, the bright image, if formed at any considerable distance from the hole, is round, instead of imitating the figure of the hole, as shadows resemble their objects. We shall easily perceive this appearance to be a necessary consequence of the circular figure of the sun, if we conceive light to be diffused from the luminary by means of straight rays proceeding from every point. But instead of this appropriate idea of *rays*, Aristotle attempts to explain the fact by saying that the sun's light has a circular nature, which it always tends to manifest: and this vague and loose conception of a circular *quality* employed, instead of the distinct conception of rays, which is really applicable, prevented Aristotle from

giving a true account even of this very simple optical phenomenon."

Now, with the utmost deference to the Savilian professor, and the equally learned and elegant Whewell, I presume to add a few remarks to their — as it appears to me — incomplete and unsatisfactory explanation. Both these gentlemen, indeed, while assigning a correct cause to the phenomenon, still seem to cling, in words at least, to the Aristotelian idea of the circular nature and tendency of the sun's light. They could not, in fact, be unaware that the bright images are not invariably *round*, but that, being produced by a luminous body, the rays from which proceed in straight lines, in all directions, and from every point, and which, moreover, cross one another beyond the apertures, they must necessarily resolve themselves into a more or less exact (according to the distance, size of aperture, &c.) and *inverted* representation of the luminous body itself. Thus, if the rays of the sun during a state of partial eclipse be allowed to pass through variously shaped apertures, the images are of a crescent form, like that part of the sun remaining visible. If the sun's light, however, be transmitted through a circular hole before being allowed to pass through the apertures, the images cease to represent the sun's visible form, and become representations of the apertures themselves. The general principle may be easily brought to the test of experiment, by cutting a small square aperture in a piece of paper, and placing a lighted taper behind it, so as to throw the shadow of the paper upon the wall of a room. At a certain relative distance of these objects, it will be found that the luminous spot in the shadow of the paper ceases to be square, and assumes the form of an inverted cone, which is in fact the image of the flame of the candle, as may easily be seen by blowing the latter, when a corresponding flickering will be perceived in the bright image.

I had intended to make some remarks upon the other optical phenomenon which has puzzled your correspondent, but must now defer them to a future opportunity. WILLIAM BATES.

Birmingham.

SCANDINAVIAN SKULL-CUPS.

(Vol. iv., pp. 161. 231.)

I should be glad to be permitted again to revert to this subject. It involves a question of some importance, in a literary and ethological point of view; and is of especial interest to all those who, being conscious of a certain sensation of pride in persuading themselves that they come of the old northern stock, whether Anglo-Saxon or Anglo-Danish, would fain have their far-off Scandinavian progenitors appear on the page of history with no other stigma upon their names than such as may attach to them by evidence of the most undeniable character. With this feeling, however, your correspondents W. B. R. and GEORGE MÉTIVIER have no sympathy. The latter, indeed, is quite angry with Mr. J. A. Blackwell, with "one Magnusen" (we shall next hear of *one* Dr. Johnson, of *one* Prof. Porson, of *one* Niebuhr), and with "certain ironical dilettante of Cockneyland" whom he does not otherwise specify, for daring to controvert the assertion of Ole Worm, that the Northmen were wont to use the skulls of their enemies as drinking-cups. Whether or no such a practice prevailed elsewhere, is not the subject of disputation. I therefore pass over the long array of authorities and examples adduced by your correspondents in reference to other countries, and proceed to notice only the *direct* testimony upon which this "railing accusation" against the former inhabitants of Scandinavia is attempted to be founded. This testimony is comprised in a single couplet of the 25th stanza of the "Krákumál, er sumir kalla Loðbrókarkviðu:" a wild rhapsodical Skaldic lay, full of periphrasis, distorted metaphor, and exaggerated expression; setting forth the actions and death of the celebrated sea-king Ragnar Lodbrok, and presented to us as the composition of the hero himself: "verum non ipse, sed Bragius, Boddii filius, verus est carminis autor" (Thorlacius, *Antiq. Boreal.*, sp. vii. p. 70.). Amid the horrors of his Northumbrian dungeon, the expiring chieftain is represented as exulting in the encouraging reflection, that he will soon participate in the joys of Valhalla, when —

> "Drekkum bjor at bragði
> Or bjúgviðum hausa."

The question is, how are these words, or, rather the compound expression "bjúgviðum," to be interpreted? Ole Worm (*Dan. Literat. Antiq.*: Hafn. 1636) translates the entire passage: "Bibemus cerevisiam brevi ex concavis crateribus craniorum," or, as Bartholin (*Antiq. Dan.*, 1689) renders the latter portion of it, "ex concavis craniorum poculis." Southey adopts the same reading: and James Johnstone (1782), with what Mrs. Malaprop would call "a judicious use of epitaphs," Englishes the couplet:

> "Soon from the foe's capacious skull
> We'll drain the amber beverage."

This is the traditionary account of the matter, without a doubt: or, rather, it is the interpretation first given by Ole Worm; sanctioned by Bartholin; to a certain extent supported by the laborious Dr. Grimm, in his *Geschichte der Deutschen Sprache;* and by other writers taken up and adopted. But is it the correct one? Is it not rather one of those long-received errors, upheld to support the tottering base of some favourite theory, which it is the peculiar province of "N. & Q."

to unmask and expose? A very brief inquiry suffices in reply to these queries. Setting preconception and prejudice aside, let us turn to our dictionaries, and discover what the terms in dispute, *i. e.* "Or bjúgvidum hausa," literally signify. Do they mean, "out of the skulls of our enemies," or "out of the hollow skulls" at all, whether of man or beast? I would be equally positive with W. B. R. and George Métivier, and say that such is *not* their meaning. *Hauss* (*Haus*), indeed, is correctly rendered by *caput*, *cranium;* and *bjug* (*bjugr*), in bjúgvidum, is *curvus*, a beýgia, curvare, flectere; but what is *vidum?* Why *viðr*, in every Glossary and Lexicon I have had the opportunity of consulting,—and I only wish the *Old Norse Dictionary* of the late (chen!) most accomplished Icelandic scholar and linguist, Dr. Egilsson, were published to confirm the interpretation,—is *arbor*, *sylva*. And, to reduce poetical to common language, what are the arbores or sylvæ of an animal's cranium, but its branches or horns? The true meaning of the passage, then, divested of all "figures of speech," is: "Quickly will we drink beer out of the curved branches, or horns, of the skulls;" haply, of the elephant or buffalo: *i. e.* out of some such a drinking vessel as resisted all the attempts of god Thór to empty in the hall of Utgard Loki, for a description of which I must refer your correspondents to the *Edda Snorra Sturlosonar* — such a horn as that of Ulphus, in York Minster; or as that of Queen's College, Oxford; or as "The Giant Horn of Oldenburgh," preserved in the Castle of Rosenborg, — a horn, in fact, of the form of that delineated at p. 61. of Lord Ellesmere's *Guide to Northern Archæology*. This, I repeat, is the meaning of the passage; and, accordingly, John Olafsen (*Essai sur la Musique ancienne et moderne*, tom. ii.: à Paris, 1780) renders the terms in dispute, "dans de cornes recourbées;" Carl Christian Rafn, in his edition of the "Krákumál" (Copenh., 1826, pp. 36. 51.), "ex curvis arboribus (cornibus) craniorum," or, "dans des branches recourbées de crânes;" and Augustin Thierry (*Conquest of England by the Normans*, Eng. edit. p. 22.), "in our overflowing cups of horn." But if, unsatisfied with what is here advanced — and there are several other editions and translations of this "epicedium" which I have not the means of consulting — your correspondents still cling to their "fond tradition," then let them join the ranks of those "consecutive (?) and methodical readers," the contemplation of whose diminishing numbers calls forth from George Métivier "the passing tribute of a sigh;" and they will find, in the examination of that valuable series of ancient northern literary productions which have been published "studio et operâ" of such renowned critics, linguists, and scholars as those who form the "Arni-Magnæan Commission," and the "Royal Society of Northern Antiquaries," that in this, as in other instances, even such men as Ole Worm and Thomas Bartholin are occasionally liable to that fallibility of judgment, from which the most exalted geniuses are not wholly exempt. Cowgill.

P. S.—The extract (Vol. iv., p. 161.) from the *Völundar-goida* (s. xxii.), in illustration of the term "Skalár," if it prove anything to the purpose, proves too much; for if, amongst the ancient Scandinavians, it was the usage to turn men's skulls into drinking-vessels, so was it their custom (s. xxiii.) to form pearls (Jarkna steinar) of children's eyes, and brooches (Brióst kringlur) of their teeth. This term "Skál" (crater) occurs also in another Norse myth, the apocryphal "Gunnars slagr" (s. xviii.), and as its meaning in this place, without a question, coincides with the conclusions of your correspondents, I am happy in being able to give them the benefit of it. The entire passage is as follows, which, perhaps, it is better to adduce in the translation of *one* G. F. Thorkelin, than in the original Icelandic:

"Illa, tibi, regi, corda adponet parvulorum tuorum calentia in cœnam. Et mixtum medum sanguine eorundem *bibis tu e crateris capitalium verticum:* illa te animi molestia acerrimè mordebit, quod tibi Gudruna objiciet flagitia tanta."

PHOTOGRAPHIC NOTES, QUERIES, AND REPLIES.

(Vol. vi., p. 421.)

I have been much interested in reading Dr. Diamond's valuable communications on photography. A considerable part of my first experiments in the calotype process has been with Le Gray's waxed paper process. I confess, although I was determined to give it a fair trial, I have not yet been able to produce one negative that will give a positive. There are other three amateurs in this locality who have also failed with the waxed paper and Le Gray's formula of sensitive solution.

I shall feel much obliged if any of your correspondents, who may have succeeded in getting good pictures or negatives by Le Gray's process, or even a modification of it, if they would inform me, through the medium of your valuable journal, their mode of operating.

With respect to the method of taking views in the open air by a peculiar arrangement of the camera, I believe it to be rather a complicated affair. I would prefer a small tent, which might be so made as not to exceed much the weight of a large umbrella. The form of the tent, similar to the roof of a house; the ridge or top to be made of a piece of wood three feet long and ten inches broad. At one end a piece of yellow glass could be inserted, and at the other end a piece of wood to carry the lens. Between the yellow glass and the lens end there might be two brass rods, for a

sliding frame, similar to Mr. Archer's. At each corner of this piece of wood could be a hole for four legs, so as to stand about five and a half feet high. These legs could be jointed, so as when not in use they would double up and pack with the above piece of wood. I would have this piece of wood covered with India rubber cloth, which would cover the four legs when they are fitted to the top piece of wood. The tent, when set up for use, would be about three feet long, five and a half feet high; at the ends, about eleven inches at the top, and two and a half feet at the bottom. If you understand this description, you will easily see that the usual camera box need not be used. The brass tube of the lens would just come through the cloth, by being placed in a sleeve, so as not to admit any light. The yellow glass in the top piece of wood would admit sufficient light to operate in the tent, either with glass plates or paper. We would be enabled, with this tent, to manipulate as well as if we were in a room. R. Elliott.

Penslur Iron Works, Fence Houses, Durham.

[There seem two objections to the very ingenious form of tent proposed by our correspondent:—1st. The vibration to which the lens would be subject, and which would of course prevent that accuracy of definition essential to a good picture; 2nd. That from the large exposed surface of the tent, it would be liable to be blown over by the wind. It may also be remarked, that a firm position is more easily obtained upon a tripod than upon four legs.]

Proof of the Value of Photography to the Archæologist.—As an instance of the application of photography to archæology in securing fac-similes of remains which are becoming gradually obliterated, an interesting incident occurred to me while taking some views at Pæstum. The only remains of a gateway which is left standing of that ancient city is an arch about fifty feet high. My guide told me, that on the key-stone of the arch was still to be seen one of the effigies of the city, "the Sirena Pæstana," holding a rose, but that it was nearly effaced by the ravages of time and weather. After straining my eyes for some time, it was with the utmost difficulty that I made out something; but on my return to Salerno, when I brought out my negatives, I was much interested in finding that the figure on the key-stone was far more distinct there than the original was to my eye; and by aid of a glass the doll-like figure, worn and much obliterated, was very apparent. I believe that many interesting little morceaux would be detected by archæologists during a quiet study of their photographs at home, which escaped them in the originals. E. Kater.

[Thanks to the courtesy of Mr. Kater, who has kindly forwarded to us a copy of the very interesting view taken by him of the Gateway at Pæstum, we are enabled to confirm his statement as to the extraordinary manner in which his photograph has preserved for examination, by a magnifier, an object the existence of which was probably known to his guide rather by tradition than by observation. The hint to archæologists which Mr. Kater draws from this curious discovery is one well deserving of their attention.]

THE WAX-PAPER PROCESS.

May I be permitted to detail a process I have found very successful during a photographic tour I have taken this autumn? It combines the advantages of extreme sensitiveness (two minutes being as effectual as ten by the ordinary method), together with the faculty of the excited paper keeping good for several weeks; two properties which I consider invaluable while working at a distance from home, as the papers can all be excited ready for the camera before commencing the journey, while the development can be deferred until the return home, provided the time elapsed after exciting be not more than about three weeks. By this means the necessity for carrying about a quantity of dishes, chemicals, &c., is avoided, the only requisites being the camera and stand, paper holders, and prepared paper.

My method is a modification of Le Gray's process, in which the pores of the paper are saturated with wax previous to the formation of the sensitive surface. This is undoubtedly the best, both as regards the brilliancy of the finished picture, and the ease and convenience of manipulation; but there are several circumstances which tend to impair the beauty of the result, foremost of which may be mentioned the spots, one or two being generally to be met with even on the best paper. By the following slight modification I have succeeded in removing the impurities which cause the spots, and also in diminishing the time of exposure in the camera.

The paper I employ is the thin variety made by Canson Frères. The first operation consists in waxing it: the sheets, cut to the proper size, and marked on the smooth side, are to be soaked in melted wax, and afterwards separately ironed between blotting-paper, until there are no shining patches of wax to be seen on the surface.

The next operation consists in iodizing the sheets; the bath is composed of

Iodide of potassium - -	1 ounce.
Water - - - -	1 pint imp.

with the addition of as much free iodide as will give it a sherry colour. This removes the iron and brass, of which the spots generally consist: it will require renewing now and then. The sheets are to be completely immersed in this bath for at least two hours, taking care to avoid air bubbles, and then hung up to dry: they will be of a deep

purple colour, owing partly to the union of the iodine with the starch in the paper, and will keep good any length of time.

The solution for rendering these iodized sheets sensitive consists of

Nitrate of silver - - -	15 grains.
Glacial acetic acid - -	15 „
Water - - - -	1 ounce.

The marked side of the paper is to be laid carefully on this solution, and kept there for about half a minute longer than is necessary to completely decolorise it (from seven to ten minutes), and then floated on distilled water for a few minutes. It must then be dried between blotting-paper, and kept in perfect darkness in a portfolio until required. With only one washing in distilled water, as above, it will not keep good longer than six days; but if washed sufficiently it will keep good for weeks.

It is hardly possible to state any definite time for the exposure in the camera, as this of course must vary with the intensity of light; but with a lens of twelve inches focal length, with a half-inch aperture in front of it, from one to two minutes will suffice on a bright day with the sun out; while on a dark gloomy day, from seven to ten minutes may be requisite.

For developing the picture, I employ four parts of a nearly saturated solution of gallic acid, and one part of the solution previously employed for exciting the paper; these are to be well mixed, and the marked side of the paper floated on it. The picture will soon begin to appear, and should be completely out in less than an hour, and before the gallo-nitrate is decomposed; it must then be washed, soaked in tolerably strong hyposulphite of soda until all the yellow iodide is removed, washed again several times, and then dried, and either ironed over, or held before a fire to melt the wax. The greatest care must be taken to have the dish perfectly clean to contain the gallo-nitrate; it ought to be rubbed with strong nitric acid every now and then, to remove the stains from a previous operation: unless this precaution be taken to avoid the presence of dirt, the picture will be covered with stains similar to marbling in book-binding. The gallic acid and nitrate of silver must also be filtered before mixing.

By adhering to these directions, any person who has had a little experience in manipulation may make sure of getting excellent results, with a far less number of failures than by any other process. I have endeavoured to state everything as explicitly as possible, but should I not have rendered myself sufficiently intelligible in any part of the process, I shall be happy to give any information that lays in my power. WILLIAM CROOKES.

Hammersmith.

P. S.—I have seen several inquiries respecting the price that ought to be paid for a good lens, the general idea seeming to be that they are very expensive. The lens I always employ cost me fifteen shillings; it was made at Slater's, and is $1\frac{5}{8}$ inch in diameter, and 12 inch focus. The picture I forward as an illustration of the process will show what can be done with it: it was taken in one minute with a half-inch aperture in front of the lens.

[We have to thank our Correspondent for a very admirable specimen of his skill. We can assure our readers that it affords the best evidence of the value and practicability of the process which MR. CROOKES has so kindly communicated. — ED.]

Replies to Minor Queries.

Oblations (Vol. vi., p. 316.).—I could supply W. E. with plenty of instances such as he wishes to find. Some of them are given in *How shall we conform to the Liturgy?* 2d ed. p. 208. J. C. R.

The Larch (Vol. vi., p. 350.).—Your correspondent's reference to Vol. vi., p. 276. is incorrect: it should be p. 269. I copied your correspondent's Query, and sent it to the Editor of the *Gardener's Chronicle*, and in the Number for October 23rd (p. 676. col. 2.) he replies:

"We cannot for our own parts add anything to what we have stated upon this subject on former occasions; but we undertake to say that the dictum in question does not belong to the nobleman whose name has been thus introduced, if it has any parentage whatever. On the contrary, we have good reason to know that Lord Portman entertains no opinion of the kind. What our own views are, will be found at p. 435. of our volume for 1851."

To the *Gardener's Chronicle* for 1851, p. 435., I would refer your correspondent; and for something like the dictum which he attributes to Lord Portman, I would refer him to the *Journal of the Royal Agricultural Society of England*, vol. ix. p. 372., where he will find it asserted by Sir J. S. Menteath, not "that the larch FAILS EXCEPT on," but "the larch GROWS NATURALLY ONLY on" the primitive mountains. GEORGE E. FRERE.

The Chain of Salvation (Vol. vi., p. 268.).—Your correspondent E. N. does not seem to be aware that this *Chain* is only a transcript of part of the engraved title-page to Wollebius's *Christian Divinity*, translated by Alexander Ross (of voluminous memory): London, 1650, 12mo. Instead of "sanctified," after which your correspondent places a mark of interrogation, the original has more properly "testified." In other respects it is the same as in his manuscript. Nothing is more common amongst the writers of theological "abridgments" and "marrows" of the time of

Ross than these tabular analyses, any quantity of which I can furnish to those, if any such there be, who seek after them. JAMES CROSSLEY.

Heron's "Junius's Letters" (Vol. vi., p. 389.). —There can be no doubt whatever that the edition of *Junius* referred to by your correspondent was edited by Robert Heron, the miscellaneous writer, and not by Pinkerton. Watt, in his *Bibliotheca Britannica* (title "Heron, Robt.") gives a list of his works. It is, as usual, inaccurate and incomplete; for are there any twelve consecutive lines in that work which do not contain an omission or a blunder? I speak after a pretty long acquaintance with it, and rather a close examination of the greater part of it. Watt does not include the edition of *Junius* amongst Heron's works, but neither does he include eleven other works or tracts published or edited by him, of which I have made out a list. He does include the *Letters of Literature*, which are not this Robert Heron's, but the avowed production of Pinkerton, who afterwards discontinued this designation, when he found that there was a real Richard in the field. It might be sufficient to support what I have stated by a reference to Robert Heron's other works, a comparison with which would, I consider, be quite sufficient to satisfy any one as to his being the editor of *Junius's Letters*. The fact is, however, placed beyond a doubt by a presentation copy of the work which I possess, and in which he has written, "Presented to Mr. Stonehouse by his affectionate friend, the editor, Robert Heron." The handwriting is altogether different from Pinkerton's, of whom I have several autograph letters. I may further observe, that in a very interesting collection of Letters and MS. documents formed by the late George Chalmers on the subject of *Junius*, which I purchased at his sale, the edition by Heron is occasionally mentioned in the correspondence at the time of publication as the work of the miscellaneous writer of that name. He died in June 1807, and a notice of him will be found in the obituary of the *Gentleman's Magazine* (vol. lxxvii. part i. p. 595.). He was the editor of the *Globe*, *British Press*, and the *Fame* newspapers, and a melancholy example of the *Calamities of Authors*. JAMES CROSSLEY.

Brass of Wife of William Bulstrode (Vol. vi., p. 394.).—In answer to your correspondent H. H., who asks the question, whether the kneeling shrouded figure in brass of the wife of William Bulstrode, 1462, has been replaced in the old church at Upton, I beg to say that if it is in existence, and I can find it, it shall be. I have never heard of it.

This brass, by H. H.'s date of 1849, must have been removed long before the recent restorations. The greatest care was shown by Mr. Ferrey and myself, and by every one else, in preserving every vestige of ancient ornament that the old church had.

And please let me take this opportunity of adding, that when some very early and characteristic coloured ornaments came to light on the stone ribs of the round arched roof of our venerable chancel, and we had no funds to restore them, Mr. Willimont very generously did it for us, at his own charges. Some of your readers may like to see them: they are extremely good.

H. H. may, in the mean time, be assured that "the wife of William Bulstrode" shall be seen after. THE CURATE.

Upton, near Slough.

"*Roma tibi subito*" (Vol. vi., pp. 209. 352.).—Following in the wake of W. W. T. in reply to the Query of BŒOTICUS, I subjoin the following from Lemprière's *Classical Dictionary*, 16th edition, 1831, p. 730., article SOTADES:

> "Obscene verses were generally called *Sotadea carmina* from him. They could be turned and read different ways without losing their measure or sense, such as the following, which can be read backwards:
>
> Roma tibi subito motibus ibit amor.
> Si bene te tua laus taxat, sua laute tenebis.
> Sole medere pede, ede, perede melos.
>
> *Quintil.* 1, c. 8. l. 9, c. 4.; *Plin.* v. ep. 3.; *Auson.* ep. 17, v. 29."

Naturalis Proles (Vol. iv., p. 326.).—As none of your contributors have found time or inclination to investigate an expression involving a matter no less delicate than "scandal against Elizabeth," I venture to send you the following extract from Thibaudeau (*Hist. de France*, tom. iv. p. 250.) regarding Napoleon's assumption of the "Iron crown."

> "Le Vice-président Melzi, la consulta d'état et une députation, furent appelés à Paris pour travailler à cet arrangement, et assistèrent au couronnement de l'Empereur pour préluder à celui de leur roi. Le gouvernement de la République italienne fut déclaré monarchique et héréditaire, et l'Empereur Napoléon roi d'Italie. La couronne ne pouvait être que sur sa tête réunie à celle de France. L'Empereur avait le droit de se donner de son vivant un successeur parmi ses enfans *légitimes mâles, soit naturels soit adoptifs*."

In the Senat. Consult. Organique du 28 floréal (18 Mai, 1804), whereby Napoleon received the "Imperial crown," Titre II. de l'Hérédité, the same distinction is drawn between the Emperor's heirs "natural and legitimate," and his heirs "adoptive," the sons or grandsons of his brothers Joseph and Louis. See *Hist. Parlementaire de la Rev. Française*, tom. xxxix. p. 155.

At the present time the above may interest or amuse some of your readers; but the following

extract from Old Fabyan is of more general value to Englishmen:

"Whose noble Mother susteynyd not a little oysclauuder and obsequye [sic: *obloquy* is the reading of later editions] of the comon people sayinge that he was not the *naturall* sone of Kynge Henrye [VIth.] but chaũgyd in the cradell, to hyr great dyshonour and heuinesse, which I overpasse."—Vol. ii. fol. cciv. b. Ed. 1516.

CHARLES THIRIOLD.

Cambridge.

Galliards (Vol. vi., p. 311.). — This kind of dance is often mentioned by Shakspeare; in *Twelfth Night*, Act I. Sc. 3., and in *Henry V.*, Act I. Sc. 2. In this latter play in Reid's edition, b. xii. p. 309. note 3, reference is made to the poem of the *Orchestra*, by Sir Jno. Davis, and a quotation made describing this dance.

In Sir John Hawkins's *History of Music*, b. iv. p. 386. *note*, reference is made to a work by John Dowland, entitled *Lachrymæ, or Seauen Teares, figured in seauen passionate Pauans, with diuers other Pauans, Galiards, and Alamands.* In this work the several airs are distinguished by appellations, as if they were the favourites of particular persons, as "The King of Denmark's Galiard, the Earl of Essex' Galiard," &c.

He informs us, p. 387., that —

"The Galliard is a lively air in triple time; Brossard intimates that it is the same with the Romanesca, a favourite dance with the Italians."

E. G. B.

Maltese Dialect (Vol. iv., p. 383.). —

"There has been much discussion," says a recent writer in the *English Encyclopædia*, "on the language spoken by the Maltese; as it is written, the subject is one of some difficulty. Mr. Schlierig, an Oriental scholar, and a person who by a residence of several years at Malta is entitled to full confidence, has examined the arguments of those who attempt to trace it to the Phœnicians, Carthaginians, and other ancient nations, and comes to the conclusion that all its words, with the exception of a very few, are purely Arabic, and conform in every respect to the rules, nay, even the anomalies of the Arabic grammar. A Maltese finds no difficulty in making himself understood anywhere on the Mediterranean coasts of Africa and Asia,—a circumstance which is of no small importance in commercial intercourse, and which might be improved by a systematic cultivation of the Maltese-Arabic language, to the great advantage of the Maltese people. The Arabic language was introduced by the Saracens, who had long held almost exclusive occupation of the island, when it was reduced by Count Roger the Norman."

The Rev. Mr. Badger has also written that the vernacular Maltese comprehends the complete Arabic alphabet, with the exception of some of the dentals, and the sound of the gutturals has been preserved pure in many villages of the country, and of the neighbouring island of Gozo.

In Valetta the whole dialect is more corrupt, being mixed up with a greater portion of the foreign words commonly used in Italian. The late Sir Grenville Temple, Bart., entertained the same opinion with reference to the Maltese dialect. Should these references not be satisfactory to THEOPHYLACT, I can give him some other authorities.

W. W.

Malta.

Harvesting on Sundays (Vol. vi., pp. 199. 278. 351.).—I send you an extract from Jeremy Taylor on this subject:

"Constantine forbad all labour but the labours of husbandry: but affirms the Lord's day to be the fittest for dressing or setting of vines, and sowing corn. Leo and Anthemius, emperors, forbad all publick pleasures, vexatious suits or actions, arrests, and law-days, appearances in courts, advocations, and legal solemnities, on the Lord's day. The third Council of Orleans permitted waggons, and horses, and oxen to travel upon Sundays, but forbad all husbandry, that the men might come to church. In an old synod held at Oxford I find that on the Lord's day *conceduntur opera carrucarum et agriculturæ*; and I find the like in an old injunction of Queen Elizabeth, corn may be carried on Sundays when the harvest is unseasonable and hazardous. In these things there was variety; sometimes more, sometimes less was permitted; sometimes fairs and markets, sometimes none: in which that which we are to rely upon is this:

"1. That because it was a day of religion, only such things were to be attended to, which did not hinder that solemnity which was the publick religion of the day.

"2. Nothing at all to be admitted which was directly an enemy to religion, or no friend."—*Duct. Dub.*, l. ii. c. ii. n. 61. p. 278.

R. J. ALLEN.

Hob, Meaning of (Vol. vi., p. 341.).—This is, no doubt, the same word as *hope*, as in the instance mentioned by your correspondent, *Hobkirk* or *Hopekirk*. A *hope* is "the side of a hill, or low ground amidst hills."—*Bailey*. "According to its original signification, a *recess*, from the Isl. *hop*, recessus. The situations of *Hope* Bowdler, *Hope*say, *Hop*ton, East*hope*, Millic*hope*, Middle*hope*, Prest*hope*, and Wilder*hope*, accord with this derivation. These places lie between hills, in secluded parts of the county. At a later era, the Islandic word gave birth to one of more general application, and what primarily signified merely a remote or circumscribed spot, grew into use to denote a farm, an orchard, a house. Teut.-Germ. *hof*, villa, hortus; A.-Sax. *hope*, domus."—Hartshorne, *Salopia Antiqua*, p. 467. R. J. ALLEN.

Webster notices the Danish word *hob*, a heap, and the Welsh *hob*, that which swells. If the places mentioned by C. J. stand upon hills, a derivation from these words will be satisfactory. For

other words of similar sound, see Richardson's *Dictionary*, under "Hob." In Runswick Bay, in the North Riding of Yorkshire, is a cave called Hob-hole, which is said to be named after a spirit called Hob, who once dwelt there. The fishermen of the neighbourhood still regard the place with superstitious dread, and are unwilling to pass it by night. J. L. R.

Anglican Baptism (Vol. vi., p. 340.).—W. M. N. may consult the *Decrees of the Synod of Thurles*, held in 1850. These most important, but both by our church and government strangely overlooked, decisions, have attached to them the signatures of four titular archbishops, twenty bishops, and three procurators who signed for bishops, as well as the name of "Fr. Bruno, Abbas Cisterciensis de Monte Melleario." (Pp. 61, 62. Dublin, 1851.) R. G.

The (Roman) Catholic Church does undoubtedly admit the validity of baptism administered in the English Church. But owing to the difference of opinion amongst Anglican ministers on the subject of baptismal regeneration, and its consequence, *the negligent manner in which baptism was, and often is, administered*, her practice is to rebaptize converts *conditionally*, unless it can be proved, by the testimony of some credible person who was present at the baptism, that it was correctly performed. P. A. F.

W. M. N. inquires whether the Roman Catholic Church admits the validity of Anglican baptism at the present time.

Three friends of mine, recently received into the Roman Catholic Church, were not rebaptized; and in a letter addressed to the members of the Islington Protestant Institute by the Rev. F. Oakley, I find this passage:

"And as I am ready to hope that you have all been admitted into the one Catholic Church by baptism, I can regard you as ever in a certain sense the subjects of her motherly care."

This sentence fully admits the validity of baptism without the Church of Rome at the present time. E. D. K—w.

Glebe Place, Stoke Newington.

The Maiden-hair Fern (Vol. vi., pp. 30. 108. 180. 281.).—This plant Adiantum (*Capillus Veneris*, Linn.) is growing in abundance on the walls of the churchyard, and on the walls and roof of the church porch, of Morwenstow, Cornwall; and the vicar will be ready to transmit a plant with roots to any collector who desires it. The plants are of course dwarfish in the scanty crevices where they grow; but their botanical characteristics are distinctly developed. R. H.

Printed Sermon by Oliver Cromwell (Vol. vi., p. 340.).—Dryasdust will find this printed sermon in the *Harleian Miscellany*, vol. iv. p. 176. (edit. 1809, 4to.). The title is—

"A most learned, conscientious, and devout Exercise; a Sermon held forth the last Lord's Day of April in the Year 1649 at Sir P(eter) T(emple)'s House in Lincoln's Inn Fields, by Lieutenant-General Oliver Cromwell, as it was faithfully taken in Characters by Aaron Guerdon: London, printed in the Year 1680 (4to. 17 pages)."

Mr. Carlyle, I fear, will not accept this sermon as genuine. I should like to see it duly installed in the next edition of the letters, particularly if illustrated by his amusing interjectional criticisms.

If, however, Mr. Park's editorial remarks are considered to be an authority, there is ground to believe in its authenticity. After stating the opinions of Granger and Dr. Kippis, he observes:

"If the Chronicle of Heath is to be depended upon, its authenticity was sufficiently acknowledged. For when in the Humble Petition there was inserted an article against public preachers being Members of Parliament, Oliver Cromwell is said to have excepted against it expressly, 'because he was one, and divers officers of the army, by whom much good had been done.'"

One does not see why, because Oliver Cromwell had occasionally preached, this sermon should therefore be genuine; but, passing by the logic of his deduction, had the learned editor read it? A glance should surely have been sufficient to satisfy him, that it was one of the satirical productions of Mr. John Birkenhead, or some other of the Cavalier party, levelled against the terrible "Lieutenant-General." Jas. Crossley.

I have a copy of the sermon referred to by your correspondent Dryasdust. It is an octavo pamphlet of seventeen pages, the title-page literally as follows:

"A most learned, conscientious, and devout Exercise, or Sermon, held forth the last Lord's Day of April, in the year 1649, at Sir P. T.'s house in Lincoln's-Inne-Fields, by Lieutenant-General O. Cromwell. As it was faithfully taken in characters by Aaron Guerdon. London, printed in the year 1680."

The text taken is, as your correspondent states, Romans xiii. and 1st verse:

"Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God."

A note in pencil at the foot of the title-page states that Sir P. T., at whose house the sermon was delivered, was Sir Peter Temple: what is known of him, or of Aaron Guerdon, who took the report of the discourse? It will be observed that it was published thirty-one years after it purports to have been delivered, and twenty-two years after Cromwell's death. I presume not to give any opinion respecting the authenticity of this dis-

course; but I think, so far as language, style, and subject go, there is internal evidence of its really being a production of the great man to whom it is ascribed. It was delivered during the existence of the Long Parliament, when Cromwell was distinguished by "the vehemence of his oratory, which often degenerated into coarseness," and when Hampden said of him, "That cloven has no ornament in his speech." Charles I. was beheaded January 29, 1649; the sermon was therefore preached about three months after that event. I do not know what passage Archdeacon Nares quoted from this publication, which leads your correspondent to say "it seems very unlike a composition of the great Protector," but I think there are many passages which would tend to a directly opposite conclusion. P. T.

Stoke Newington.

Burial in unconsecrated Places (Vol. vi., pp. 84. 136. 229.). — About five years ago I was shown a spot called the Shepherd's Grave, on the Chiltern Hills, about a mile from Aston Clinton, in the county of Buckingham. Tradition states that a shepherd named Faithful, who had passed most of his life in these picturesque hills, exacted a promise from his fellow shepherds to bury him amid the scenes of his former occupation. Consequently they buried him in this spot, from which is seen a fine extensive view of the surrounding country, and cut in the turf over his grave the following rude lines:

"Faithful lived, and Faithful died,
Faithful shepherded on the hill side —
The hills so wide, the fields so round (surround?),
In the day of judgment he'll be found."

The hill being chalk, the *epitaph* might be read at considerable distance, and the shepherds were accustomed to keep the letters perfect and clean. When I viewed the spot the word "Faithful" alone was legible, and I fear the whole has lately been ploughed over. The rustic who showed me the spot appeared to regard it with awe and veneration. W. H. K.

Mr. Thos. Espin, F.S.A., Master of Louth Free School for thirty years, who died in 1822, was buried in a small Gothic mausoleum built by himself, in a sequestered spot near to a house he had erected in the same style. (*History of Lincoln*, ii. 192.)

"On north side of Pentilly Castle, a small stream falls into the Tamar, near the foot of a hill called Mount Ararat, crowned with a tower. With this solitary tower is connected a story of Sir James Tillie, one of the owners of Pentilly, who died in 1712. Some said he was an atheist; others, that he was a bon vivant, who cared nothing at all about religion, and acted up to the sensual maxim, 'Let us eat and drink, for to-morrow we die.' His enjoyments in this world being of such a kind, he desired that when he was dead the recollection of them might be kept up among the living by the mode of interment, and that he might be placed in a chair before a table, garnished with bottles, glasses, pipes, and tobacco, in his customary dress, and in an apartment under the tower. He was placed according to his desire as respected the site of his interment, not in a chair, but in a coffin. The vault was opened some years ago, and the remains discovered there; while in the upper room of the tower his bust was found in white marble." — *Itinerary of Cornwall*, p. 76.

J. R. M., M.A.

Can Bishops vacate their Sees? (Vol. iv., p. 293.; Vol. v., p. 548.).—A more modern instance than that cited by E. H. B. is mentioned in Hone's *Table Book*, part ii. col. 103. It has reference to Dr. Zachary Pearce, who was successively Dean of Winchester, Bishop of Bangor, Dean of Westminster, and Bishop of Rochester. The passage is as follows:

"Dr. Zachary Pearce is remarkable for having desired to resign his deanery and bishopric. In 1763, being then seventy-three years old, he told his Majesty in his closet that he found the business of his stations too much for him; that he was afraid it would grow more so as he advanced in years, and desired to retire, that he might spend more time in his devotions and studies. Afterwards, one of the law lords doubted the practicability of resigning a bishopric, but on further consideration the difficulty disappeared. The king then gave his consent, and the bishop kissed hands upon it: but Lord Bath requesting the bishopric and deanery of the king for Dr. Newton, then Bishop of Bristol, the Ministry thought that no church dignities should pass from the crown but through their hands, and opposed the resignation, as the shortest way of keeping the bishopric from being disposed of otherwise than they liked. On this occasion the law lord, Earl Mansfield, who had been doubtful, and who soon after had seen clear, doubted again; and Dr. Pearce was told by the king he must think no more about resigning the bishopric. In 1768 he resigned the deanery of Westminster."

Henry H. Breen.

St. Lucia.

"*Thirty Days hath September*," *&c.* (Vol. v., p. 392.). — I sent you a very early English version of these well-known lines, accompanied by the original Latin. I have now much pleasure in forwarding a copy of a much earlier date, together with another old English rendering, both of which I have recently met with. They are as follows:

I. In Latin —

"Junius, Aprilis, September, sive November,
Triginta luces: reliquis tū una supersit.
Octo et viginti Februarius accipit ortus,
Si bissextus erit, tunc unus jungitur illis."

These occur in the work *De componendis Epistolis*, by Hieronymus Cingularius, Rector of Goldberg (Aurimontanus) in Silesia; printed at Leipsic,

in 4to., in 1515, but the dedicatory epistle is dated 1512.

II. In English —

> "Thirtie dayes hath November,
> Aprill, June, and September,
> Februarie hath twentie-eight alone,
> And all the rest hath thirtie and one."

These are to be found in the *Great Cicle of Easter, containing a short rule to knowe uppon what day of the mouth Easter day will fall*, &c., 16mo., London, 1583. A. GRAYAN.

"*Sacrum pingue dabo*," *&c.* (Vol. vi., p. 36.).—This line is ascribed to Politian, on what authority I know not. Mabillon, in his *Museum Italicum*, says he found it on a picture representing Abel and Cain, in the church of Sta Maria Novella, at Florence.

The following is of the same description:

> "Patrum dicta probo, nec sacris belligerabo."

and is said to express, in this form, the sentiments of a Roman Catholic; but, read backwards, those of a Protestant:

> "Belligerabo sacris, nec probo dicta patrum."

This line and Politian's are quoted in Lalanne's *Curiosités Littéraires*, where may also be found the following sample of what is called "palindromical" verse:

> "Arca serenum me gere regem munere sacra."

But the most perfect specimen of this kind, that I have met with, is the line —

> "Odo tenet mulum, madidam mappam tenet Anna."

in which each separate word is the same, read backward or forward. H. H. BREEN.

St. Lucia.

On what principle is this "remarkably clever" line to be scanned as a pentameter? There are three syllables made long in the hexameter, which require to be made short in the pentameter: and further, to make a pentameter of it, the final syllable must also be shortened — making four errors of quantity in the fourteen syllables it contains. The hexameter appears correct, although clumsy.

J. S. WARDEN.

Passage in Sir W. Draper (Vol. vi., p. 340.).—In reply to the Query of W. T. M., the author alluded to by Sir W. Draper, where he says that he who does not defend an absent friend, when he hears him accused, is a dangerous man, I take to be Horace:

> "Absentem qui rodit amicum,
> Qui non defendit, alio culpante ——
> —— hic niger est; hunc tu, Romane, caveto."
>
> *Sermonum*, lib. I. iv. 81.

W. W. E. T.

Warwick Square, Belgravia.

Mistletoe (Vol. vi., p. 219.).—I have seen a plant of mistletoe on a cedar in Somersetshire.

W. C. TREVELYAN.

Some months ago an inquiry was made in "N. & Q." whether the mistletoe could be found growing on the oak. In 1844 a branch was cut from an oak tree standing in Bursingfold Farm, in the parish of Dunsfold, Surrey, belonging to Miss Woods of Shopwich, near Chichester (since dead and succeeded by her nephew the Rev. G. Woods), by Robert Pennyand of Plaistow, who was directed to the tree by Wm. Newman of North Chapel, who knew it to have borne mistletoe for sixteen years. I enclose also a note from the Rector of Petworth, written in 1847, on the subject. M. F. W.

Brighton.

Spanish Vessels wrecked on Irish Coast (Vol. v., pp. 491. 598.; Vol. vi., pp. 44. 182.).—A full account of the remnant of the Armada lost on the Irish coast may be found in a rare pamphlet, entitled *Certaine Advertisements out of Irelande, concerning the Losses and Distresses happened to the Spanish Nauie upon the West Coastes of Irelande, in their Voyage intended from the Northerne Isles beyond Scotland towards Spaine:* London, 1588. The pamphlet appears to be printed from official sources, and gives a total loss of seventeen ships "sonke," and 5394 men drowned, killed, and taken prisoners, in the month of September, 1588.

W. PINKERTON.

Ham.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have at length received *The Second Course* of Dr. Lardner's *Handbook of Natural Philosophy and Astronomy*, which is devoted to the subjects of *Heat, Common Electricity, Magnetism, Voltaic Electricity*, and, like its predecessor, illustrated with numerous well executed woodcuts. The work, it will be remembered, is intended to supply that information relating to physical and mechanical science, which is required not only by the medical and law student, the engineer, and the artisan, but by many who, having entered into the business of life, are still desirous to sustain and improve their knowledge of the general truths of physics, without pursuing them through their mathematical consequences and details; and according to the original plan it was to have been completed with this second volume. It has now, however, been found impossible to include Astronomy and Meteorology, if those subjects were to be treated with the fulness and clearness commensurate with their importance; they are therefore very properly destined to form a separate and concluding volume. The work is one likely to prove of great use, from the simplicity and clearness of the explanations, and from the manner in which the general principles laid down in it are illustrated by familiar examples.

We know no book which we should so readily put into the hands of an intelligent youth whom we wanted to engage in a course of scientific study.

Mr. Russell Smith has at length undertaken to supply the want so deeply felt by all lovers of old books since the discontinuance of the *Retrospective Review;* and arguing very fairly, that if the current publications will supply materials for so many reviews, the rich stores of the literature of past ages may well furnish forth valuable and interesting matter for one quarterly periodical, he has issued the first number of a new *Retrospective Review*, which is as varied and amusing as any number of its able predecessor. The best idea we can give of its nature is to tell our readers that it contains critical and analytical notices on such varied subjects as the Dramatic Writings of Mrs. Behn; Bishop Berkeley on Tar Water; French Pictures of the English in the last century; Population and Emigration at the beginning of the Seventeenth Century; Remarkable Providences of the earlier days of American Colonisation; the Travels of Boullaye-le-Gouz; and the First Edition of Shakspeare. There can be little doubt of the success of this fresh appeal to all lovers of books and book-men.

Books Received. — *The Australian Colonies, their Origin and present Condition*, by William Hughes, F.R.G.S., the new volume of Longman's *Traveller's Library*, is a very successful attempt to supply, in a popular and not unattractive form, an account not only of the objects of more immediate interest from their connexion with the passing events of the day, but also of the climate, productions, and general resources of the Australian Settlements, and of their extensive capabilities for the profitable employment of British labour, capital, and skill.—*Nineveh, its Rise and Ruin, as illustrated by Ancient Scriptures and Modern Discoveries*, by the Rev. John Blackburn, is dedicated to Mr. Layard, and has been recommended by him to the "Working Man's Educational Union" as the book best suited to connect the discoveries at Nineveh with the history and predictions of the sacred Scriptures. No better testimony could be borne to the merits of this unpretending little volume. — *Old Roads and New Roads* is the title of a brochure, the first of a new series of railway literature, which has been commenced by Messrs. Chapman and Hall, under the title of *Reading for Travellers*. To the great importance of roads the Duke bore testimony when discussing the Caffre War; and the writer of this little essay, which is full of "wise saws and modern instances," will confirm every reader in the accuracy of the great Duke's opinion.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Selby's British Forest Trees.
Ireland's Warwickshire. Avon. Small size. 1795.
The Footman's Directory, by Thomas Cosnett. London, 1825. Simpkin and Co.
Archæologia. Vols. III., IV., V.
Chinese Customs. Drawings by W. Alexander. London: W. Miller, Old Bond Street. 1803.
Dr. Richard Cosin's Ecclesiæ Anglicanæ Politeia in Tabulas digesta.
The Book of Enoch the Prophet.
The Book of Jasher.
Swift's Works (demy 8vo. in twenty volumes). Vols. I. and XII. Dublin, George Faulkner, 1772.
Sully's Memoirs (12mo. in six volumes). Vol. II. Rivington, 1778.
Cumberland and Westmoreland, History of, by Nicholson and Burn. 1777.
Letters of an Old Statesman to a Young Prince.
Letter to David Garrick, about 1770 to 1773.
Essay on Public Worship, Patriotism, and Projects of Reform.
A Liturgy on Universal Principles of Religion and Morality.

All the above by David Williams.

Clavigero's History of Mexico. Translated by Cullen. 2 vols. 4to. Lond. 1787.
Harleian Miscellany, Vol. VI., London, 1745; or the volume of any other edition which contains the "Vocacyon of Johan Ball to the Bishoprick of Osserie."
Brown's Anecdotes of Dogs.
Brown's Anecdotes of Animals.
Chalmers' Works. Glasgow and London. Post 8vo. Vol. IV. Lectures on the Romans.
Retrospective Review. Vols. XV. & XVI.
Adolphus' (J. L.) Essay, to prove Sir Walter Scott the author of Waverley.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

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Notices to Correspondents.

Precise References. *Our valued Correspondent* Mr. C. Forbes *lately pointed out the necessity of precision in all references, on the part of those seeking or giving information through our columns. We now allude to this valuable hint, because we are anxious to impress upon our friends how much time and labour they would save us, if, when replying to Queries, they would be particular in specifying the* volume *and* page *in which those Queries are to be found. It is but little trouble to the writer, who has the page open before him, but it gives much trouble and occupies much time to supply such omissions.*

Correcting the Press. Kappa *probably refers to the directions for this, given in an early Number of the* Penny Magazine. *They will be found also in Johnson's* Typographia, vol. ii. p. 216., *and several of the London Publishers and Printers have published Guides to Authors, which contain useful information on the preparation of copy, correction of the press, &c.*

Nepos (Liverpool). *There are several modern editions of Herrick's* Poems; *the best being that published by Pickering. We are not aware of any modern edition of the Poetical Works of Sir John Suckling.*

W. D. Mitchell (Worcester). *The title of Charlemagne was* Carolus Magnus Imperator, Rex Francorum.

Photography: Wax Paper Process. *Our Correspondent* Mr. R. Elliott (antè, p. 442.), *who complains that he has not been able to succeed in the use of wax paper, as directed by Le Gray, is informed that* Dr. Diamond *has met with perfect success by following in the main the process described by the French Photographer.* Dr. Diamond, *however, has now written to us that he believes he is enabled much to accelerate the action of it, without impairing its efficacy, and to request us to withhold his communication for the present, which our readers will not regret, in the present very unphotographic state of the weather. Since writing the foregoing we have received* Mr. Crockes' *interesting communication on the* Wax-Paper Process, *which will be found at* p. 443

Philo-Col. *We have certainly heard of the new French Collodion: but that is all. We hope next week to be enabled to give our Photographic friends some account of it.*

Oxoniensis. *The line is from Borbonius. See our* 1st Vol., pp. 234. 419.

J. R. R. Situla *is a bucket. The article referred to is probably one of those Anglo-Saxon buckets of which examples are figured in Akerman's* Archæological Index *and Worsaae's* Primeval Antiquities.

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Notes.

CHAPMAN'S PLAYS MENTIONED IN HENSLOW'S DIARY.

I trust the following Notes on Chapman may not be without interest; I send them as the beginning of an investigation that might prove useful should the works of this writer ever be published in a collected form.

In Mr. Collier's valuable edition of Henslow's *Diary*, published by the Shakspeare Society, the earliest notice of Chapman is at p. 64., in recording the first performance of his play, *The Blind Beggar of Alexandria*, on February 12, 1595–6. If we may judge by the manager's share of the receipts, this would appear to have been very popular: the performance of it was continued occasionally for more than a twelvemonth. We do not meet with him again till the 16th May, 1598, when we find there was lent to him, "in earneste of a boocke for the companye, xxxx^{s}." Seven days afterwards, on the 23rd May, was further lent to him, "upon his boocke which he promised us, xx^{s}." On the following 10th June he received a further 10*s*.; and on the 15th June, "in earneste of his boocke called *The Wylle of a Womon*, xx^{s}," pp. 123—125. Mr. Collier has a note upon this as follows:

> "This may not have been a separate play, but the same called in pp. 119. and 122. 'A Woman will have her Will,' where it is imputed to William Haughton alone. Chapman may have added to it, or assisted him in it. It seems unlikely that two plays, so resembling in title, would have been produced at the same time."

I cannot say I think this view correct. It was by no means of unfrequent occurrence to have as great a similarity in the titles of plays. "Young Haughton" had already received 40*s*. for his work, which, considering he had had but 10*s*. for his previous performance in the preceding November, would probably be thought sufficient. And the title of Chapman's play may not improbably have been altered. The amount received for the two was certainly above the usual price of plays at that date. The next notices are September 31, 1598: "To bye a boocke of Mr. Chapman, called *The Founte of new Facianes:* pd. in pte., iij^{li};"

and the following October 12, "To paye unto Mr. Chapmane, in fulle payment for his playe called *The Fowntayne of new Facions*, xx^{s}," pp. 135–6. For this work, therefore, we see he was paid 4*l.*

At p. 106. there is the following entry:

"Lent unto Bengemen Johnsone, the 3rd of Desembr, 1597, upon a booke wch he was to writte for us befor Crysmas next after the date herof, wch he showed the plotte unto the company: I saye lente in redy money unto hime the some of xx^{s}."

I cannot help thinking Mr. Collier wrong in supposing that, "having proceeded so far as to have shown the plot of it," he had "no doubt written much of it." The plot would of course have been arranged before a single scene was written; and the above entry distinctly states he was to *write* it (not *finish* it) before Christmas. Doubtless he was sanguine, and he wanted twenty shillings; but he found that three weeks, with the best will in the world, was too short a time to produce a tragedy, and consequently we hear nothing more of it. On the 23rd October, 1598, however, we find, lent "unto Mr. Chapman one his playe-boocke, and ij ectes of a tragedie of Bengemen's plotte, the some of iij^{li}." Jonson and Chapman did write in conjunction; and it seems hardly questionable that, in the present instance, the latter took up "Bengemen's plotte," and completed the work the former had left unfinished.

On the day following the date of the last entry, Chapman appears to have borrowed of Henslow 10*l.* 10*s.* What the "playe-boocke," mentioned in the entry of the 23rd October, was, does not appear; but on the 1st December he received a further 10*s.*: p. 140. Possibly the "playe-boocke" was *The Fountain of new Fashions*, upon which something additional was then paid, and the 10*s.* of the 1st December a final payment on account of the two acts of the tragedy of "Bengemen's plotte." The next notice is at p. 141., where it appears that on the 4th and 8th January, 1598–9, he received 6*l.* for a tragedy, the name of which is not given.

Chapman's works appear by this time to have risen considerably in estimation, and, as a consequence, he appears to have been paid higher sums. *The Blind Beggar of Alexandria* was so successful that, within five years of its first performance, the company at some considerable expense revived it. This occurred a year or two later; but for the next work referred to in this diary a larger sum appears to have been paid than any he had yet received. This work is called *The World runs on Wheels*, and the payments are, —

"1598–9.	January 22	- £3	0	
———	February 13	- 1	0	
1599.	June 2	- 1	0	
——	June 21	- 2	0	
——	July 2	- 1	10	
		£8	10."	

—Pp. 143—154.

The above title is mentioned in all the above entries; but the words of the last are "in full paymente for his boocke called *The World rones a Whelles*, and now *All Foolles, but the Foolle*." Mr. Collier has the following note to this:

"In this memorandum we seem to have a notice of three separate works by Chapman; *The World runs on Wheels*, *All Fools*, and *The Fool*. Of the last two no mention is made by Malone; but *All Fools* was printed in 1605, and is reprinted in Dodsley's *Old Plays*, last edition, vol. iv. p. 102. It may be doubted whether Henslowe does not mean that the title of *All Fools* was substituted for *The World runs on Wheels*."—P. 154.

It appears to me that Henslowe means that the title of *All Fools but* the Fool* was substituted for *The World runs on Wheels*. If this be so, and if it be identical with *All Fools*, of which there seems little doubt, the title will then have been changed twice; and the question then arises, Are any of the other plays referred to works known under different names? It would be curious to identify (though, perhaps, there are scarcely sufficient materials) *The Will of a Woman*, *The Fountain of new Fashions*, and the tragedy of "Bengemen's plotte." The last piece referred to is a *pastoral tragedy*, in earnest of which 40*s.* was paid in July 17, 1599, but of which we hear nothing farther.

SAMUEL HICKSON.

St. John's Wood.

THE DODO.

(Vol. vi., p. 172.)

From some unfinished collections on the *dodo*, I extract a memorandum on its discovery, in order to correct an error into which all writers on the subject have fallen — even those who have treated it with most elaboration. The island *Do Cerne*, and with it the *dodo*, was discovered in 1598, or rediscovered, by vice-admiral *Wibrant de Warwic*, not by admiral *Nec*. I say re-discovered, because the island appears in the charts which accompany the *Voyages* of John Huyghen van Linschoten, which are of earlier date.

I shall now trace the error to its source, and endeavour to convince those who may be incredulous on the point in question. The only authority to which it can be necessary to refer, is the work which has been cited in proof of the contrary statement, viz. *Le second livre, iovrnal ov comptoir, contenant le vray discovrs et narration historiqve, dv voyage fait par les huit navires d'Amsterdam, au mois de Mars l'an* 1598, *sous la conduite de l'admiral Iaques Cornille Nec, et du vice-admiral Wibrant de Warwic, etc.* Amsterdam, chez Cornille Nicolas. 1609. Fol.

It appears from this narrative that the fleet sailed from Amsterdam the 1st March, 1598. It

* *Except.*

consisted of eight ships, viz. the Maurice, admiral Nec — the Amsterdam, vice-admiral Wibrant de Warwic—the Hollande, the Zelande, the Gueldres, the Utrecht, the Frise, and the Over-Issel. On the 8th August, being to the eastward of the Cape of Good Hope, the Maurice, the Holland, and the Over-Issel were separated from the rest of the fleet in a storm. The vice-admiral, with the other four ships, then made for Do Cerne, where he cast anchor on the 19th September, to the delight of all the crews, who had been four months and twenty days without setting foot on shore. After refreshing for a fortnight, and naming the island *Mauritius* or *Maurice*, and the harbour, *Baye de Warwic*, he sailed for Bantam, where he found the admiral and the other ships — the entire fleet having lost only fifteen men. BOLTON CORNEY.

CLABBER NAPPER'S HOLE. — COLD HARBOUR.

Many of your readers who have visited Gravesend have explored the remains of a large forest known as Swanscombe Wood. If so, they are sure to have heard of an extensive excavation, about which many "wondrous" tales are told, called *Clabber Napper's Hole*. "A Traveller" in 1803 gives us the following account of it:

"In the bosom of Swanscombe Wood, part of which is said to be in Southfleet parish, is a wonderful cavern, divided into detached cells or apartments, excavated from a hill facing the south, at the bottom of which you enter it. This is probably of very remote antiquity. The woodmen tell you that once in thirty years, or thereabouts, the rage to see it rises in the minds of the neighbouring villagers; and they make parties to go and regale there, taking lights, that they may find their way out. Our guide had not been down there for thirty years; but he says he then saw names and dates thirty years back. The last owner was a terrific kidnapper or freebooter, who may have lived probably many hundred years ago, and whose name seems to originate, like many other proper names of old, from his possessions, *caer l'arbre*, the dwelling or habitation in the wood or trees, and now, by colloquial shortening, become *clabber*, to which they add his profession, *napper;* and *Clabber Napper's* Hole has been the terror of the rising generations, possibly, ever since the time of our great Alfred."—*Gent. Mag.*, 1803.

A period of much greater antiquity than that claimed by our "Traveller" may be assigned to *Clabber Napper's Hole*. It is undoubtedly one of the original habitations of the aborigines who, long before the Christian era, encamped upon the western heights of the Thames, excavating the sandy soil, and forming themselves permanent dwellings. That the residences of the aborigines in this island were subterraneous we have plenty of corroborative evidence, furnished by the authors of the classic era. And the whole of the county of Kent exhibits existing proof, by the remains of numerous caverns scattered over its surface.

With regard to the origin of the name, the hypothesis contained in the above extract is somewhat far-fetched. Its appellation is evidently Celtic. Tradition has handed it down to us as *Caerberlarber*, or *Clablabber*, now corrupted into *Clabber Nabber*.

Mr. J. A. Dunkin, who has bestowed much pains and labour in investigating the antiquities of the neighbourhood, remarks,—

"Even the pronunciation palpably demonstrates the Celtic origin of the nomenclature. All names of places being to a certain extent arbitrary, we can but trace the meaning of the separate syllables, after their conversion into a discriminative or descriptive appellation, for mnemonical convenience, by the settlers. The first syllable is evidently from *clo*, locked or shut in; which, again, is a compound of *cau*, an enclosure. *Llai* is less, from *le-is* or *es*, the lower place. *Ber*, the final particle *er*, water; to which the letter *b*, signifying life, motion, &c., being prefixed, makes *ber*, spring-water; thus hypothetically rendering, for an explanation of the syllabic combination, what it certainly is geographically, *a town, or an enclosure, near the spring-water in the lower place*. A different solution may perhaps be furnished from fewer elements: thus, *caer*, a town; *b, er, l, arbhar*, a camp."—*Memoranda of Springhead*, printed for private circulation, 1848, p. 41.

The perils and delusions of etymology, as it has been well remarked, are great; and a phonetic resemblance in words is assuredly no evidence of a similarity of origin. My object in calling attention to this subject is merely to suggest the *possibility* of "Caerberlarber" being the origin of that "vexatious" term "Cole," or "Cold-harbour." The matter is worth a little examination, for I certainly agree with Captain Smith, that the prevalence of the latter term, and its English application, merit a fuller consideration than they have yet received. EDWARD F. RIMBAULT.

MALTESE PROVERBS.

A few years ago Mr. Vassallo published a work (and I think it is the only one existing) on the enigmas, proverbs, and trite expressions of his countrymen. This work he dedicated to the late Right Hon. J. H. Frere, a gentleman who for a long period made Malta his residence, and by his amiability, piety, and great benevolence, won for himself the esteem and respect of all its inhabitants. I have translated from this little interesting volume, which appeared in the Italian language, the following brief sayings, which are not without their pungency and point:

A little good food is better for the stomach than much which is bad.

A man who will rob a henroost of its eggs, will also steal the hens.

A mind diseased is worse than death.

An ox is bound by his horns, a man by his words.

Cowards should stop at home.

In a sluggard's house all must go to the dogs.

If you act without judgment, fear the consequences.

It is by soft words and kind actions you will win your point.

It is out of a thief's power to rob a naked man.

It is in time of danger you will know your friend.

No one performs a service without a hope of reward.

There is more reliance to be placed on the word of a Maltese than on the oath of a prince.

Never undertake a work without thinking how it is to terminate.

That man is a savage who eats your bread and then slanders you.

A person who is never in love is sure to be fat.

Who does not like to work with Christians shall labour with slaves.

To drink pure water you must seek the fountain head.

You know not your man before you converse with him.

The Maltese have many proverbs among them of Arabic origin, which have come down for centuries unmutilated, and will be found to contain as much "salt, significance, and true sense," as those of any other people. With the common class they are so numerous as to form a "species of national code," and are quoted on all occasions.

W. W.

Malta.

Minor Notes.

Customary Freeholds in Cumberland.—Probably most of your readers are aware that a customary tenure exists in Cumberland similar in some of its incidents to copyholds, but in others quite peculiar, and considerably more burdensome. (See Hutchinson's *Cumberland*, &c.) In none of the books I have consulted are these incidents given with any exactness. I think it therefore worth recording in your columns the following incidents of the tenure, as they at present prevail in a manor in the neighbourhood of Keswick.

All the petty freeholds are ultimately held under the lord of the manor, whose profits are as follows: He receives from each tenant a trifling yearly payment, amounting in the whole manor to some ten pounds yearly. When any tenant dies, a fine (equal in amount to two years' profits) is paid to the lord by the successor (whether he take as heir or purchaser). When any tenant mortgages his land, he pays to the lord sixpence on every pound he borrows: for instance, on a mortgage for two hundred pounds, the lord will get five pounds. When the lord dies, every tenant pays to the new lord the fine of two years' profits. Each tenant must yearly lend the lord for one day the use of a man and cart, or of a mower (a man and scythe); in default pay a fine of two shillings. The lord is bound to feed such man on that day. Every Easter each tenant must present to the lord a hen, or forfeit tenpence. They generally give him some old worthless bird; for, unluckily for the lord, there is no rule as to quality. The lord of the manor is obliged to keep a stallion, a bull, and a boar, for the use of his tenants.

P. M. M.

"*Beauty and Booty.*"—I was much surprised lately, in looking over the tenth volume of Sir A. Alison's *History*, that he had given insertion to this vile calumny against the memory of the late gallant Sir Edward Pakenham, who fell at New Orleans. I had fancied that this story, which appears to have been circulated by some low Americans (low in mind, if not in station) and renegade Britons, had received its *coup-de-grâce* from the declaration of the five senior surviving officers of the British force present there, which was published in 1833: and it appears the more strange, as Sir Archibald has been a contributor to, and I suppose also a reader of, *Blackwood* for twenty years past and upwards, that he did not remember the article on Stuart of Duncarn's *Three Years in America* in that periodical, vol. xxxv., at p. 430. of which he will find the declaration aforesaid at full length: but Sir Archibald, though he does not imitate Mr. Stuart in doing his best to prove the soldiers of his country poltroons, is quite as much inclined to believe the worst of them in other respects; witness his remarks on the storming of Saint Sebastian, in which he appears to suppose that the *British* soldiers were alone guilty of all the atrocities committed, including offences of a nature infinitely more frequent in the south of Europe than amongst us. He must surely have known that the storming force was not composed of them alone.

The edition I have seen is the first, but this was published many years after 1833, and even the first edition of "a work of twenty years" should be free from these errors. I have seen no subsequent edition, and perhaps the above passage has been since expunged.

J. S. Warden.

Convocation.—The following episode in the passing the Act of Submission is just now of so much significance, that I think it will be worth while for your readers to "make a note of it," as I have done.

"On Feb. 11, the archbishop brought in a further qualification; letting the clergy know the king was contented it should run *Ecclesiæ et Cleri Anglicani, cujus singularem Protectorem, unicum et supremum* (*Dominum et quantum per* Christi *legem licet, etiam supremum*) *caput, ipsius Majestatem recognoscimus.* And with this salvo the Supreme Headship was acknowledged. However, still with some reluctance: for when, upon

the archbishop's proposal of this last form, a general silence followed, and he took the advantage from thence to say '*Qui tacet consentire videtur*,' some of them replied immediately, '*Itaque tacemus omnes:*' and there their morning debates ended." — *The Rights, Powers, and Privileges of an English Convocation*, by F. Atterbury.

An Oxford B. C. L.

Supplying Imperfections in Books (Vol. vi., p. 220.).—Several of your correspondents possessing old and scarce books in an imperfect condition, wanting, it may be, the title-page, or a leaf or two, or the portion of a leaf, might, I think, get them perfected with a very little trouble and expense. Some years ago I wanted some minor deficiencies made good in several rather scarce works, and I applied to the second-hand booksellers, who deal largely in old and rare works, to know if they could inform me how I might get them completed. They recommended me to an individual they were in the habit of employing themselves, who makes it a part of his business to supply these imperfections. The plan he adopted was, to take the imperfect book to the British Museum, or to some other large library, where a copy of the same work and the same edition might be found, and there to transcribe the missing portion, in the same character, and on paper which by some process he made to harmonise with the colour of the paper of the imperfect copy. It was done with such care and exactness (as to character of type, colour of ink and paper), that it is almost impossible to detect the portion thus copied, except by those who have a very critical eye in such matters: even the joining of a portion of a leaf could not be seen unless held up to the light, and carefully examined. I have found this plan to succeed admirably well. Information might be obtained at the second-hand booksellers' whose trade is confined chiefly to old books.

H. M. Bealby.

North Brixton.

Sir Phelim O'Neile.—I send you the following Note, taken from my copy of the *Eikon Basilike*, which is interesting if it can be relied upon. It occurs in a margin of the twelfth chapter, and is written in an old hand:

"Thomas Bellingham, Esq., sayd, in my hearing, y^t he was by Sr Phel O'Neile w^n he was executed; and y^t he heard O'Neile confess at ye Gallouge, y^t he tooke ye Great Seale from a Patent, and affixed it to ye parchment y^t authorised ye Irish to rise in Rebellion: w^h was ye ground of y^t slurr y^t was thrown upon K. Charles ye I^st by his enemyes. Ch. Ward."

I do not know whether any of your readers can tell me who Ch. Ward is, or whether the statement can be confirmed.

R. J. Allen.

Queries.

AN ANCIENT DUTCH ALLEGORICAL PICTURE.

Can any reader of "N. & Q." give me information respecting a curious Dutch painting, the property of a friend, which has lately been entrusted to my keeping? As a painting, it is not without merit; and as it seems to have some historical or allegorical (if not satirical) meaning, I think it probable that it may be well known in Holland.

It represents the interior of a large chamber, the spectator being placed at the left-hand corner, so as to command a full view of the opposite wall, and of the distant end of the room; the left-hand side of the room being occupied by a large window, of which four compartments are visible in perspective. The wall at the end of the room contains the fire-place, in which a bright fire burns; the chimney sides are ornamented with Dutch tiles; and over the chimney-piece is a picture (emblematical, I presume, of "Charity") representing a female in white garments, holding a naked child on her left arm.—At her right hand is another child standing; and on her left, two other children embracing. Under this picture is the following inscription:

"Waert dat elck docht op
Christij laeste sentensije
Daer hij der liefden wercken
Alleen maeckt inensije
En hoe de barmhertighe sijn
Rijck sullen ontfaen
Ick sonde in het hert
En niet voor de schouwe staen."

Over the picture, extending horizontally the whole breadth of the room, is a flag-staff, on which is rolled a large tricolor banner, red, white, and blue.

On each side of the picture, high up in the wall, is a niche, the left-hand niche containing a statue with the right hand extended, holding a roll; the left holding the *caduceus* of Mercury. This statue is inscribed below "Retorica."

In the other niche is a statue inscribed in a similar manner "Bacchus," representing a Silenus astride on a tun, and quaffing a cup of wine.

Under "Retorica" is a glass cupboard containing, on two shelves, silver and gold cups, flagons, and dishes; beneath which hangs a white paper with this inscription:

"Vrage.
"Bij wie is liefd int woort
En nochtans wort verschouen?"

Under "Bacchus" is a similar cupboard, the glass door of which lies partially open, displaying three shelves full of books, placed after the ancient fashion, with their edges outwards and the backs

turned in. Under this is a frame containing, on a white ground, the following words:

"ANTWOORT.
"De liefdt is in t'woort
Bij meest de Christen klercken
En wort verschouen doort
Gebreck van t'krecht 'uijt wercken."

On the right-hand side of the fire-place stands a Jew, in a black gown trimmed with fur, and black slouched hat, smoking a long white clay pipe. On his left arm hangs a brown shield-like tablet, with the following inscription:

"De outste leer
Van godt den heer
Ons voorgeschreüe
Houd ick in eer
En oock geen meer
Om na te leüen."

On the opposite side of the fire sits a Turk, with white turban, and in a reddish dress, smoking also a long clay pipe. At his foot a white jug stands on the floor. His right arm rests upon the back of his chair, upon which he sits sideways, and from the wrist depends a shield similar to the former, with this inscription:

"D'Alcoran net
Van Machomet
Ons nae-gelaten
Twist christne wet
Verdooft verplet
't spijt die Sid'ex haten."

Behind the Mahometan sits a figure in scarlet doublet and hose, with grey cloak, and grey slouched hat, playing the violin. A music-book lies open upon his right knee: and beneath is a shield as before, leaning against the leg of his chair, with this inscription:

"Ick quel mij niet
Met groot verdriet
Van veel dispuijten
Ick hoort en siet
En specke en siet
Op snaer of sluÿte."

Behind the violin player, in the corner of the room, just under the light of the window, sits a grave figure, with black hat and black dress, reading attentively a book which he holds in his left hand, the right hand being laid upon his breast. On his knees rests a large folio volume closed; and from the back of his chair hangs a shield, with this inscription:

"Pastoor vier boeck
Spreeckt eene vloeck
Ouer veel kercken
Door ondersoeck
Van menich boeck
Kent nie haer wercken."

The closed volume on his knee has its title written on its uppermost side; of which, however, I can only read the words "ondecken der . . . ."

To the right of this last figure, standing under the window, is a table, on which, at the end farthest from the spectator, is a folio book standing on end, and another smaller book lying flat on the top of it, with an inscription on its side, which I cannot make out. Then a sort of tub, with a vine branch lying carelessly across it; and on the end of the table nearest to the spectator two pewter flagons.

To the right of the table is a very large flagon, quite as high as the table, made apparently of wood, but with brass cover and handle, and with brass hoops. Beyond this, and to the right of the spectator, is a large brazen, shallow vessel, containing two large white glass bottles, with silver tops, over which stands a stooping figure in drab, apparently a servant, who holds in his left hand a pewter flagon with a spout, from which he is pouring water into the brazen vessel; and in the other hand a long conical-shaped wine-glass. Beyond him, in the middle of the room, sits a black and white spaniel dog, in the act of scratching his right ear with his hind paw.

On the right-hand wall of the room, high up, are three pictures in oak frames. That nearest the fire-place is oval, representing the crucifixion. At the foot of the cross is a white scroll, with words that are nearly obliterated. The middle picture is lozenge-shaped, representing what I take to be St. John Baptist preaching, the right hand raised, and in the left a white banner. There is a white scroll across the picture, containing words which I cannot make out. The frame of this picture is most elaborate. At the top sits a female figure, with a child on her left knee, and another sitting at each side of her, representing, as I suppose, Charity. She holds in her right hand a flaming heart. On each side is a figure, and dependent from below, on each side, large bunches of green and black grapes. The figure nearest the fire-place is a female figure, seated, in a red dress, holding in the left hand an open book, and in the other a globe surmounted by a cross. Hanging upon the wall, over her head, is a shield, suspended with red ribands, containing a coat of arms, — a leafless tree, white, on a blue ground. The other figure is male, seated, in a blue dress, with a red girdle, holding on the right hand a parrot, and on the left (as well as I can make it out) another bird; whether a hawk, or a different kind of parrot, I cannot tell. Over the head of this figure there hangs upon the wall a shield similar to that just described; but the arms emblazoned on it are a sword proper, on a red field, between four stars, surmounted by a cross, or.

The last picture is oval, like the first, and contains two figures, one apparently representing our Saviour bearing His cross, and joining hands with a female figure, clothed in red and white. Under their feet is a flower-pot, containing a bunch of white lilies, and over their heads a glory, with the

sacred name יהוה. A scroll runs across the picture with the words "In liefd getrouen."

Under these pictures, running the whole length of the room, is a black roller, from which hangs a large white sheet mounted like a map, made to roll up at will, containing the following inscription:

"RETORICA SEER AERDICH WORT DOOR BACCHUS WEER ONWAERDICH,
Hier ist bibel inde bol 'Want
wanneer het volck is vol
dan soo handeltmen van boecken.' die elck door sijn ondersoecken
na sijn Sin te dracien weet 'Hier siet elck een anders leet.
Hier spreeckt d' eene voor Caluinis, en den ander voor Arminius
D'ander die hanght luijter aen Menns wort oock voor gestaen
En een ander prijst Sosijnus 'vrijgeest roemt op lijbertijnus
Ja de Jootse kerck seer out, wort hier mee hoch op gebout
Somm verwerpan Predick ampten, gelijck doen veel kooleds Janten.
Machomet prijst d'Alcoran, den soosist hanght dwaelgeest An
maer't konsijlium van trenten, verbant al deef argumenten."

Over this large roll, apparently inscribed upon the wall, are these words:

"Door der druiven soetheijt rapen wij solaes."

A long table covered with green cloth runs along the whole length of the room under this wall. At the side nearest the spectator, and at the end nearest the fire-place, sits a figure in a red slashed doublet, a grey cloak falling down upon his chair, and his pipe, with a long glass full of wine, beside him on the table: he holds in his right hand a glove; and his hat is grey, with a red band. At his foot is a shield with this inscription:

"P [? . . .] kan ick vlie
Moer hoort eens wie
Hier spreckt als prests
Dwaes sielix geschie
Soe ten recht sie
Ist wijt van fests."

There is some vacant space between this gentleman and his next neighbour, and in this space stands a violoncello, leaning against the table. But the next figure has his back to us altogether. He is evidently a Roman ecclesiastic, perhaps a Jesuit, and has on his head the square cap. A long rosary of beads, with a cross, hangs from his waist. Under his chair lies a large folio book, inscribed "Concilium von Trent." His right hand and arm are extended, as if in conversation with one of those opposite to him. Under his chair sits a red and white spaniel dog, apparently asleep. Beside him, at the end of the table, stands a Calvin-like figure, in black cap, and robe trimmed with fur. Under his left arm he holds a book; and from his left hand depends a shield with this inscription:

"O tÿt veel maar een
van eeuwighteen
is uyt verkooren
Wie tegens reen
hier toe seijt neen
is niet herbooren."

This figure holds his right hand extended, and is evidently addressing his next neighbour, who sits at the end of the table with his back to the wall, and a large book open before him. This personage has his head uncovered, and is attentively listening to the Calvin-like divine just described. He has on a Geneva gown trimmed with fur, and a ruff round his neck.

At his right sits a jovial character, with black bonnet, playing the guitar, and evidently paying no attention to what is going on around him. His next neighbour, however, a grave divine, seems to be in conversation with the Roman Catholic ecclesiastic already spoken of, who sits at the opposite side of the table. This venerable personage has a book open before him, and is in the dress of an English ecclesiastic of the seventeenth century, with beard and skull-cap.

Two other figures, who are sitting at the table against the wall, complete the company we have to describe. They are in close conversation. One of them is evidently a secular personage, with a feather in his cap, a ruff round his neck, and a gay dress: nevertheless he is speaking earnestly to his neighbour, and a closed book lies on the table beside him. The other, who sits nearer to the fire-place, and at the farthest end of the table, is in black, with a black hat, and has a book open before him, to which he seems to be appealing in the argument. All the figures in this picture have the appearance of being portraits.

I am greatly afraid that this description of the picture may be too long for insertion in "N. & Q." But if you can insert it, I have no doubt that some of your Dutch correspondents will be able to send me an answer to my Query, "What is the history and meaning of this picture?"

I have only to add that the Dutch inscriptions have been decyphered and transcribed for me by a learned friend. JAMES H. TODD.

Trinity Coll. Dublin.

MEDALLIC QUERIES.

Thanking MR. EVANS for his references to Bergmann and the *Trésor de Numismatique et de Glyptique*, and hoping still to obtain some information relative to the other medals enumerated in my communication of the 5th June, I now further beg to add a few more Queries, viz.:

1. Who was the Antonio Bossi represented on a medal (size 16½, Mionnet's scale), which reads "An-

toninus Bossi," and underneath the bearded bust "VENE:" Reverse, "Nunquam morior;" full-length winged figure of Fame. Had it not been for the letters under the bust, signifying, I presume, "Venetus" (as they will not stand for the name of any medallic artist), I should take it to be that of the author of *Roma Sotteranea*, 1632: but he was a Milanese, and I am also inclined to think that the medal is of earlier date.

2. How must the following thaler and one-third thaler be read:—Obverse, "Wolf. Georg. Co. In. Stolb. Ko. 1624:" Reverse, "Wern. et Ho. Do. In. Ep. Min. B. Lor. E. C." Obverse, "Christ. Ludewig U. Fried. Botho. Gr. ʒ. Stolb. K. R. W. U. H. 1747:" Reverse, "Gott seegne und erhalte unsere Bergwercke." I presume them to belong respectively to Wolf George and Christopher Louis, Counts of Weringerode, Stolberg: and the Reverse of the second one is plain enough, with the exception of the last word, of which I am not quite certain; but I am desirous of an explanation of the contractions and initial letters.

3. The meaning of the legend on the ducat issued by the Provisional Government of Hungary in 1848, and which reads on the Obverse, "Kiralya Erd. U. Fejed. V. Ferd. Magy. H. T. Orsz:" and on the Reverse, "Sz. Maria Ist Annya Magy. or. Vedoge,"—and which, having no knowledge of the Magyar language, I am unable to explain.

JOHN J. A. BOASE.

Minor Queries.

Berkeley's Sublime System.—The following note is appended to Coleridge's poem entitled *Religious Musings:*

"This paragraph is intelligible to those who, like the author, believe and feel the sublime system of Berkeley, and the doctrine of the final happiness of all men."

I suppose Bishop Berkeley is meant: if so, where is the "sublime system" to be found? L. G.

Name of Martyn.—Did this name, so common in the district allotted at the Conquest to the Earl of Mortaigne, thence originate? S. R. P.

Launceston.

Passage in Milton.—I have seen a reprint of a poem alleged to have been written by Milton in his old age, one stanza of which is as follows:

"It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The Earth in darkness lies."

I have no means of referring to the last Oxford edition of his works, from whence it was taken; but, presuming it to be correct, does not the force of the antithesis require the substitution of *that* for *the* in the last line? H. J. C.

Emblems.—I have a book of emblems, enriched with some good manuscript notes in an old hand. I have found most of the references correct, and very useful; but there is one author, Floridan, whom I cannot trace. The title of his book is generally given *Bet. Pegu.;* but in one instance it is fuller. The emblem is a brig with both masts broken: "Bis fracta relinquor." In the margin is written, "Melius in Floridan: *Betrub. Pegues.* 240." Another of a chessboard, "Per tot discriminus:" "Idem in Florid., *Bet. Pegu.* xiv." Can any of your readers direct me to the book, or give any account of its author? H. J.

Rhyming Rats to Death.—Sir William Temple, in his *Essay on Poetry*, says, speaking of the old Runic:

"The remainders are woven into our very language. *Mara,* in old Runic, was a goblin that seized upon men asleep in their beds, and took from them all speech and motion. Old *Nicka* was a spirit that came to strangle people who fell into the water. *Bo* was a fierce Gothic captain, son of Odin, whose name was used by his soldiers when they would fight or surprise their enemies: and the proverb of '*rhyming rats to death*' came, I suppose, from the same root."

Can you, or any of your correspondents, inform me what is the proverb to which the last words allude? M. M.

Trin. Coll. Camb.

Catcalls.—Addison has a paper on the *catcall* (*Spectator*, 341.), and Boswell tells us that on the first night of *Irene* some alarm was caused by the *catcalls.* I cannot find any one who has heard or seen the instrument, and it seems to be unknown at the toy-shops. If the *Spectator* is not mere banter, its use was not confined to the galleries; yet it is strange that gentlemen, even then, should have used such a thing in a theatre. Can you, or your correspondents enlighten me on this subject? M. M. E.

"*For 'tis God only,*" *&c.*—What is the *situs* of the following passage, which I am anxious to know?

"For 'tis God only who can find
All nature to His mind."

T. B. H.

Edward Polhill.—Can any of your readers afford me information in reference to the author of the following book?—*Speculum Theologiæ in Christo, or, A View of some Divine Truths which are either practically exemplified in Jesus Christ set forth in the Gospel: or may be reasonably deduced from them, by Edward Polhill, of Burwash, in Sussex, Esq.:* small quarto, pp. 450, 1678. Mr. Polhill was the author of several other theological treatises, but I cannot collect more particulars relating to him than these, viz.:

1. Calamy (*Ejected Ministers*, vol. ii. 680.) says of Edmund Thorpe, ejected from Selscombe, Sussex: "He was a great acquaintance of that learned and pious gentleman, Mr. Polhill of Burwash, who had a great respect for him; and he held a very pleasing and useful correspondence with him."

2. Mr. Polhill was the author of *Precious Faith considered in its Nature, Working, and Growth:* of which book Philip Henry once said, "it was hard to say which excelled, the gentleman or the divine."—*Life of Philip Henry*, p. 422.

3. Orme, in his *Life of Dr. John Owen*, notices Mr. Polhill, but says he is unable to furnish any account of him. It seems that he was a magistrate of the county of Sussex, and much esteemed. His various works, says Orme, "are valuable, and deserve a place in every theological library," p. 507.: and at the conclusion of this biography (p. 513.) is inserted an excellent letter from Owen to Mr. Polhill's wife, on the death of her daughter. Mr. Orme conjectures that Mrs. Polhill was a member of Owen's church.

In Watts's *Lyric Poems* there are some verses addressed to David Polhill, Esq., a Kentish man. Were they related? G.

Barum.

Lord Mayors of London.—The recent visit of the Lord Mayor of London to his native town of Bury St. Edmunds creates an interest in the inquiry, as to who and how many other Lord Mayors have been natives of the same town, or of the county of Suffolk. I know of but one native of Bury, Sir John Paddisley, or Pattisley, who was mayor in 1440, and held the office of "Master of the Money in the Tower," or Master of the Mint, in the time of Henry VI. During the same century, Milford, Mildenhall, and other towns, furnished lord mayors. If any of your readers can help me to any facts or sources of information on this point, I shall be greatly obliged. BURIENSIS.

Barons of Ulster.—Can any of the readers of "N. & Q." give me any information respecting these personages? I have seen a card on which was engraved the name of a gentleman, and around the crest was a label with the words, "One of the Barons of Ulster;" but I have been unable to learn more on the subject, which much interests me. CERIDWEN.

Sir Walter Scott and the Edinburgh Magazine.—In the well-known article on the first series of *Tales of my Landlord*, in the *Quarterly* for *January*, 1817, the reviewer, whether Sir Walter Scott or William Erskine, quotes a passage relating to the gypsies from what he styles "a new periodical called the *Edinburgh Monthly Magazine*." Now the first number of *Blackwood's Edinburgh Magazine*, in which the passage appeared, only came out in *April*, 1817. Sir Walter was the author of the paper in *Blackwood*, and so could know its contents without needing to employ second sight: but what puzzles me is, his quoting it as already published. Was it in print at the earlier period? and if so, what deferred its publication; and what caused the change of name? J. S. WARDEN.

Wit referred to by Coleridge.—Coleridge (*Introduction to Greek Classic Poets*, p. 36.) writes, "A noted English wit of the day can improvise in rhyme, even in our language, as long as you please to listen to his amusing exhibition." Who is alluded to? A. A. D.

The Charm of a Clan.—Whilst on a visit to Strowan, the chief of the clan Robertson, at Dunalister, his beautiful residence near Loch Rannoch in the Highlands of Scotland, the chief said after dinner to his wife, "Show the charm of the clan;" when there was produced from a silken purse a small globe, two inches in diameter, of pure crystal apparently, but with some slight cracks in it. This, it is said, was found one morning after a day's fight, during the Crusades, adhering to the standard of the clan Donochie, or Robertson, which had laid on the ground. It had remained without flaw till the day of the battle of Sheriff Muir, when the chief, looking at it for an omen, observed for the first time cracks in it; after which there were some misfortunes in the clan. Can any of your Scotch readers give any more details of this curious stone, called in the clan "Clagh-na-bratagh," or the stone of the standard?

JAMES E. ALEXANDER, KNT., A.D.C.

Montreal, Canada.

Admiral Vernon.—I have a cocoa-nut cup, mounted in plated metal, with the following inscription engraved in running character round the lip:

"VERNONIS ut memorent Britones celebrare Salutem
Hunc Anglis Cyathum BLASSIUS ipse dedit.
Carthagena, 1741."

Blassius—Don Blas de Leso—was the Spanish admiral at Carthagena, which he defended against Admiral Vernon in 1741. Are these lines intended to ridicule Vernon's unsuccessful attempt? or how are they to be explained? Do any similar cups exist? ARTHUR PAGET.

Privilege at Fairs.—At Fazely fair, in Staffordshire, held the first Monday after Oct. 10, and during the week which is the wake week, an old charter gives the inhabitants the privilege to brew and sell beer, and to sell tobacco.

The inhabitants of Belton, Leicestershire, have the same privilege during their fair and wake, held the second Monday after Whitsunday.

Query, Is this a common privilege? W. BN.

Genealogies wanted.—Families of Sir Francis Drake and Lord Chancellor Bowes.—Can any of your correspondents give me any information, or direct me where to find it, about the *subsequent* or *antecedent* genealogy of Sir Francis Drake, and, more particularly, of Lord Bowes, Lord Chancellor of Ireland, who died in 1767? ALTRON.

Leader, whence derived.—In conversation lately with a gentleman connected with the press, the assertion was made that the articles in papers which are called leaders, or leading articles, were so called from the practice of leading, or putting leads between the lines to keep them at a distance, and is not to be understood as we generally do the words leading article. Can any correspondent confirm this view, or mention the origin of the word? NOTA.

Ecclesiastical Year.—A. by deed, dated January 1650, gave certain property to the parishioners of a parish to be applied for the benefit of schools. By will, dated September 1650, he vested the powers in the rector and churchwardens. A dispute has now arisen between the parishioners and rector which of them has the appropriation of the property. The latter contends that the will of *September* 1650 is prior to the deed of *January* 1650, because that, at that time, the ecclesiastical year commenced in March. Query, Would the ecclesiastical year prevail, in 1650, in the disposition of property, or for any purpose other than ecclesiastical purposes?

RUSSELL GOLE.

Georgia Office.—In the *Gentleman's Magazine* for 1735, p. 499., is announced the arrival, on the 24th August, of Captain Thompson, from Savannah in Georgia. It is added:

"He brought with him the *Spake* (or Speech) made in June last by the Indian kings of Cherrikaw and other nations, attended by Tomo Chachi, and the Indians who were with him in his kingdom. The said *Spake* is curiously written in red and black, on the skin of a young buffalo, and was translated into English as soon as delivered in the Indian language. It contains the Indian's grateful acknowledgments for the honours and civilities paid to Tomo Chachi, &c. The said skin is to be set in a fine gold frame, and hung up in the *Georgia Office* at Westminster."

Query, What is the history of this Georgia Office, and what became of the papers and documents which must have been deposited there? *μ.*

Wellington.—Why did Sir Arthur Wellesley choose the title of Wellington when he was raised to the peerage? E. H. A.

Town Plough.—Can any of your readers enlighten me as to the origin, use, and discontinuance of the "Town Plough?" During the Commonwealth, it appears that in some places the parish church was made its depository; for in a parochial visitation of part of Cambridgeshire, shortly after the Restoration, I find orders given for its ejectment from that locality. GASTROS.

Minor Queries Answered.

Ziervogel.—I have a book, *Dissertatio Academica, de Re Nummaria ejusque in Historia Suiogothica usu: cujus partem priorem . . . . publico eruditorum examini subjicit Evaldus Ziervogel:* small 4to. Upsaliæ, 1745.

Can any of your northern readers inform me whether the second part, which should contain the inscriptions of Swedish coins, and the dissertation on their historical use, ever appeared? W. H. S.

Edinburgh.

[The Second Part was published in 1749, the paginal figures being continued from the First. Both parts are frequently bound together.]

Lovell (Robert), Pambotanologia.—A short time since I picked up at a stall a copy of a work entitled ΠΑΝΖΩΟΡΥΚΤΟΛΟΓΙΑ *sive Panzoologicomineralogia, or a Complete History of Animals and Minerals*, by Robert Lovell, St. C. C. Oxon., &c.: Oxford, 1661. In the preface to this work the author refers to his *Book of Plants* (*Pambotanologia*), containing the first part of the Materia Medica, and to its favourable reception by the reading public. Where will I find an account of this work and its contents? Though I have made several inquiries, I can get no information about either the book or its author. If it at all resembles the second part of the Materia Medica (the *Panzoologicomineralogia*), it would be well worthy a perusal by those who take an interest in the medical superstitions of a past age. Who was Robert Lovell? and did he publish any other works than the above? ENIVRI.

Drogheda.

[Robert Lovell was a native of Warwickshire, and entered as student of Christ Church, Oxford, in 1648, and afterwards "diverted himself with the pleasant study of botany." He subsequently practised as a physician at Coventry, and was buried in the Church of the Holy Trinity in that city, on November 6, 1690. Besides the work possessed by our correspondent, Lovell was the author of *Pammineralogicon, or an Universal History of Minerals*, 8vo.: Oxford, 1661; as well as the following, the title-page of which is sufficiently descriptive of its contents: ΠΑΜΒΟΤΑΝΟΛΟΓΙΑ, *sive Enchiridion Botanicum, or a Compleat Herball*, "containing the Summe of Ancient and Modern Authors, both Galenical and Chymical, touching trees, shrubs, plants, fruits, flowers, &c., in an alphabetical order, wherein all that are not in the Physick Garden in Oxford are noted with asterisks: shewing their place, time, names, kinds, temperature, vertues,

use, dose, danger, and antidotes. Together with an Introduction to Herbarisme, &c.; Appendix of Exoticks; and an Universal Index of Plants, shewing what grow wild in England. The second edition, with many additions mentioned at the end of the Preface: Oxford, 1665." A short notice of the author will be found in Wood's *Athenæ Oxon.*, by Bliss, vol. iv. p. 296.]

Ch. Harvie. — In Walton and Cotton's *Angler*, p. 125. 3d edition, 1775, by Hawkins, is a very beautiful though short poem "on the Book of Common Prayer," by Ch. Harvie. Is anything known of him? Who was he? Has he published anything else? He is described as an imitator of Herbert, and, by the specimen there given, not by any means a bad one. R. J. S.

[Sir Harris Nicolas has added the following note to the words quoted by our correspondent: —"This passage ('that the author is a friend of mine, and I am sure no enemy to angling') goes very near to unfold the name of the author of *The Synagogue*, a collection of poems, suppletory to that of Mr. George Herbert, entitled *The Temple*. For we see 'Ch. Harvie' subscribed to the ensuing eulogium on the *Common Prayer*, which is also to be found in *The Synagogue*. And I find in the *Athen. Oxon.*, vol. i. p. 267., a Christopher Harvey, a Master of Arts, vicar of Clifton in Warwickshire, born in 1597, and who lived to 1663, and perhaps after. Further, the second copy of commendatory verses prefixed to this book has the subscription 'Ch. Harvie, M. A.' The presumption, therefore, is very strong that both were written by the Christopher Harvey above mentioned. At the end of *The Synagogue* are some verses, subscribed 'Iz. Wa.' H. Anthony Wood says *The Synagogue* was written by *Thomas* Harvey. — *Athen. Oxon.*, by Bliss."]

Hugh Broughton. — May I, through the "medium," put the following Queries? Where can be found the fullest biographical notice of this biblical worthy of the sixteenth century? Was ever a collected edition of his works published, and when? Your correspondents will much oblige me by answering either or both of these Queries. A. W.

Kilburn.

[In the year 1662 was published *The Works of the Great Albionean Divine, renowned in many Nations for rare skill in Salems and Athens Tongues, and familiar Acquaintance with all Rabbinical Learning*, Mr. Hugh Broughton. Collected into one volume, and digested into four tomes. The editor, Dr. John Lightfoot, has prefixed a "Preface, giving some Account of the Author's Life and Writings;" and at the end of the volume is a Funeral Sermon for Mr. Broughton by Dr. James Speght. The best account of Broughton will be found in Kippis' *Biographia Britannica*, vol. ii. p. 604. Although Dr. Lightfoot collected the greater portion of Broughton's pieces, still we are inclined to think, that many of his theological manuscripts are yet unpublished, and preserved in the British Museum, of which a list is given in Ayscough's *Catalogue*. Among the miscellaneous folio sheets in the British Museum is "A Schedule of the Workes of the late Reverend and Learned Mr. Hugh Broughton, as they were preparing for the Presse." It contains a list of seventy-eight separate pieces, is without any date, but appears to have been issued during the Commonwealth. The following curious "Advertisement to the Reader" is prefixed to the list: "This ensuing Catalogue presents itself to view with a double scope — an *intimation* and a *request*. The former gives to understand a purpose to set forth in an entire work the scattered pieces of that famous divine, Mr. Hugh Broughton, a man rarely learned in the originals, excellent in the cleare handling of darkest passages in the Holy Scripture, of closest meaning, eminent in his generation. It presents what by careful well-wishers to the truest knowledge and publique good hath been preserved in sinister times from perishing in obscurity. This facilitates the *request:* That if pieces to perfect what is defective, or adde to the whole, be in private hands, they will be pleased not to envy them to the publick, and to light his candle, which without their charge shall shine to themselves brighter. Nor shall this candid goodness be concealed, that they may reap the good name of faithful treasurers and liberal stewards. Please they therefore to repair to Mr. George Thomason [see "N. & Q.," Vol. vi., p. 175.], at the Rose and Crowne in St. Paul's Churchyard, London, they shall finde a further assurance not to fail of serious performance to answer their pious expectations."]

Carthusian Order. — When was the Carthusian Order established, and what is known of its history?

Mr Weld, in his *Auvergne, Piedmont, and Savoy*, thus remarks:

"Voltaire, cynical as he was, admitted that this was the only ancient order which never wanted reform, the leading rules of governance being so admirably framed as never to require an alteration."

W. W.

Malta.

[The order of Carthusians was founded in the year 1084, by Bruno of Cologne, a Canon of the Church of Rheims, who retired with six companions to the desert of Chartreuse, near Grenoble, in Dauphiné, and thence took the name of Carthusians. Each member of the community has a cell, with a little garden adjoining. By this means the recluses, however numerous, have no communication with each other. They never meet excepting at the public service, to which women are not admitted; and whenever it is necessary to make any communication to their brethren, it is done by signs. During meals, they are enjoined to keep their eyes on the dish, their hands on the table, their attention on the reader, and their hearts fixed on God. Notwithstanding this great severity of their regulations, it appears that no monastic society degenerated so little from their primitive institution and discipline as that of the Carthusians. The progress of their order, however, was less rapid than that of those establishments whose laws were less rigorous, and whose manners were less austere. Consult the *Narrative of a Tour*

taken in the Year 1667 *to La Grande Chartreuse and Alet*, by Dom Claude Lancelot; Petri Orlandi *Chronicum Carthusianum*; Mabill. *Annal. Bened.* tom. vi.; and Helyot's *Hist. des Ordres*, tom. vii.]

Vegetable Ivory.—Is there such a substance as vegetable ivory? How is it cultivated; and where? A. JUDGE.

14. King Edward Street,
Liverpool Road, Islington.

[Vegetable ivory is the seed of a dwarf palm-tree, the *Phytelephas macrocarpa*. The part used by turners is the hard albumen, or the part which answers to what is called the flesh of the cocoa-nut. It is as durable, and nearly as hard, as the ivory of the elephant; but, from the small size of the fruit, can never come into competition with it for large articles. Some beautiful productions in this new material were exhibited by Mr. Taylor in the Great Exhibition, which, with drawings of the nut itself, are engraved in the second volume, page 781., of the *Illustrated Catalogue*.]

Dutch Inscription.—On a flask of earthenware, in my possession, is the following inscription in black letter:

"Coept I fles van aken ter spoet
En hout de in heilich vuater tes goet."

Perhaps some of your friends in the *Navorscher* could furnish me with a correct translation. I have had several interpretations given to me, which do not, however, agree with each other.
A. W. F.

[We are informed by an accomplished Dutch scholar, to whom we have submitted this Query, that the lines are to be translated,—

"Buy a bottle of Aix-la-Chapelle with speed,
And keep it in holy-water for good."

As the meaning of this is not very clear, our friend suggests that the proper sense of the two lines is,—

"Buy a bottle of Aix-la-Chapelle with speed,
And keep it in holy-water; it is good."]

Antiquities of Chess.—Can your correspondents refer me to some readable work on the antiquities of chess? What is the history of the celebrated Indian problem printed on the cover of the *Chess-player's Chronicle?* Where is a solution of it to be found? A. A. D.

[We believe the best and fullest account of the antiquities of this beautiful game will be found in Twiss *On Chess*, 2 vols. 8vo., 1787—1789. That accomplished antiquary, the late Mr. Douce, was, we believe, a large contributor to this interesting work, and had collected considerable additional materials, which may probably be found in his copy of it in the Bodleian. Considerable additions will be found also in the second volume of Twiss' *Miscellanies* (8vo., 1805). There is, besides, much valuable information in a paper by Sir Frederick Madden, printed in the *Archæologia*, vol. xxiv. p. 203.]

Replies.

"WHOE'ER HAS TRAVELL'D LIFE'S DULL ROUND," ETC.

(Vol. vi., p. 414.)

The lines are by Shenstone. In a pleasing little volume * by his friend, the Rev. Richard Graves of Mickleton, the circumstances which gave occasion to their composition are thus narrated:

"About the year 1750 (notwithstanding his reluctance to leave home), Mr. Shenstone had resolution enough to take a journey of near seventy miles across the country to visit his friend Mr. Whistler, in the southernmost part of Oxfordshire. Mr. Whistler, with manly sense and a fine genius, had a delicacy of taste and softness of manners bordering on effeminacy. He laid a stress on trivial circumstances in his domestic economy, which Mr. Shenstone affected to despise. As people in small families find it difficult to retain a valuable servant, Mr. Whistler made it a rule to prevent, as much as possible, any intercourse with strange servants, and, without making any apology for it, had sent Mr. Shenstone's servant to a little inn in the village. This was a little disgusting, but unfortunately, while Mr. Shenstone was there, Mr. Whistler thought proper to give a ball and supper to two or three of the most respectable families in the neighbourhood."

Mr. Shenstone (as he says in a letter on that occasion)—

"never liked that place. There was too much trivial elegance, punctilio, and speculation in that polite neighbourhood. They do nothing but play at cards, and on account of my ignorance of any creditable game, I was forced to lose my money, and two evenings out of seven, at Pope Joan with Mr. P.'s children."

This disposed him to ridicule Mr. Whistler's great solicitude in preparing for his entertainment: instead, therefore, of paying any regard to the hints given him, that it was time to dress for their company, Shenstone continued lolling at his ease, taking snuff, and disputing rather perversely on the folly and absurdity of laying a stress upon such trifles: and, in short, the dispute ran so high, that although Shenstone suppressed his choler that evening, yet he curtailed his visit two or three days, took a cool leave the next morning, and decamped. Traversing the whole county, he reached Edge Hill that night, where, in a summer-house, he wrote the lines in question.

Both Shenstone and Whistler seemed afterwards conscious of their childish conduct on this occasion: each seemed solicitous to know how his account stood with the other. Whistler still expressed the highest regard for Shenstone, and Shenstone retained the same warmth of affection for his old friend until his death.

Mr. Graves remarks that "there were more stanzas added to this effusion afterward, which

* *Recollections of some Particulars in the Life of the late William Shenstone, Esq.*: London (Dodsley), 1788, 12mo.

diminished the force of the principal thought." The additions are thus given in Dodsley's edition of Shenstone's *Works*, vol. i. p. 218., where the whole is inscribed:

"WRITTEN AT AN INN AT HENLEY.

"To thee, fair Freedom! I retire
From flattery, cards, and dice, and din;
Nor art thou found in mansions higher
Than the low cot, or humble inn.

"'Tis here with boundless pow'r I reign;
And every health which I begin
Converts dull port to bright champagne;
Such freedom crowns it, at an inn.

"I fly from pomp, I fly from plate!
I fly from falsehood's specious grin;
Freedom I love, and form I hate,
And chuse my lodgings at an inn.

"Here waiter! take my sordid ore,
Which lacqueys else might hope to win;
It buys, what courts have not in store,
It buys me freedom at an inn.

"Whoe'er has travell'd life's dull round,
Where'er his stages may have been,
May sigh to think he still has found
The warmest welcome at an inn."

The statement of Mr. Graves, that the lines were written in a summer-house at Edge Hill (Mr. Jago's), is inconsistent with the title prefixed to these stanzas. Perhaps the lines so often quoted were all that were produced at Edge Hill; and the other stanzas may have been written afterwards at the inn at Henley.

Poor Shenstone! of him it might truly have been said,

"Some demon whisper'd, Visto! have a taste."

That "purest of human pleasures" which fascinated him, was not unmixed with the bitterness of embarrassed circumstances arising out of the pursuit. He is, however, entitled to the grateful remembrance of every lover of the picturesque for his devotion to landscape gardening, which his example, and the taste he displayed in it, served to advance. Mr. Graves defends his friend from the supercilious and shallow observations of Johnson, who, from his education and physical defects, was incapable of appreciating the beauties of nature, and the merits of those who devoted themselves to the embellishment of rural scenery:

"Bred up in Birmingham, in Lichfield born,
No wonder rural beauties he should scorn."

That Shenstone's writings are now little read or remembered, is evident from the Query of your esteemed correspondent, to whom, if I am right in my conjecture, I should think little that is valuable in our literature would be unknown.

S. W. SINGER.

Mickleham.

The second version forms the fifth stanza of a poem which purports to have been *Written at an Inn at Henley*. The author is William Shenstone, one of the favourites of my youthful days. The quotation requires only the substitution of *Where'er* for *Whate'er*, and *stages* for *wand'rings*. There is a semblance of truth in the lines which helps to stamp them on the memory, but I hope it is no more than the semblance. BOLTON CORNEY.

I am surprised that my excellent and accomplished friend J. H. M. (if I do not misinterpret these initials) should inquire after these lines; for the author (*Shenstone*), and the two versions of the epigram, are given, under the date of 21st March, 1776, in Boswell's *Life of Johnson*, to Mr. Croker's edition of which J. H. M. (if I am not mistaken) contributed several intelligent notes. C.

SIR ROBERT AYTOUN (NOT AYRTON).

(Vol. vi., p. 413.)

The name of the poet respecting whom UNEDA inquires is Sir Robert Aytoun. The verses which he sent to "N. & Q." will be found, with a few slight variations, in pp. 66. and 67. of *The Poems of Sir Robert Aytoun*, edited by Charles Roger: Edinburgh, 1844. The volume contains a memoir of the author, and a genealogical tree of the family. He was the second son of Andrew Aytoun, proprietor of Kinaldie in Fifeshire, and was born in 1570. He was, according to Dempster (who gives an account of him in his *Historia Ecclesiastica Gentis Scotorum*), a writer of Greek and French, as well as of Latin and English verses. He was acquainted with many of his learned and poetical cotemporaries. Ben Jonson made it his boast, that "Sir Robert Aytoun loved him dearly." He was a member of the royal household of King James I., and afterwards became secretary to Henrietta Maria, queen of Charles I., and enjoyed the favour of that monarch till his death, which took place in the palace of Whitehall, in March, 1638. His remains were consigned to Westminster Abbey. A monument, with bust, was erected to his memory by his nephew Sir John Aytoun. They are still in good preservation.

In a note to the poem referred to by UNEDA, the editor says:

"This poem is reprinted from Watson's collection, where it appears anonymous, as well as in many others of our earlier collections of English poetry. From its similarity to Aytoun's other productions, it has been often ascribed to him, and little doubt can be entertained as to its authenticity. It is undoubtedly one of Aytoun's best productions; and it so attracted the notice of the poet Burns that he made an attempt 'to improve the simplicity of the sentiments, by giving them a Scottish dress.' Burns' alteration, however, was a complete failure."

For further particulars respecting Sir Robert and his poems I must refer UNEDA to the volume before mentioned, from which my account has been entirely derived. TYRO.

Dublin.

The poet inquired after by UNEDA is Sir Robert Aytoun (not *Ayrton*), whose poems, with a Memoir and Notes, were edited, "from a MS. in his possession, and other authentic sources," by Charles Roger, and published by A. and C. Black of Edinburgh, 1844. For further information I shall refer to the work itself; and shall only add that the version printed by Roger differs, in some verbal respects, from that quoted by your correspondent, which appears *improved*. J. D. N.

P. S.—I find a version ("Anonymous") in Campbell's Specimens (vol. iii. p. 405.) from *Select Ayres and Dialogues by Lawes*, 1659, which is evidently very incorrectly given. It is also printed with Aytoun's English poems in *The Bannatyne Miscellany*, vol. i. p. 323., by Mr. David Laing, with a short Memoir and Notes. There appears, however, to be nothing but internal evidence for ascribing the authorship to Aytoun.

UNEDA is referred to Smith's *Scotish Portraits*, 4to., 1798. In that work Sir Robert Aytoun's portrait is engraved from his bust in Westminster Abbey, where there is a very beautiful monument with his bust in bronze. H. W. D.

NEWSPAPER FOLK LORE.

(Vol. vi., pp. 221. 338.)

I trust that I am more felicitous than K. P. D. E. in solving A LONDONER's difficulty. To exclaim with Theodore Hook, "Those rascally newspapers will say anything," is cutting the Gordian knot with a vengeance. Without imputing mendacity to newspaper editors, I think I can find a rational solution. I suggest that in all probability the editors obtained their information through the deluded friends of some *hypochondriac*, or from the patient himself. It is a very common delusion with persons afflicted with hypochondriasis, that they have swallowed reptiles in drinking ditch or pond water. In other ways besides (which prurient imaginations will readily suggest) does this disease affect the stomach and bowels of the patient. If you can find room for the following incident, I think your correspondents will incline to my solution.

An old woman came to the General Hospital here, and having been introduced to the house-surgeon (Mr. F. Jukes, now a surgeon resident here), she stated that she was troubled with pains in the bowels caused by the contortions of a newt (or *nowt*, as she called it), which she had swallowed while drinking water from a pond. The house-surgeon, suspecting how the case really stood, took the woman to the physician then in attendance, who happened to be Dr. John Johnstone, the celebrated pupil of Dr. Samuel Parr. The doctor being of the house-surgeon's opinion, addressed the woman thus: "I see, my good woman, that we shall do no good unless we kill the newt. I will put up something for you that will soon destroy him, and let me see you again in a few days."

Not long afterwards she again presented herself at the hospital, and was shown up to the doctor, when the following colloquy ensued.

Dr. J. "Well, my good woman, I suppose the draught I gave you soon killed the reptile."

Woman. "Lord bless you, no, Sir. The *nowt* has had young ones since!"

The doctor dismissed the case as beyond his skill.

The extract furnished by K. P. D. E. confirms my view. Some illusion was probably practised upon the young man while in the act of vomiting, which his sister, acting under medical instructions, improved, with the view of persuading him that the reptile was really ejected. A feigned *accouchement* is often the only method of dispelling one class of these extraordinary delusions.

C. MANSFIELD INGLEBY.

Birmingham.

DUTENSIANA.

(Vol. vi., pp. 292. 376.)

Although perhaps as much has been said of M. Louis Dutens as his literary *status* warrants, the following bibliographical remarks may perhaps interest your correspondents G. and W. So far as I know, he commenced his literary career by the publication, in 1768, of an edition of Leibnitz (*G. C. Leibnitii Opera omnia, nunc primùm collecta, in classis distributa, præfationibus et indicibus exornata, studio Ludovici Dutens:* Génève, 1768, 6 vols. 4to.). A copy of this work elegantly bound he presented to Voltaire, who acknowledged the gift in two highly complimentary letters (preserved in *Dutensiana*, p. 97.). In 1776 appeared his *Recherches sur l'Origine des Découvertes attribuées aux Modernes:* Paris, 2 vols. 8vo., an edition of which in English was simultaneously published in London by Elmsty. This is an elaborate, curious, and instructive work: the abstract of its contents in Hone's *Table Book*, vol. ii., cannot fail to interest the reader, and direct him to the original. Dutens was residing in Paris about this time, where, without holding the infidel opinions of the Holbachian coterie, he became acquainted with many of its illustrious members. Shortly, without however disturbing his friendly relations

with the *philosophes*, he declared open war against their principles, by the republication, under the title of *L'Appel au bon Sens*, of a pamphlet which he had previously (1769) published at Rome, entitled *Le Tocsin des Philosophes*. This excited the ire of Voltaire, who, in a letter to M. de Chastellux (7th Dec. 1772), acknowledging receipt of a copy of the treatise *La Félicité publique*, by the latter, in which Dutens was spoken of in commendatory terms, attacked him violently as

"Un demi savant, très méchant homme, nommé Dutens, refugié à présent en Angleterre, qui imprima, il y a cinq ans, un sot libelle atroce contre tous les philosophes, intitulé *Le Tocsin*. Le polisson prétend que les anciens avoient connu l'usage de la boussole, la gravitation, la route des comètes, l'aberration des étoiles, la machine pneumatique, la chimie, &c."

This was not, however, the only occasion on which Voltaire, forgetful of the Leibnitz, and his complimentary letters to its editor and donor, had manifested his wrath against M. Dutens. In the *Dictionnaire Philosophique* (art. "Système") he went out of his way to attack him:

"Un des plus grands détracteurs de nos dernier siècles a été un nommé Dutens. Il a fini par faire un libelle aussi infâme qu'insipide, contre les philosophes de nos jours. Ce libelle est intitulé *Le Tocsin;* mais il a beau sonner sa cloche, personne n'est venu à son secours, et il n'a fait que grossir le nombre des Zoïles, qui, ne pouvant rien produire, ont répandu leur venin sur ceux qui ont immortalisé leur patrie, et servi le genre humain par leurs productions."

Dutens was also attacked by Condorcet and others. Upon the publication of the edition of Voltaire edited by the latter and Beaumarchais, Dutens thought it due to himself, as an antidote to the subsequent injuries, to transmit the two earlier letters he had received from Voltaire; but the prejudice and injustice of the learned editors prevented their insertion.

Dutens was also the author of the following works:

"Traité des Pierres précieuses, et des Pierres fines," Londres, 8vo.: Paris, 16mo.

"Explication de quelques Médailles grecques et phéniciennes, avec un Alphabet phénicien, et une Paléographie numismatique." Londres et Paris, 1776.

"Œuvres mêlées, contenant: l'Appel au bon Sens; la Logique; Lettres sur un Automate qui joue aux Échecs, &c." Génève et Paris.

"Itinéraire des Routes les plus fréquentées de l'Europe, &c." Paris.

"ΛΟΓΓΟΥ ΠΟΙΜΕΝΙΚΩΝ ΤΩΝ ΚΑΤΑ ΛΑΦΝΙΝ ΚΑΙ ΧΛΟΗΝ, BIB. E. recensuit Ludovicus Dutens." Paris, 1776, 12mo.

"Manuel d'Epictète, avec un Préface." Paris, 1776, 24mo.

"De l'Eglise, du Pape, de quelques points de Controverse; et des Moyens de Réunion entre toutes les Églises chrétiennes." Génève, 1781.

"L'Ami des Etrangers qui voyagent en Angleterre." Londres, 1787, 8vo.

"Mémoires d'un Voyageur qui se repose, &c." 5 vols. 12mo. 1806.

The fifth volume of this last-mentioned work is entitled *Dutensiana*, and is quite distinct from the other four. Although tolerably well acquainted with the *Ana*, I must confess that in variety of amusing and instructive anecdote I do not know any volume in this class of literature that much excels it. In the preface, Dutens acknowledges the authorship of the *Correspondence interceptée*, published anonymously, some of the contents of which are incorporated in the *Mémoires d'un Voyageur*. The edition in two volumes 8vo. of the latter work, to which W. alludes, was committed to the flames by the author, as containing remarks and strictures upon living characters, which he was led to think might give offence, and would be better suppressed. WILLIAM BATES.

Birmingham.

EARLY CAST-IRON GRAVE SLABS.

(Vol. vi., p. 291.)

In the first part of *Christian Monuments in England and Wales*, by the Rev. Charles Boutell, M.A., 1849, a work which I regret to say remains unfinished, there is a representation of a remarkable slab of this description, concerning which I shall quote the author's own words:

"In the nave of the church at Burwash in Sussex, there lies a monumental slab of very singular character, apparently of the latter end of the fourteenth century. . . . . The material of which this memorial is constructed is *cast iron*. It is a large slab, or rather plate, measuring in length five feet five inches and a half, by eighteen inches and three quarters at the head, and eighteen inches and a quarter at the foot; and it bears in relief a small cross with a legend at its base, in these words: 'ORATE . P(RO) . ANNEMA . JHONE . COLINS.' So far as I am aware, this is the only monument of this kind known to be in existence."

In a foot-note:

"It appears that a family named Collins carried on the iron trade in a parish adjoining Burwash, in the sixteenth century; and their predecessors were probably iron masters, and had some connexion with Burwash itself, at the date of the monument. The Rev. C. R. Manning, in his *List of Brasses*, mentions an iron monumental plate at Crowhurst in Surry, the date of which is A.D. 1591. Upon this plate there is a representation of a shrouded figure."

I may add, that in the churchyard at Broseley, Salop, there are cast-iron slabs: but these are of modern date. W. J. BERNHARD SMITH.

Temple.

EPITAPH.

(Vol. vi., p. 340.)

A. A. D. makes inquiry about an epitaph of a rather curious character having a local habitation; which Query I cannot solve, but can give him a few, I think, equally remarkable, whose genuine local habitations I can vouch for. The two following I have just copied within Ashburton Church, Devonshire; and the third had an existence there also about thirty years ago, since which time, it being engraved on slate, it has become almost obliterated, in consequence of the water finding its way within the crevices of the stone, becoming frozen in the winter months, and consequently enlarged in volume, which has caused the slate to desquamate in large scales.

1. On Thomas Harris, tanner, who died September 30th, 1637:

"Fear not to die;
Learn this of me,
No ills in death,
If good thou be."

2. On Thomas and George Cruse, brothers, who died in the year 1649:

"Within this space two brothers heere confin'd,
Though by death parted, yet by death close join'd:
The eldest of these two, plac'd in his tomb,
Greeted the younger with a welcome home.
They liv'd, they lov'd, and now rest in tomb,
Together sleeping in their mother's womb."

The third, which is still fresh in the recollection of the sexton, ran thus (I should have said that a part of the stone (slate) still exists, imbedded in the wall, just outside the chancel door):

"Elizabeth Ireland, died in 1779.

"Here I lie, at the chancel door;
Here I lie because I'm poor.
The farther in, the more you pay.
Here lie I as warm as they."

The two following, I am credibly informed, are to be seen in the undermentioned churchyards, or, I should have said, did exist there a few years since.

Portsea Cemetery:

"What was she?
What every good woman ought to be,
That was she."

Stepney Churchyard:

"My wife she's dead, and here she lies;
There's nobody laughs and nobody cries;
Where she's gone, and how she fares,
Nobody knows, and nobody cares."

In worse taste, I fear, than the one forwarded by A. A. D. H. H.

SHAKSPEARE EMENDATIONS.

(Vol. vi., pp. 135. 423.)

The doubt your correspondent C. expresses about the phrase "*I am put to know*," may be satisfactorily answered from the pages of the poet, who uses similar phraseology in other places. It evidently signifies "I am *obliged* or *constrained* to know." Thus in *Cymbeline*, Act II. Sc. 3.:

"I am much sorry, Sir,
You *put me to forget* a lady's manners,
By being so verbal."

So in *Coriolanus*, Act III. Sc. 2.:

"You have *put me now to such a part*, which never
I shall discharge to the life."

And in 2 *King Henry VI.*, Act III. Sc. 1.:

"And, had I first been *put to speak my mind*,
I think I should have told your Grace's tale."

I was much pleased to see the Query respecting the passage in *As You Like It*, Act III. Sc. 5., respecting the words "*all at once*." It was one of the passages I had marked as requiring attention. I agree with your correspondent in thinking it, as it stands, "not merely surplusage, but nonsense." It is somewhat singular that it should hitherto have passed unquestioned, and that it should have escaped the attention of the two acute and able correspondents who discussed the passage for other purposes.

I now feel assured that it is to be placed in the numerous list of printer's errors, and is not without a remedy, and that not so forced and improbable as the substitution of *à l'outrecuidance*, proposed by Mr. Forbes. The printer, misled probably by a blurred or illegible manuscript, has substituted the word *all* for *rail*, and we should undoubtedly read,

"And why, I pray you? who might be your mother?
That you insult, exult, and *rail*, at once
Over the wretched?"

Should any exception be taken to the phrase "rail *over* the wretched," I answer that the poet uses to *rail on* and to *rail upon* in other places.

The printer does not seem to have been more vigilant here than elsewhere; for just above, in Phœbe's speech, he has given us *capable* instead of *palpable*. I read:

"Lean but upon a rush,
The cicatrice and *palpable* impressure
Thy palm some moment keeps;"

not being content with the attempts of Johnson and Malone to make sense of "*capable* impressure," or with Mr. Knight's gloss which interprets it *able to receive!* S. W. Singer.

Mickleham.

As I started the doubt which Mr. C. Forbes of the Temple has attempted to clear up, I may be

permitted to say that his proposition does not at all satisfy me. C.

TUMBLE-DOWN DICK.

(Vol. vi., p. 391.)

When old London Bridge was standing, there was, very near to the southern extremity, and on the western side of the street, a tavern displaying this sign. Perhaps an inquiry into the history of that house may give L. B. some information. I never heard that it had any reference to the Restoration. The sign merely represented a man falling intoxicated from his chair. It is to be observed that the lines quoted from Butler, though by no means respectful to Richard Cromwell, do not connect the epithet "Tumble-down" with his name. F. S. Q.

Your correspondent L. B. asks if any other signs called "Tumble-down Dick" are known. I am familiar with one in Norfolk, at Woodton, on the high road between Norwich and Bungay, about five miles from the latter place, and I have heard it spoken of as a memorial of the overthrow of Richard Cromwell. A few years ago the sign was repainted; but with the old design, a very red-waistcoated John Bull, bottle and glass in hand, toppling off his chair, in a fashion indicative of as gross a violation of the law of gravitation, as the act was intended to express respecting the rules of sobriety. In this region, where Puritanism and Nonconformity were deeply rooted, the antagonist spirit was correspondingly strong. The celebration of the 29th of May, in a very High Church manner, has not been discontinued above a single generation; and the children still observe it, by "bumping," with right rustic good-will, their companions who are unadorned with oak-leaves, with the same gusto and ignorance that the 5th of November was kept withal, till the recent movement of Pius IX. revived the ancient spirit. I once saw the children attending an Independent Sunday School, keeping the day in this fashion; and on inquiring, discovered that they had the custom from their elders, but *what* they were celebrating they did not at all know; nor did a boy from the Church School, who was joining in the sport. This illustrates the existence of the temper which would set up a "Tumble-down Dick" over a tippling house, and would retain the sign thus "thro' age after age revolving."

B. B. Woodward.

DARIDIANUS. — INSCRIPTION AT BAVENNO.

(Vol. vi., p. 359.)

I am afraid your correspondent A. B. R. is putting himself and others to useless trouble in inquiring for "an explanation of the word *Daridianus*," as well as in seeking for "any note of the erection of a church, which would certainly seem to date from the first century." The inscription observed by A. B. R. in the Church of Bavenno says nothing about that or any other church; it merely informs us that Trophimus Daridianus, a slave of the Emperor Claudius's, dedicated the inscription to Memoria and Tarpeia.

As to *Daridianus*, I suspect it to be a mason's blunder for *Dardanianus*, a name which is regularly formed from Dardanius, though I am not aware that it is to be found in books.

In the latter part of the inscription a proper name seems to have been obliterated by time after *Memoriæ*, and perhaps, if this Note comes to the knowledge of A. B. R., he may tell us something of the state of preservation in which he found the inscription: but, whether it be perfect or not, he may rest assured (unless he can produce further evidence) that Trophimus had no more to do with founding the church at Bavenno than M. Ulpius Cerdo, Lucretius Lucretianus, and others, who set up ancient inscriptions now preserved in the British Museum, had to do with erecting that great national building. L.

P.S. — I subjoin two inscriptions, which I copied some years ago at the British Museum; the first on account of its form; the second, to show that blunders are not uncommon in ancient inscriptions:

"MEMORIÆ
CL . TI . F . OLYMPIADIS
EPITHYMETVS . LIB .
PATPONAE . PIENTISSIMAE."

"LVCRETIA
QVEVIXI T
ANN . XII . M . VIII
PATER . B . M . F."

DIFFERENCES BETWEEN COPIES OF THE FOLIO EDITIONS OF SHAKSPEARE.

(Vol. vi., p. 142.)

The variations noticed by Mr. Collier between his copy of the folio edition of 1632 and other copies of the same edition (proving that corrections were made of the text whilst the edition was actually in the press), reminds me of a similar instance, pointed out to me by Mr. Henry Foss in his copy of the edition of 1623. The passage occurs in *Twelfth Night*, Act V. Sc. 1., in which the Duke says, —

"O thou dissembling cub! what wilt thou be,
When time hath sow'd a grizzle on thy *case?*"

This is the reading of many (how many?) copies of the first folio edition, and has been received without suspicion by every modern editor, including Mr. Knight and Mr. Collier himself, who

explain *case* by *skin* or *exterior*. The latter notes, "The skin of a fox, or of a rabbit, is called its *case*." The expression, to say the least, is incorrect and forced; but in Mr. Foss's copy, we are at once led to the true and obvious rendering, for the text stands thus:

"*Du.* O thou dissembling cub! what wilt thou be,
When time hath sow'd a grizzle on thy *cafe?*"

Proving, beyond doubt, that the word in question should be *face;* but by transposition of the letters became *cafe*, and was then altered into *case*. May not this easy confusion of *s* and *f* throw light upon some other passages, hitherto unsuspected?

F. Madden.

I send you an account of a first folio which is in my possession. It is unfortunately an imperfect copy, and I should be exceedingly obliged to you if you could put me in the way of perfecting it. I am afraid separate leaves of the first folio are difficult to meet with; but should you know where any are to be found, perhaps you would inform me. I presume it would be impossible to procure the title with portrait. I must content myself with a fac-simile.

Folio 1623.

Dimensions.—13½ inches by 9.

Missing.—Title with portrait; leaf opposite to title, containing verses; pages 29 to 38, inclusive; pages 389 to 399, inclusive.

Variations from the Collation in Lowndes.

Comedies.—Page 237, misprinted 233.

Histories.—Page 37, not misprinted.

Tragedies.—Page (78), commencement of *Troilus and Cressida*, not marked.

Richard C. Heath.

PHOTOGRAPHIC NOTES AND QUERIES.

(Vol. vi., pp. 421. 442.)

To copy Collodion Negatives on Collodion positively. — Paste two strips of letter paper on the collodioned side of the negative proof; superimpose this on a prepared glass plate, and expose it to the influence of light, either natural or artificial, during half a second or a second, and develope in the usual manner. If required only for magic-lanthorn slides, it is advisable to substitute for the hypo. a solution of common salt, 1 drachm to the ounce of water; this leaves the transparent portions opalescent, and produces a better effect than ground glass.

J. B. Hockin.

French Collodion. — Seeing in your Notices to Correspondents last week a reference to the new French collodion, and having tried two bottles from different vendors, I venture to assure your inquirer that it possesses no advantages whatever over the ordinary English-made collodion. It is *dearer* in price, and certainly not more sensitive than that produced according to the form given in your former Number of "N. & Q." (vide p. 277.) I may here observe that I find the sensitive qualities of the collodion may, to a great extent, be tested without the use of the camera, by looking through the film of collodion on the glass, after immersion in the nitrate of silver bath, when, if good, it will be found to be of a bright orange colour, although, looking upon the surface and not through it, the appearance should be a bluish, opal-like, semi-opaque tint. If the collodion is *over* iodized, it is more opaque, and is apt to flake off in small films in the bath, leaving uneven surfaces, and consequent destruction to the picture. The sensitiveness is not increased by carrying the iodization beyond a certain point.

H. W. D.

Mr. Crookes' Wax-Paper Process. — There is a slight typographical error in the description of my wax-paper process, page 443., line 7 from bottom, where, "with the addition of as much free iod*i*de as will give it a sherry colour," should be, "with the addition of as much free iod*i*ne as will give it a sherry colour."

I should feel obliged by your causing this to be corrected, as it is one of the most important points in the whole process, but, as now worded, might lead those who are devoting much valuable time to this pleasing and important study astray.

William Crookes.

Ross' Lenses. — We have received from H. W., a gentleman whose acquirements entitle him to speak with authority on a point of science, a letter, praising in the highest terms the lenses made for photographic purposes by Ross of Featherstone Buildings, Holborn; and no doubt most deservedly. We do not insert the letter for three reasons: 1. Because it would have an appearance which the writer never intended, namely, to *puff* a man of science; 2. Because it contains no new facts; and 3. Because we fear the closing paragraph would tend to discourage the practice of an art which we agree with H. W. in considering "one of the most delightful occupations it is possible to conceive, for an artist or a man of leisure."

Replies to Minor Queries.

Coins placed in Foundations (Vol. vi., p. 270.).—The following passage shows this practice to have prevailed as early as 1658, though it may probably be traced to an earlier date:

"But the ancient custome of placing coyns in considerable urns, and the present practice of burying medals in the noble foundations of Europe, are laudable ways of historical discoveries in actions, persons, chronologies; and posterity will applaud them."—Browne's *Hydriotaphia*, ch. iv.

Anon.

Lady Day in Harvest (Vol. vi., p. 399. &c.). — The following extracts from Wilkins's *Concilia* may, perhaps, be of some use to Mr. Edwards in determining the day meant by this phrase. In vol. iii. p. 823. he will find "A copy of the act made for the abrogation of certain holydays, according to the transumpt lately sent by the king's highness to all bishops," &c., A.D. 1536, which received the assent of Convocation, and in which it is said:

"Also that all those feests or day holydays which shall happen to occurre eyther in the harvest time, which is to be compted from the fyrst day of July unto the 29 day of Septembre, or elles in the terme time at Westmynster, shall not be kepte or observed from henceforth as holydayes, but that it may be lawful for every man to go to his work or occupacyon upon the same as upon any other workyeday, excepte alwayes the feests of the apostles, of our blessed Lady, and of saynt George," &c.

Also at page 827. there is an "ordinatio in synodo provinciali, die 19 Julii, anni 1536, edita," wherein it is said, —

"Item, quod a festo nativitatis S. Johan. Bapt. usque festum S. Michaelis archangeli nulli dies sanctorum in posterum celebrabuntur pro festivis aut feriatis, nisi dies apostolorum, Assumptionis, et Nativitatis B. Mariæ."

In these passages we have the legal definition of harvest time, viz. from July 1st (the octave of St. John the Baptist) to September 29th (St. Michael's Day), and also *two* Lady Days, mentioned within that period. The question, therefore, is reduced to the selection of one of these two.

F. A.

Quotations in Locke wanted (Vol. vi., p. 386.). — Probably the last of these quotations, supposed to be taken from Tertullian, is this, which is thus quoted by Wilberforce in his *Doctrine of the Incarnation*, ch. v. p. 114. 3rd edition:

"Crucifixus est Dei filius: non pudet, quia pudendum est; et mortuus est Dei filius: prorsus credibile est, quia ineptum est: et sepultus resurrexit: certum est, quia impossibile est." — Tertull. *de Carne Christi*, sec. v.

F. A.

Singing Bread (Vol. vi., p. 389.). — Amongst the effects belonging to Sir John Fastolfe, one of the heroes of Agincourt (of which an inventory is given in the *Archæologia*, vol. xxi. p. 238.), will be found in the chapel, "One box for syngyng brede weyng 4 oz." To this item the following note is attached by the late Mr. Amyot:

"'Pain à chanter,' *i. e.* the host or unleavened bread, consecrated by the priest *singing*. In Caxton's *Doctrinal of Sapyence*, there is a direction to the priest, 'that if in the host be any form of flesh, or other form than bread, he might not to use that host, but ought to *sing* again.' In Queen Elizabeth's injunctions it is ordered that the sacramental bread shall be 'of the same fineness and fashion, though somewhat bigger in compass and thickness, as the usual bread and water heretofore named singing-cakes, which served for the use of the private mass.' It was made into small round cakes, impressed with the cross." — Page 239.

Davies, in his *Monuments, &c. of the Church of Durham*, 1593, speaks of an almery near one of the nine altars in that cathedral, —

"Wherein singing-bread and wine were usually placed, at which the Sacristan caused his servant or scholar daily thereat to deliver singing-bread and wine to those who assisted in the celebration of mass."

In Strype's *Life of Archbishop Parker* is given a certificate from the Cathedral of Canterbury concerning the conformity to the rites and ceremonies of the church, in which it is stated (*inter alia*):

"For the ministering of the Communion we use bread appointed by the Queen's Injunctions."

A marginal note, referring to the word "bread," repeats what has been quoted, viz. that it was to resemble the singing-cakes formerly used in private masses.

J. H. M.

Profane Swearing by the English (Vol. iv., p. 37.; Vol. vi., p. 299.).—Long before "the mass went down," our countrymen appear to have been as much addicted to this profane swearing as in times of a more recent date. Of this the trial of Joan of Arc (ann. 1429) affords us a distinct proof. One of the witnesses, Colette, being asked who "Godon" was, made answer that the term was a nickname generally applied to the English on account of their continual use of the exclamation "G—d d—n it," and not the designation of any particular individual. I derive this fact from Sharon Turner's *Hist. Middle Ages*, 8vo. edit. vol. ii. p. 555.

W. B. M.

Dee Side.

Raspberry Plants from Seed found in the Stomach of an Ancient Briton (Vol. vi., p. 222.). — Some time ago I put a Query to your readers on the subject of the vitality of mummy wheat, which had been pronounced by Professor Henslowe to be erroneous. Your correspondent Ceridwen appears, according to the same learned gentleman, to share in another popular delusion; he is reported to have remarked to the British Association (1852) that —

"The instances of plants growing from seeds found in mummies were all erroneous. So also was the case, related by Dr. Lindley, of a raspberry-bush growing from seed found in the inside of a man buried in an ancient barrow."

H. W. G.

Since communicating on the above subject, I have been reading the *Athenæum*, and find by that

periodical, that the doubt of Professor Henslowe on the long vitality of seeds had led "a committee appointed to make experiments on the growth and vitality of seeds" to re-investigate the case of the raspberry seeds. Dr. Lankester and Dr. Royle both state that they saw no reason to doubt the correctness of the conclusion that the seeds which had been swallowed and buried in the stomach of a human being, had germinated after the lapse of centuries. (*Athenæum*, September 18. Meeting of the British Association, section Zoology and Botany.) H. W. G.

Elgin.

Pompey the Little (Vol. vi., p. 483.). — I would request that two misprints, arising probably more from illegible writing than from the printer's oversight, may be corrected.

1. Lady Sophister was Lady Orford, not Oxford, viz. Margaret, the daughter and sole heir of Samuel Rolle. She became Baroness Clinton in 1760, married, first, Robert, second Earl of Orford; secondly, the Hon. Sewallis Shirley, from both of whom she was separated, and died in 1781.

Many scattered notices of this eccentric woman will be found in H. Walpole's Letters. Lady M. W. Montagu admits that she had "talents with an engaging manner," but from her scepticism, and for other good reasons, she would not associate with her.

Some remarks, signed "Lady O.," in Spence's *Anecdotes*, are erroneously given to Lady Oxford instead of Lady Orford; one of them reflects upon Lady Mary's love of romances and novels: being deep in metaphysics, Lady O. regarded light reading with contempt. Coventry's portrait of her is said to be very correct; and when we view her life and opinions, we may, with Mr. Croker, charitably attribute her eccentricities to insanity,—a sad inheritance, which she may have bequeathed to her insane son.

2. For "the clear reason," read "the clever woman," viz. Lady M. W. Montagu, to whom a reference had just been made. Whether Mrs. Qualmsick, in Coventry's work, was actually painted from Lady Mary, or whether she only considered that the character suited her, is not clear.

According to Lady Louisa Stuart, the amiable pair, Lady Orford and Lady Townshend (the latter the supposed original of Lady Bellaston, as well as of Lady Tempest), were very intimate friends. J. H. M.

The Venerable Bede (Vol. vi., p. 342.). — Moreri, after noticing his *Commentaries on St. Paul's Epistles*, mentions an edition of his works in eight volumes, imprinted at Bâle in 1563, and at Cologne in 1612. The "Commentary on St. Paul's Epistles," in the sixth volume, after Mabillon he attributes to Florus, Deacon of Lyon, that by Bede himself not having come down to us. He mentions an edition of some other treatises of Bede, and Letters imprinted at Dublin 1554. The following is the epitaph given by the same author:

"Beda Dei famulus, Monachorum nobile sidus,
Finibus è terræ profuit Ecclesiæ;
Solers iste Patrum scrutando per omnia sensum,
Eloquio viguit, plurima composuit.
Annos hâc vitâ, ter duxit ritè triginta.
Presbyter officio, utilis ingenio.
Jam septenis viduatus carne Calendis,
Angligena Angelicam commeruit Patriam."

Moreri gives the line quoted by your correspondent Ceyrep; but as he speaks of it as "beaucoup plus concise," it appears that the epitaph is contained in this one line.

Ussher, *Hist. Dogmatica*, p. 356., edit. 1689, says:

"Extat MS. in Bibliothecâ Lambethanâ Bedæ Expositio Geneseos, ad Accam, libris iii. In eâ explicantur 21 priora Geneseos capita. Expositio capitis primi duntaxat habetur inter Opera Bedæ, tom. iv. titulo *Commentarii in Hexameron*. Reliqua nondum prodierunt."

He quotes in the next page "*Exposit. super Canticum Abacuc Prophetæ*, MS. ibid.," p. 358. "*Lib. de Templo Solomonis*." *Epistola ad Egbertum Archiepiscopum Eboracensem*, cf. pp. 105—107. R. J. Allen.

[The article "Beda" in Kippis' *Biographia Britannica* is worth consulting, especially for the notices of Bede's works. The distinct titles of his various small pieces, whether printed or in manuscript, may be seen in Tanner's *Bibliotheca Britannico-Hibernica*, pp. 86—92.—Ed.]

Hermits, ornamental and experimental (Vol. v., pp. 123. 207.).—In *Blackwood's Magazine* for April, 1830, it is stated by Christopher North in the *Noctes Ambrosianæ*, that the then editor of another magazine had been —

"For fourteen years Hermit to Lord Hill's father; and sate in a cave in that worthy baronet's grounds with an hour-glass in his hand, and a beard once belonging to an old goat, from sunrise to sunset; with orders to accept no half-crowns from visitors, but to behave like Giordano Bruno."

This is certainly strange training for a future editor; and no wonder that, when he emerged from his retirement, he found himself rather behind his age in matters of taste, as well as of general information; but no doubt a Pythagorean publisher was well matched with a hermit editor. Perhaps some of your contributors can tell whether Sir John Hill really kept such an appendage at Hawkestone, or if it be merely a joke of old Christopher's. J. S. Warden.

Customs Duties (Vol. vi., p. 334.).—

"*Dag* (old word), a leather latchet; also, a hand-gun.
Snap-haunce, a fire-lock, a gun that strikes fire without a match.
Jeat, a sort of black, light, and brittle stone, which is otherwise call'd *Black Amber*.
Whitster, one that whitens linen clothes.
Tike (country word), a small bullock or heifer; also a kind of worm.
Waddemole (old word), a coarse sort of stuff us'd for covering the collars of cart-horses: it is now call'd *Woddemel*, and in Oxfordshire *Woddenel*."—*Phillips*.
"*Bankers Browded*, cushions embroidered.
Foines (of *foine*, F. a little weasel or ferret), a sort of furr of that animal.
Lusern (Lupus cervarius *L.*), a sort of wolf called a stag-wolf.
Luserns, the fleeces of these animals."—*Bailey*.

R. J. ALLEN.

Family Likenesses (Vol. v., *passim*).—In the autobiography of Edward Lord Herbert of Cherbury, he states that his father "was black-haired and black-bearded, as all my ancestors on his side are said to have been." This passage recurred to me afterwards on reading the late Earl of Carnarvon's *Portugal and Gallicia*, in which he mentions his narrow escape from being shot as a spy by one of the contending parties in the Peninsula, who could not be persuaded that his very dark hair and complexion belonged to an Englishman. These two noblemen were descended from two brothers, who flourished in the reign of Edward IV. Is this complexion generally characteristic of the Herberts of the present day? J. S. WARDEN.

"*Epistles Philosophical and Moral*" (Vol. vi., p. 343.).—It may perhaps interest your correspondent L. Y. (in the *Navorscher*) to know that William Kenrick, LL.D., the author of the above-named work, was also the artist who furnished the very clever designs which embellish it, as appears by the following note in the volume now before me, written at the end of the "Advertisement," p. xxii.: "The Plates in this book, I am told, were executed by the Author, Dr. Wm. Kenrick.—Ic. Reed, 1777." My copy is dated a year later than the one L. Y. quotes from, and the *Epistles* are preceded by a poetical dedication "To the First Minister of State for the time being." T. C. S.

Furye Family (Vol. vi., pp. 175. 255. 327.).—Unless there is some mistake as to the identity of the parties, the Mrs. Furye, whose maiden name is required, was one of the daughters of the Rev. Thomas Thorp, vicar of Berwick-upon-Tweed.

E. H. A.

Miscellaneous.

NOTES ON BOOKS, ETC.

We are glad to learn, as we do from the *Athenæum* of Saturday last, that the Treasury Minute on the subject of the early State Papers is to be reconsidered, and that it is not yet too late for those interested in seeing those important historical documents in the place where they may be most fitly deposited and most easily consulted, namely, the British Museum, to bring their convictions under the notice of the proper authorities. If there are any who doubt that these papers should be added to the matchless collection of State Papers already under the charge of the keeper of the MSS. there, let them refer to the very able article upon the subject in the *Gentleman's Magazine* for 1851. Let the First Lord of the Treasury and the Chancellor of the Exchequer glance over the few pages to which we have referred, and we have no fear but that, convinced by the arguments there adduced, and remembering his father's experience at the State Paper Office, when engaged in preparing his *Commentaries on the Reign of Charles the First*, Mr. D'Israeli will join with Lord Derby, who has so lately done justice to the historical students of Ireland by ordering the printing of *The Brehon Laws*, in doing justice to the historical students of England, by ordering the earlier documents now in the State Paper Office, to be deposited with their counterparts in the British Museum.

Signs of the approaching discussion at the Society of Antiquaries are discernible. In last Saturday's *Literary Gazette* is a long letter from Mr. Roach Smith, in which that gentleman defends the proposal to return to the *new* subscription of four guineas, on the ground that the Treasurer has regarded the increase of the subscription as the sole cause of the present unsatisfactory condition of the Society. This, however, is not the case, and we doubt whether there are any members of the Society more anxious to see the various improvements suggested by Mr. Smith carried into effect, than the Treasurer and the Fellows who supported his proposal to revert to the two guinea subscription. This has been followed by a *Letter addressed to the Fellows of the Society of Antiquaries, on the Objections urged against the Proposal of the President and Council to reduce the Payments to the Society*, by Mr. Bruce; which we recommend to the attentive perusal of the Fellows. Passing over the first portion of the Treasurer's letter, which treats of an alleged discourtesy to a distinguished member of the Society, because we do not believe that it ever existed, it will be found that the main objections assume two decidedly opposite grounds. The Society will be paralysed by the loss of half its income, and consequent want of funds to do its work properly, is the first of these. When reasons are shown for believing that the effect of reducing the four guineas to two, will be the accession of a great number of new members, the very opposite objection is urged, and the cry is, the Society will be ruined by the influx of improper persons. We do not accept either of these alternatives, but we do believe that if any attempt is made to put in practice the threatened blackballing of every gentleman who is proposed for admission, the

Society will take some decided steps to put a stop to so degrading an abuse of the elective principle.

We have omitted to notice the progress of Dr. Smith's admirable *Dictionary of Greek and Roman Geography*. The second, third, and fourth quarterly parts are now before us, and are characterised by the same careful interweaving of the researches of modern scholars and the discoveries of modern travellers with the records left us in the writings of antiquity, which were manifested alike in the first part of the present work, and in the other dictionaries issued under Dr. Smith's superintendence, but compiled with the assistance of so many accomplished writers. We may point to the article *Athens*, extending as it does over upwards of fifty pages, for proof of the learning, ability, and sound judgment which have been employed in the preparation of this most useful work.

Mr. Darling has just issued the second part of his *Cyclopædia Bibliographica, a Library Manual of Theological and General Literature, and Guide for Authors, Preachers, Students, and Literary Men, Analytical, Bibliographical, and Biographical.* The labour which Mr. Darling must have bestowed upon this indispensable companion to the library of every theological student must have been very great,—labour which it would have been impossible for him to have accomplished had he not had the materials for its compilation close at hand in his own extensive and valuable library of sacred literature. We trust Mr. Darling will receive the patronage he so well deserves; and that not only for his own sake, but because we should look upon the discontinuance of the *Cyclopædia Bibliographica* as a heavy blow and great discouragement to the cause of theological learning.

Messrs. Reeve and Co. have issued another of their beautifully illustrated popular books on natural history. It is a *Popular History of British Zoophytes or Corallines*, by the Rev. Dr. Lansborough, who is already favourably known by his *Popular History of British Seaweeds.* The study of the zoophytes or corallines has not yet been so popular as it deserves, even among those who readily confessed their beauty of form and their wondrous construction; a work like Dr. Lansborough's, which is calculated to draw attention to them, is therefore likely to promote an increased knowledge of those zoophytes, and other apulmonic creatures, which, according to the theories of some philosophers, "were the only animals that existed in the pre-adamatic seas, when darkness brooded over the face of the deep."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

HAYWARD'S BRITISH MUSE. 3 vols. sm. 8vo. 1738.
COSTERUS, FRANCISCUS S. J., MEDITATIONES DE PASSIONE CHRISTI. In Latin 5s., or English 10s. Published in Latin at Antwerp about 1590. Date in English unknown.
CASES OF CONSCIENCE, by REV. JOHN NORMAN; with an Account of him, by MR. W. COOPER.
CHRIST'S COMMISSION OFFICER: an Ordination Sermon, by REV. J. NORMAN.
CHRIST CONFESSED (written in prison), by REV. J. NORMAN.
SELBY'S BRITISH FOREST TREES.
IRELAND'S WARWICKSHIRE. Avon. Small size. 1795.
THE FOOTMAN'S DIRECTORY, by THOMAS COSNETT. London, 1825. Simpkin and Co.
ARCHÆOLOGIA. Vols. III., IV., V.
CHINESE CUSTOMS. Drawings by W. ALEXANDER. London: W. Miller, Old Bond Street. 1803.
DR. RICHARD COSIN'S ECCLESIÆ ANGLICANÆ POLITEIA IN TABULAS DIGESTA.
THE BOOK OF ENOCH THE PROPHET.
THE BOOK OF JASHER.
SULLY'S MEMOIRS (12mo. in six volumes). Vol. II. Rivington, 1778.
CUMBERLAND AND WESTMORELAND, HISTORY OF, by NICHOLSON and BURN. 1777.
LETTERS OF AN OLD STATESMAN TO A YOUNG PRINCE.
LETTER TO DAVID GARRICK, about 1770 to 1773.
ESSAY ON PUBLIC WORSHIP, PATRIOTISM, AND PROJECTS OF REFORM.
A LITURGY ON UNIVERSAL PRINCIPLES OF RELIGION AND MORALITY.

All the above by DAVID WILLIAMS.

CLAVIGERO'S HISTORY OF MEXICO. Translated by Cullen. 2 vols. 4to. Lond. 1787.
HARLEIAN MISCELLANY, Vol. VI., London, 1745; or the volume of any other edition which contains the "Vocacyon of Johan Ball to the Bishoprick of Osserie."
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Notices to Correspondents.

PRECISE REFERENCES. *Our valued Correspondent* MR. C. FORBES *lately pointed out the necessity of precision in all references, on the part of those seeking or giving information through our columns. We now allude to this valuable hint, because we are anxious to impress upon our friends how much time and labour they would save us, if, when replying to Queries, they would be particular in specifying the* volume *and* page *in which those Queries are to be found. It is but little trouble to the writer, who has the page open before him, but it gives much trouble and occupies much time to supply such omissions.*

SIR JOHN SUCKLING'S WORKS. *We are indebted to* F. B—W *for correcting an oversight in our Reply upon this subject last week. It appears an edition was published by Longmans in* 1836, *under the title of* Selections from the Works of Sir John Suckling, *edited by the Rev. Alfred Suckling; which, although called Selections, contains the whole of his works with the exception of the indecent passages.*

THE MAIDEN-HAIR FERN. *We have received a Note from the* VICAR OF MORWENSTOW, *in which he states that doubts have arisen as to the identity of the* Adiantum, *referred to by him last week, with the true* Maiden-hair Fern, *and requesting us therefore so far to qualify his communication.*

J. R. R. *Sydney Lady Morgan is the widow of the late Sir Charles Morgan, and the well-known authoress of* France, The Wild Irish Girl, *&c.*

WILDRAKE. *Æsthetics, from the Greek αἰσθητικος (having the power of perception by means of the senses), is, in the Fine Arts, that science which derives the first principles in all the arts from the effects which certain combinations have on the mind, as connected with nature and right reason.*

T. C. (Liverpool). Scot, *according to Cowel* (Law Dictionary), *signifies a certain custom or tollage. The right of voting in boroughs was formerly in those who paid* scot and lot. Scot free, *therefore, is free from such custom or tollage.*

C. T., *who desires some particulars of Mrs. H. Beecher Stowe, the authoress of* Uncle Tom's Cabin, *is referred to this month's Number of* Frazer's Magazine *for a very full and interesting article by an Alabama Man.*

PHOTOGRAPHY ON GLASS. C. W. (Preston) *is reminded that the darkened chamber, or camera, is as much required for the developing, as for the earlier stages of the process. He will not, he may be assured, find it possible to do away with a darkened tent, or, what is far better, a camera such as has been described in* "N. & Q."

Errata.—P. 436. 1st line, 2nd col., for *in other* read *in these;* p. 436. 8th line from bottom of 2nd col., after *form* read *in the next Journal;* p. 447. 2nd col., for *Mr.* read *Sir John Birkenhead.*

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Notes.

KENTISH "LEGEND IN STONE."

Many of your readers have, I doubt not, felt much interest in the Worcestershire "Legend in Stone," which has appeared in your columns (Vol. v., p. 30.; Vol. vi., pp. 216. 288.). Permit me to add a *Kentish* legend to your already rich store of Folk Lore. During a recent excursion in Kent, I visited the very remarkable little church of Barfreston (pronounced *Barson*), a few miles distant from Dover: a church, the circular east window (one of its original shafts was of wood, Bloxam's *Goth. Arch.*, 8th edit., p. 99.), the chancel arch, and the south door of which are so well known to ecclesiologists; whilst the beauty of its site commends it so favourably to all lovers of the picturesque. It is of the sculptures of this south door that I have now to speak; the tympanum bears a representation of the Saviour, "in a sitting attitude, holding in His left hand a book, with His right arm and hand upheld, and thus placed in allusion to His words, 'I am the door.'" (*Bloxam*, p. 90.) But the arch itself has a series of panels, from which the aged sexton, who was my guide, contrived to extract the history which, in imitation of your previous correspondents, I have styled a Kentish "Legend in Stone." The figures which most frequently recur are those of a knight, a horse, and a hare: a large stone is also represented. These are seen several times in different positions. The legend founded hereupon was related with great unction, my informant pointing out with his staff, as he proceeded, the panels in which the various parts of the history were depicted. It was as follows:

There was "once upon a time" a noble knight, who was wont to recreate himself, in those intervals of his life which were not occupied with the chivalrous pursuits of fighting and feasting, by the "huntynge of the hare." [Why the noble knight should have hunted in armour, deponent did not state.] It "fell on a day," as the *Liber Festivalis* would phrase it, that as he was engaged in his favourite amusement, his horse, stumbling over a large stone, threw its rider. The stone, as compared with the horse and its rider, *was, de-*

cidedly, a large one. Whether the gallant knight received severe injuries, and recovered in due course, or whether he was miraculously preserved from harm, I cannot tell: suffice it to say, that he repented of his evil ways, and became the founder of the picturesque little church which, standing on a graceful slope, with a background of rich foliage, forms the chief attraction of the village of Barfreston.

The name of the knight would, of course, be interesting. His church has been recently and well restored: a small brass plate on the eastern face of the south pier of the chancel arch thus records the restoration:

"HÆC ÆDES VETUSTISSIMA ÆTATE LABANS
ÆRE COLLATO AMICORUM OPERA
IN HONOREM DEI
REFECTA ET ORNATA FUIT
JACOBO GILLMAN RECTORE
ANNO SALUTIS MDIIIXLI."

In the ambry, which is furnished with a modern door, is a small paten bearing date 1577, and a chalice of the same period: and on the interesting Norman stringcourse which runs round the interior of the building below the windows, is a curious little group of a grotesque man, and a monkey and hare carrying a rabbit. A small portion of a fresco painting, which represented our Lord and His apostles, remains at the east end.

A very remarkable instance of longevity in connexion with this parish is recorded by Ireland in his *History of Kent*, vol. iii. p. 283. At the funeral (in 1700) of a rector of the church, who died at the advanced age of ninety-six, the divine who preached the funeral sermon was eighty-two, the reader eighty-seven, the sexton eighty-six, and his wife eighty; whilst "several" from the adjacent parish of Coldred were above a hundred years of age. W. SPARROW SIMPSON, B.A.

NEW CRYSTAL PALACE.

(*Jurors' Report*, PRINTING.)

In the *Athenæum* of October 9, 1852, p. 1093., and article "Jurors' Report of the Examples of Printing," I read:

"There were examples from Sydney and Washington, towns founded only a generation ago, but nothing from Rome or Venice! The Roman press, once so active and still so famous, is now idle. The great office of the Vatican, founded by Sixtus V., and perfected by Leo X. and Clement XIV., for printing the Scriptures and Fathers, has long been all but idle. The only issues of late having been in the Oriental tongues," &c.

The glaring errors contained in the preceding few lines greatly surprize me, as allowed to appear in so generally a perfectly well-edited publication as the *Athenæum:* for here we find the Pope Sixtus V. represented as anterior to Leo X., who in fact died before the former's birth, which took place the 13th December, 1521; while Leo's decease occurred on the 1st of that same month, twelve days before. Again, Clement XIV. is produced as perfecting the Roman press in conjunction with Leo X.; of which *that* Clement (Ganganelli), whose pontificate was posterior to Leo X.'s by 248 years (1521—1769), has left no proof. The whole in truth presents a series of anachronisms and confused names: for Sixtus V. should be Nicholas V., and Clement XIV. should be replaced by Clement VIII. It certainly was in the pontificate of Nicholas that printing, if not invented, produced any recognisable or corresponding fruit; for no example or record exists of a volume prior to the Bible known as the Mazarine Bible; which, from undoubted, though not dated evidence, was published at Mentz in the interval of 1450 to 1455, which interval was filled by that pontiff's reign. There had indeed been printed, in 1454 and 1455, some papal indulgences bearing these dates, but on single sheets; while no volume exhibited the date of impression until 1457, when the Psalter (*Psalmorum Codex*) proceeded from the Mentz press of Fust and Schœfher. Our countryman Count M'Carthy's copy, though deficient in some accessory requisites, was purchased at his sale in 1817 for the Royal Library by Louis XVIII., at the price of 12,000 francs. In 1793, my old friend the Count had left it, with other bibliographical treasures, in my care at Bordeaux for some years, in the apprehension of their seizure by the Convention, as the property of a *noble*. The earliest book printed with a date in Italy was Lactantius, *In Monasterio Sublacensi*, 1465, folio.

Nicholas, after bringing to a happy conclusion the temporary dissentions of the Papal See, proved himself the munificent patron of literature by liberally providing for its restorers, Poggio, Perotto, Platina, Theodore Gaza, Cardinal Bessarion, with numerous other native Italians and refugees from the then enslaved Byzantine empire.

As for the united or successive perfection of the Vatican press by Leo X. and Clement XIV., the praise should have been given to Sixtus V. and Clement VIII. The former got printed in 1590 the Latin Vulgate, *Romæ, ex Typographia Apostolica Vaticana, opera Aldi Manutii*, in folio,—a beautiful volume; but though executed by (the younger) Aldus, teeming with faults, which, on discovery, were immediately corrected in a new edition, under Clement VIII., of equally beautiful typography, in 1592. The title represents the volume as a republication: *Biblia Sacra. Vulgatiæ editionis Sixti Quinti, cum bulla Clementis VIII., cujus authoritate sunt recusa.* This discord of the two papal editions was exultingly seized on by Thomas James, the Oxonian (Bodleian) librarian at the time, as contradictory to the pontifical claim of infallibility, in his work *Bellum Papale, sive*

Concordia Discors Sixti V. et Clementis VIII. circa Hieronymianam editionem, &c., 1600, 4to.: but the simple fact of the instant correction of the Sixtus edition of 1590, by that of Clement in 1592, refutes the assumption of infallibility imputed, in this instance, to the Popes, as it is a distinct acknowledgment of the contrary—being the work of hands, and not of minds. No book of any extent, whatever may be the printer's boast, ever proceeded faultless, or, as it is termed by the craft, immaculate, from working hands. One error only, it was long affirmed, *pulsis* for *pulses* in the preface, impaired the spotless purity of the edition of the New Testament by Robert Stephens in 1549. Subsequent editors, however, Mills, Wetstein, and Griesbach, easily disprove this asserted accuracy; and Didot, in the preface to the magnificent edition of Virgil in 1799, equally denounced the unfounded pretensions of the Glasgow *Horace* of 1744, with the edition of *Livy* by Ruddiman in 1752, &c.; nor have the stereotype publications fulfilled their early promise. Our constantly erring authorised editions of the Scriptures need no mention: they cannot fail to strike every reader.

But, reverting to my original purpose, I wish to observe, that, though surprised at such blunders in the admirably conducted *Athenæum* at first sight, I withheld these animadversions, in expectation of finding the mistakes corrected in the subsequent Numbers of the 16th and 23rd. This omission is the cause of my present address, far prolonged, I am sensible, beyond its direct necessity; but the collateral subjects into which I have been led or seduced may not be deemed wholly devoid of interest. J. R. (of Cork.)

ROBES AND FEES IN THE DAYS OF ROBIN HOOD.

The Lytell Geste of Robyn Hode contains a remarkable illustration of the abuse of robes and fees, in the case of Robin's friend the knight, of Uterysdale near Nottingham.

This knight, called in a subsequent part of the tale Syr Rychard at the Lee, had "set to wedde," or pledged his lands, worth "foure hondred pounde by yere," to the abbot of St. Mary's at York, for a sum of four hundred pounds; and it seems that, unless the knight either repays the borrowed money, or appears personally at the abbot's court to pray for a longer day, at the expiration of twelve months his lands will be forfeited to the abbot.

> "But he come this ylke day,
> Dysherytye shall he be,"

says the abbot, who, being desirous to obtain permanent possession of the knight's lands, has taken care to *retain* the High Justice of England, or, in the words of the ballad,

> "The high justyce of Englonde
> The abbot there dyde *holde*."

> "The hye justyce and many mo
> Had take into their honde
> Holy all the knyghtes det,
> To put that knyght to wronge."

When, therefore, Sir Richard makes his appearance on the appointed day, professes that he is not prepared to pay, and formally prays "of a lenger daye," the justice promptly interferes:

> "'Thy daye is broke,' said the justyce;
> 'Londe getest thou none.'"

Whereupon the knight says,—

> "'Now, good syr justice, be my frende,
> And fende me of my fone.'"

And the High Justice makes the following notable reply:

> "'I am *holde* with the abbot,' sayd the justyce;
> 'Bothe with *cloth* and *fee*.'"

The knight evidently considers this a sufficient and final answer to his appeal to the justice, for he immediately turns to the sheriff with—

> "'Now, good syr sheryf, be my frende.'"

As the writer of *The Lytell Geste* places this incident of the abuse of robes and fees by the abbot and justice in the reign of "Edwarde our comly kynge," who, according to the Rev. Mr. Hunter, was Edward II., it may be interesting to inquire whether such an incident can be referred, with any degree of probability, to the reign of this king.

Turning to the statutes concerning maintenance, I find an ordinance made in the thirty-third year of the reign of Edward I., A.D. 1305, which declares that—

"Conspiratours sount ceux . . . . . qui receivent gentz de pais a leur robes ou a leur feez pur meintenir lour mauveis emprises et pur verite esteindre auxibien les prenours come les donours."—*Statutes of the Realm*, vol. i. p. 145.

"They who receive persons of peace to their *robes* or to their *fees*, to maintain their evil undertakings and to stifle truth, are conspirators, as well the takers as the givers."

This authoritative definition of conspirators, however, seems to have been insufficient to suppress the abuse; for several statutes against maintenance were made in the first, fourth, tenth, and eighteenth years of the reign of Edward III.; and in the twentieth year of this reign, A.D. 1346, another statute occurs wherein robes and fees are expressly mentioned; it may therefore be reasonably inferred that the malpractice prevailed in the intermediate reign of Edward II.

The statute 20 Edward III. c. v. has the following passage:

"*Item.* Por ceo que nos sumes enformez que plusurs mesnours et meintenours des quereles et parties en pais sont maintenuz et covertz par seigneurages, par ont ils sont le plus embaudez de mesprendre et par procure-

ment covigne et meintenance de tieux mesnours en pais sont plusures gentz desheritez et aucuns delaiez et desturbez de lour droit, et aucuns nientcoupables convictz et condempnez ou autrement oppressez, en defesaunce de lour estat, et en notoire destruccion et oppression de notre poeple, si avons commandez et commandons que touz les grantz oustent desore en avant de lour retenance feez et robes, touz tieux mesnours et maintenours en pais, saunz nul favour eide ou confort faire a eux desore en quecunque manere." — *Statutes of the Realm*, vol. i. p. 304.

"*Item.* Because we are informed that many *holders* and maintainers of quarrels and parties in peace are maintained and protected by seigneurages, whereby they are the more encouraged to offend, and by procurement, covine, and maintenance of such *holders* in peace are many persons disherited, and some delayed and disturbed of their right, and some innocent persons convicted and condemned, or otherwise oppressed in undoing of their estate, and in notorious destruction and oppression of our people; so we have commanded and do command that all the great do oust from this time forth of their *retinance fees* and *robes*, all such *holders* and maintainers in peace, without any favour, aid, or countenance done to them henceforth in any-soever manner."

The attribution of this misconduct to the High Justice of England may be an exaggeration of the ballad-writer's; but that justices did frequently offend in this way is evident, from the following clause in the oath to be taken by justices, given in the statute just quoted, c. vi.:

"Et que vos ne prendrez fee tant come vos serez justiez ne robes de nul homme graunt ne petit sinoun du Roi mesme." — *Id.*, vol. i. p. 305.

"And that you will take no *fee* so long as you shall be justices, nor *robes*, of any man great or small, except of the King himself."

Hence I think it may be safely inferred that the writer of *The Lytell Geste*, who represents that Robin Hood lived in the reign of "Edwarde, our comly kynge," if he intended Edward II., did not commit an anachronism when he introduced the incident of the abuse of cloth and fee by the abbot and justice. J. LEWELYN CURTIS.

EAST NORFOLK FOLK LORE.

In this remote district of the county, bordering on the sea-coast, viz. the Hundreds of Flegg, I have discovered many superstitious observances, &c., which, perhaps, will interest lovers of ancient folk lore. I subjoin a few which have lately come under my notice.

1. *Prayer.* —

"Matthew, Mark, Luke, and John,
Bless the bed that I lie on!
Four corners to my bed,
Five angels there lie spread;
Two at my head,
Two at my feet,
One at my heart, my soul to keep."

The preceding, I have reason to believe, is in constant use among the cottagers who have not received better instruction.

2. *Charm for Burns.* —

"An angel came from the north,
And he brought cold and frost;
An angel came from the south,
And he brought heat and fire;
The angel from the north
Put out the fire.
In the name of the Father, and
Of the Son, and of the Holy Ghost!"

3. *Preservative for Horses.* — The following took place about two years since. A man in this neighbourhood was observed for a long time to drive a horse, round whose neck something was tied, which he said would act as a preservative against every mishap, stumbling included. This, when stolen by a mischievous urchin, at the instigation of some village wags, was found to be the thumb of an old leather glove, containing a transcript of the Lord's Prayer.

I imagine this to be a charm against the evil eye (malocchio), such as one observes constantly in Italy and the cities of the Levant.

4. *Weather Rhyme.* — On conversing this spring with a labourer, he expressed his fears that this would be a cold and late spring, judging from the fineness of the weather on Candlemas Day.

"When Candlemas Day is fine and clear,
A shepherd would rather see his wife on the bier."

This, and a mass of others, some excessively curious, are comprised in "Proverbs, Adages, and Popular Superstitions, still preserved in the Parish of Irstead," a paper communicated to the Norfolk and Norwich Archæological Society, by the Rev. John Gunn, and printed in their *Transactions*, vol. ii. pp. 291—309.

5. *Bees.* — The hives are regularly put in mourning by having a piece of crape attached, as appears elsewhere in "N. & Q.;" and if they swarm on rotten wood, it is considered that it portends a death in the family.

6. *Cure for Swellings.* — The rector of a neighbouring parish was solicited (in vain of course) for the loan of the church plate, to lay on the stomach of a child, which was much swelled from some mesenteric disease, this being held to be a sovereign remedy in such cases. E. S. TAYLOR.

Martham, Norfolk.

THE DUKE OF WELLINGTON, MARSHAL NEY, AND SOME PERSONAL ANECDOTES OF THE DUKE.

In the Duke's variegated career, few events were more calculated to elicit a signal dissention of judgment than his passive conduct on the trial of Marshal Ney, "le brave des braves," as distin-

guished by Napoleon after the battle of Moscowa, in 1812, when the title of Prince, with that name, was conferred on him. A zealous convert to the Bourbons, on the first abdication of the Emperor in 1814, he carried his apparent attachment so far as to pledge his faith that he would bring back his late sovereign in an iron cage, as Tamerlane is said to have exhibited his captive Bajazet in triumphant display after his victory of Angora, in 1402. But scarcely had the Marshal, at the head of the troops committed to his charge, come in contact with Napoleon, then on his bold march to the metropolis, when he violated his engaged word, and transferred his allegiance to the invader. Here the treason and treachery were flagrant; but as, subsequently to the defeat of Waterloo, Ney was among those in Paris whose personal safety was guaranteed (or at least not amenable in any respect for their political conduct, "qu'ils ne seraient ni inquiétés, ni recherchés pour leur conduite politique") by the Allied Powers, of whom Wellington represented one of the most influential, it was expected and urged that, however justly forfeited to his native sovereign, his life should not be sacrificed. Sent, notwithstanding, before a court-martial, qualified, from its professional character and special composition, one would suppose, to adjudicate what was presented as a military question, and therefore not included in the stipulated indemnity of the Parisian capitulation, the tribunal was declared of incompetent jurisdiction, to the great relief of its members, who felt the delicacy of their position, and the cause was transferred to the Chamber of Peers, as Ney was one of that body, thus divesting it of all military, and imposing on it an exclusive political complexion, and thus, consequently, repelling the legitimate interposition of the Allied authorities. No opposition, however, was offered; and Ney, pronounced guilty by one hundred and nineteen peers out of one hundred and sixty constituting the court, was executed the 6th of December, 1815. The former locality of the Abbey of Port Royal, consecrated, in sanctity of residence and venerated recollection, by the ladies associated in religious devotion under Angelica Arnauld, between the Observatory and the Luxembourg Gardens, was the spot chosen for this sanguinary deed, on which it was observed, even by those who denied not its strict justice, that it would have redounded more to the illustrious Duke's fame to have prevented than suffered it. As the subject in relation to him has filled more than one section of M. De Lamartine's recent volumes, *The History of the Restoration of Monarchy in France, &c.*, and as his narrative suggests a little anecdote of the future hero's youth, to which, trifling though it be, his name imparts, like the alchymist's transmuting powder to an intrinsically worthless substance, some value, I beg leave to transcribe the French historian's words (vol. iv. p. 320. &c. of the English edition *):

"The English nation was not an accomplice on this occasion, either in apathy, or in the tacit approbation of a military execution. . . . Madame Hutchinson, the wife of a member of parliament, and a relation of the Duke of Wellington, who was then in Paris, and whose house was the hospitable rendezvous of the most liberal-minded officers of the English army, interceded in the most earnest manner with his Grace to obtain from him a decisive intervention for the salvation of Marshal Ney. She conjured him, by his own glory and the glory of his country, to avert by such a step the reproof which would rest on his memory if this odious sacrifice were accomplished under his eye, and apparently with his approbation. It is even said that in her ardent and eloquent appeal to the magnanimity of the English general, Madame Hutchinson threw herself at the feet of the Duke, to draw from him by her prayers what she could not obtain by higher considerations. The Duke replied that his hands were tied by imperative considerations, and that, whatever might be his personal sentiments of interest and commiseration for an unfortunate adversary, his duty was to be silent, to despise the false judgment of the times on his character, and to leave all to the more enlightened and impartial verdict of posterity. Madame Hutchinson retired in tears without being able to move either the statesman or the soldier."

The lady, with whose acquaintance from our mutual childhood I was favoured, was the daughter of the Honorable and Reverend Maurice Crosbie, Dean of Limerick, and brother of the Earl of Glandore, by a daughter of the Right Honorable Sir Henry Cavendish. Married in early youth to a Mr. Woodcock of Manchester, whose sole recommendation to her hand was his fortune, she, in a very few years, was made to feel the necessity of a separation, when she returned to Ireland, where her surpassing beauty of person, enhanced by all the advantages of education, commanded general admiration. A frequent and ever welcome guest, during the government of Lord Westmoreland (1791—1795), at the Castle, or vice-regal residence, then under the superintendence of the Honorable Mrs. Stratford, afterwards Countess of Aldborough, the homage due to her charms was paid by the most distinguished of the land, but more especially, as might be expected, by the youthful aides-de-camp of his Excellency. Amongst the most assiduous in his attentions, bordering on, if not actually reaching impassioned love, was a young officer, little prescient of the fame destined to attend his advancing course, and class him

* This English edition, presented as original, and not merely a version, is, however, believed to be the achievement of the poetical historian's wife, who is an English lady; but it teems with Gallicisms, which her habitual use of a foreign tongue will naturally account for.

amidst the warriors of renown whose deeds form the most brilliant themes of history. This was the Honorable Arthur Welsey (for so the name was then written *), of whom the lady related to me the anecdote above referred to. After passing the Christmas festivals at the Castle, Mrs. Woodcock was under the necessity, on some commanding cause, of returning to her own rather distant residence, for which she expressed the most anxious desire: but in the depth of a severe winter, an overwhelming fall of snow had rendered it impossible to obtain a regular conveyance; neither coach nor sedan could be fetched or found; and the lady's disappointment was too visible to escape notice, when young Welsey relieved her by calling to his aid Mr. Edmund Henry Pery, subsequently Earl of Limerick, and, placing his lovely charge in the sedan-chair that always awaited in the hall, carried her amidst a storm of assailing snow to her lodging. This, in itself so trivial a circumstance, was many years since consigned, under my initials, to the pages of the *Gentleman's Magazine*; but in the reproduction of a mass of anecdotes, such as we daily read in the public prints with pleasure, lest the most insignificant event of such a life should elapse in oblivion, this little fact may not be disentitled to repetition.

On the death of Mr. Woodcock, his widow became the wife of the Honorable Christopher Hely Hutchinson, the long cherished member for Cork; and though both had passed the attractive springtime of life,—for he, too, had lost his wedded partner,—a handsomer couple could rarely be seen; conspicuous as he was in dignity of manly feature, mien, and aspect, and the lady still all loveliness,

"Omnibus una omnes surripuit Veneres."
Catullus.

in unimpaired and fascinating charms. But even their influence, with the recollection of the feelings she had inspired in early life, sunk obediently submissive to the superior command of what the Duke considered a duty, which is said to have ever swayed his conscience and actions.

Reverting briefly to the lady, I should add, that Mrs. Hutchinson's appeal to the Duke on behalf of Ney, and, conjointly with Lady Holland, her exertions to save Labédoyère, a colonel who had also deserted to Napoleon in 1814, caused her to be ordered from Paris with Lady Holland, as Napoleon had similarly exiled from the capital (or, in French estimation, from France, which it represents) Madame de Staël, Madame Récamier, the Duchesse de Chevreuse, and others, who had become obnoxious to him. She survived Mr. Hutchinson (whose son, by his first wife, succeeded him in the representation of Cork) a few years, and died not long since at Florence, where her daughter, Isabella, the wife of M. Brennier, French resident at the Archducal court, and since called to higher stations in the French Republic, then lived. Only two victims, Ney and Labédoyère, expiated by their death the wide-spread treason of 1815, it is fair to observe.

As there appears a short interval hitherto, I find, unnoticed in my illustrious countryman's life (for though constantly denominated an Englishman, he was not only Irish, but could not even trace his family for centuries to an English stock),—I mean his sojourn at Angers to complete his education, and prepare him for his destined pursuit,—a short paragraph may not be superfluous on the subject, though presenting no very significant incident in the recital. However the facts may be of more or less interest, they proceed from an authentic source. Angers is a city of considerable note in various aspects: the capital of the ancient province of Anjou, which gave birth to several men of learning, Bodin (from whom Montesquieu borrowed much), Ménage, the Dr. Johnson of his time, the traveller Bernier; and if not the native soil, the domestic residence for many years of the epicene, or semivir, George Sand. The city is now the capital of the département de Loire et Marne, containing about 35,000 inhabitants, and 210 miles south of Paris. Its military academy was long the preferred school for youths destined for the profession; and thither our departed hero was sent preparatory to his being appointed to a regiment, which he was in 1787. Near the town a family of Irish extraction, who had realised a considerable fortune in trade at Nantes (see Lord Mahon's *History*, vol. iii. p. 339.), possessed an estate, and corresponding château, under the name of Sérent, exchanged for that of Walsh, when ennobled by Louis XV. on advancing a large sum in aid of the young Pretender's expedition in 1745. On the demise also, in 1761, of the late Viscount Clare (his Irish forfeited title, but Marshal Thomond in France, the only Irishman in the French service so promoted *),

* It was not till the Duke's brother, the Marquis, became governor of our Indian empire, that the family changed the name, by the addition of a syllable, to Wellesley, its original form; while Napoleon and his family, on the other hand, have abridged their patronymic by discarding the letter *u* from the name in order to *Frenchify* it. And here I may remark, that the Duke and his family had not a drop of the Wellesley blood in their veins, nor had Napoleon a particle of French life-fluid in his, as their respective genealogies will show.

* The marshal left two sons, who died without posterity, and a daughter, married to the Duke of Choiseul-Praslin, grandfather of the miscreant who murdered his wife in 1847. Louis XVIII. anxiously desired to present the marshal's staff to Wellington, and it is even said did so, but durst not encounter the unpopularity of the act, and withheld it. Charles X. promised it to

who had been *Colonel Propriétaire* of the brigade regiment called by his name, and so referred to by Voltaire in his poem on the battle of Fontenoy, —

"Clare avec l'Irlandais, qu'animent nos exemples,
Venge ses rois trahis, sa patrie, et ses temples"—

the Walsh family purchased the property and command of the regiment, which then assumed their name. In their mansion, and in social union with the junior branches, the military aspirant spent many a pleasant day in youthful pastime, hunting, coursing, shooting, &c., as well as in the society of the surrounding noblesse; and often have I heard, not only the inmates of the Sérent château, with whom I became well acquainted, but the officers of their regiment, who frequently visited them, refer, in terms of most pleasing recollection, to their young companion's unaffected, prepossessing, and altogether conciliatory disposition, intelligent mind, and agreeable conversation. Such was the uniform report to me when the earliest of his martial achievements, the victory of Assaye, his first claim to renown, made him a subject of inquiry. Among the most intimate of his associates at Angers was a connexion of my family, then in Walsh's regiment, Mr. Terence M'Mahon, who on emigrating, and the subsequent dissolution of the Irish brigade corps, after a short service in England, obtained the rank of major in an English regiment, but on returning to France, where he had left his wife, in 1802, was included in the mass of British subjects detained the following year by Bonaparte in France. Indulged by special favour to remove from Verdun, the appointed locality of the British subjects' confinement, to Toulouse, where resided his wife's relations, he there lived in his daughter's house in 1814, when the last encounter with Soult ended in our possession of the city. M'Mahon exultingly waited on the victor, who at once recognised his youthful friend, and appointed, for the short period of the English possession of Toulouse, that is, until the general peace became known, M'Mahon governor of the town, though, as then there on favour and parole of honour, he was justly blamed for accepting the place.

The Duke has been reproached by his countrymen, and particularly by Daniel O'Connell, with a marked estrangement from them, as well, like Swift, as with a denial, expressed or implied, of his country. Both accusations are, I believe, groundless, especially the latter; for I assisted at a St. Patrick's charity dinner in London, where he presided, when I heard him most distinctly declare the pride he felt in being an Irishman, and glory in the achievements of his compatriots under his command, of whom the number considerably, in fact, exceeded the proportion furnished by the British population at large.

Another circumstance in reference to the Duke has been told me, and though I cannot vouch for its accuracy, I think it worth communicating. Dining at the old Queen Charlotte's table, on his return in 1814 from the Peninsular campaigns, he happened to be placed next to the Duke of Clarence, our future sovereign, who observed to his mother, "that on entering the port of Cork, while in the naval profession in 1787, an escort of honour awaited to conduct him to the city, commanded by a young officer, whom he was then happy to find seated beside himself, a royal guest, invested with all the distinctions which merit could carry or power bestow." How far the statement may accord with the dates and stations of the Duke's services, I have not at this moment the means of ascertaining; but the prince's visit to this city at the mentioned period, and the honours paid him, can admit of no doubt. J. R. (of Cork.)

Count O'Connell, and no one could have been more worthy of it; but the revolution of 1830 prevented the nomination. The Count had saved the King's life in 1782 at Gibraltar.

Minor Notes.

Pope Joan.—In looking over Dyer's *History of the University of Cambridge* the other day, I noticed a reference to a manuscript belonging to the college of which I am a member (Trinity Hall). As it is somewhat curious, I have ventured to transmit to you the passage alluded to, which is in the form of a marginal note to a chronological succession of Popes of Rome. The MS. itself is styled "Liber Cantuarensis," and is the history of the foundation of the Augustine Monastery at Canterbury, written on vellum, and beautifully illuminated. At the dissolution of the monastery, temp. Henry VIII., it fell into the hands of the donor to the college, who, in presenting it, added a proviso that, in case the monks should be again restored to their possessions, the book should return to their hands.

The passage Dyer refers to appears to have been written by some after-reader or commentator, and the date might probably be somewhere at the end of the twelfth century. I have added to it two other extracts which struck my fancy:

"A.D. 853. Hic obiit Leo IIII. duo tamen anni usque ad Benedictum tertium (non) computantur, eo quod mulier in papam promota fuit, quæ non . . . putabatur."

"A.D. 856. Iohs { Iste non computatur / quia fœmina fuit } Bndict III."

"Sylvester II. Hic fecit homagium diabolo."

J. T. Abdy, LL.D.

Trinity Hall, Cambridge.

The Bacon Family.—It appears by the Roll of Remembrances *ex parte capitalis rememoratoris Hiberniæ* of the 15th and 16th years of Edward II.,

that upon the supplication of Walter de la Pulle praying that Robert de Tuyt, "valetto suo," might have the *Sergeantship of the County of Meath* during the minority of the heir of Matthew Bacoun deceased, who held the same *in capite*, an inquisition was taken whereby it was found that Robert de Tuyt was a fit person for the said sergeantship, worth, yearly, twenty marks; and that the said sergeantship was in the Crown by reason of the minority of the son and heir of Matthew Bacoun, who was then aged fourteen years. By enrolments which appear upon the Exchequer Records of the reigns of Edward II. and III., it will be found, that the Chief Sergeantcy of Meath was granted by the Crown to the family of Bacon to be holden hereditarily. By deed of the 17th Edward III., John Bacoun grants "La Bailie de la Sȝaundre du Counte de Mid e de la Fraunchise de Trim" to Thomas Peppard for life, rendering a red rose for the first ten years, and after that "deus centz livres dargent." J. F. F.

Map for the Use of the National Schools of Ireland.—On a large map, conspicuously displayed in a shop window in the Strand, entitled *Map of the United States, constructed for the Use of the National Schools of Ireland, under the Direction of the Commissioners*, the Andros Islands are erroneously named *Ambros* Islands. This inaccuracy ought to be rectified; or, at least, the map should be removed from its public position in a leading thoroughfare of London. Generally speaking, as a people, we know rather too little of geography; but why should we proclaim our ignorance in the public streets? W. Pinkerton.

Ham.

Churchill's Death.—In most of the biographies I have seen of Charles Churchill, he is stated to have died at *Boulogne*. I believe it will be found, upon proper inquiry, that he died in England, within a few minutes after his landing at *Dover*, and that his last words were, "Thank God! I die in England." B. G.

Mistranslations.—The singularity of the following misconception and confusion of name with office, by an otherwise intelligent writer in a scientific article of the last *New Monthly Magazine* (No. 383.), page 288., induces me to point attention to it. The subject is "Ballooning in Later Years," where I read,—

"On the outbreak of the French Revolution, military aërostation, of which we shall shortly speak, was discovered by Guyton Morveau, Prior of De la Côté d'Or," &c.

Now, this last person's name was *Prieur*, a deputy to the French Convention from the "département de la Côté d'Or," a part of ancient Burgundy, and distinguished as such from another *Prieur*, deputy of the "département de la Marne," the identity of their family names making their special designation necessary; but assuredly he was not a prior of any convent. On the contrary, he was the fiercest enemy of the Church, and altogether a sanguinary terrorist, as his namesake (though no relative) equally was. Both, too, were members of the terrible "Comité de Salut Public," and there, special friends of Carnot, not much to this eminent man's honour. Like him, too, "Prieur de la Côté d'Or" had been an officer in the military corps of engineers, and was, in consequence, equally employed in the military class of the Convention. He died in August, 1832, at Dijon, during my residence in France. No mention is subsequently made of him in the magazine, the article in which would offer other observations, were this their apposite repository. J. R. (Cork.)

In the French translation of Stewart's *Active and Moral Powers*, by De Leon Simon, tom. i. p. 114., "If men were only obliged" is rendered "s'ils n'étaient pas obligés." Page 185.: "If there were any country where no injustice was apprehended in depriving a man, &c., it would be something to the purpose," becomes "—— où on n'eut point à redouter l'injustice de voir, &c., ce fait prouverait encore plus en notre (!) faveur."

Tom. ii. p. 95.: "An idol of the cave or den" is "L'idole d'un esprit obscur et caverneux." In numerous passages the author's meaning is ridiculously reversed: but it is enough to say that *invalidates* is translated *renferme; little men, peu d'hommes; invaluable*, always *sans valeur; overlooked* is *admise;* and to crown all, a line from Pope (tom. ii. p. 155.),—

"Do good by stealth, and blush to find it fame,"

is metamorphosed into—

"C'est la promenade du soir que fait le sage."

This throws into the shade the translator's reference to Berkeley's *Le Petit Philosophe*, and shows what confidence is due to French translations.

In the *Book of Family Crests*, "Utitur ante quæsitis" is explained "It is used before you look for it." Altron.

Junius Inquiries.—It is an erroneous supposition, that the inquiry into *Junius* is a mere question of curiosity. I would sincerely recommend it to the study of every barrister, who would wish to make himself acquainted with the *Theory of Evidence*. There is scarcely a claim that has been put forward, as yet, but he will find well worthy of his attention, especially when he considers the *remarkable coincidences* which have generally been the occasion of their being brought forward. I have, during the last thirty years, admitted the claims of five or six of the candidates; now I do not believe in one. B. G.

Rufus's Spur.—At the "Queen's House" in Lyndhurst is preserved a curious relic of antiquity (boasting, perhaps, a much more venerable age than it has any claim to), called Rufus's stirrup. It has the form of a stirrup, of very large dimensions, of steel, with an appearance of gilding or lacker on some parts of it, the loop for the leather being in a horizontal instead of vertical plate of metal.

A doubt is suggested as to its being a stirrup of that date, on the ground that metal stirrups were then unknown in England. Is this so?

The common tradition, which assigns it to the Red Monarch, connects it also with the cruel custom of "depeditation" practised on mastiffs and large dogs found in the forest. It was said to be the test of a dog's harmlessness, that he was small enough to pass through the stirrup. If he could not pass the ordeal, he was carried before the ranger and "depeditated," by means of a mallet and chisel. The latter part of the process is described with minuteness by the chronicler of the Forest Laws, who, however, makes no mention of the test. G. T. H.

Lyndhurst.

Minor Queries.

Murat.—Reading a week or two ago an article entitled "Dead or Alive," in a late Number of *Household Words*, it is said that Murat escaped his generally supposed death by shooting, and fled to America, where, in the far West, he resided for the rest of his life. Can any of your readers say whether or no this is the case? QUÆRENS.

Jack Straw.—

"July 2, A.D. 1381, upwards of 1500 rioters were hanged in England, among the chief of whom were Jack Straw, and Ball the preacher. Some of them were hanged in chains,—the first example of that mode of punishment."

What, may I ask, is known of the history of these notables; and were they of the number who perished in chains? W. W.

Malta.

Coins of Julia Domna.—Addison, in his *Dialogues upon the Usefulness of Ancient Medals*, has the following remark:

"There are several reverses which are owned to be the representations of antique figures, and I question not but there are many others that were formed on the like models, though at the present they lie under no suspicion of it. The Hercules Farnese, the Venus of Medicis, the Apollo in the Belvidera, and the famous Marcus Aurelius on horseback, which are, perhaps, the four most beautiful statues extant, make their appearance all of them on ancient medals, though the figures that represent them were never thought to be the copies of statues, till the statues themselves were discovered."

Is this assertion correct? and, if so, on what coins are they to be found?

If such be the case, I think I can add one to the list, viz. the I. B. and denarii of the Empress Julia Domna, rev. Venus standing in a rather peculiar attitude, and which, unless I am much mistaken, is a copy of the famous Venus Callipyge in the Museo Borbonico at Naples. I should like to verify this. E. S. TAYLOR.

Pierre Cotton.—Was Pierre Cotton, the Jesuit controversialist, related to any of the English families of the same name? R. W. C.

Titus Oates.—Pray what did Dryden, in the first part of *Achitophel*, mean by these lines?

"Some future truths are mingled in his book,
But (qu. *and?*) where the witness fail'd, the prophet spoke."

What events had occurred in the year 1681, which tallied with declarations that Oates had falsely made three years before? Or if none, what are we to suppose the poet to signify? A. N.

Thornton Abbey.—It appears that Thornton Abbey, Lincolnshire, was strongly fortified; presenting a curious mixture of the ecclesiastical and castellated styles. The fine gatehouse, which is late Perpendicular, still exhibits a barbican, battlement, loopholes, a moat, the groove for a portcullis, and indications of a drawbridge. What other examples are to be found of religious houses similarly protected? How could so extensive an inclosure be sufficiently garrisoned? Against what attack was danger apprehended? It has been affirmed that formidable pirates entered the Humber, and committed depredations in the fifteenth century. Is there any authority for such assertions? C. T.

Richardson's "Choice of Hercules."—The original MS., dedicated to his nephew, of Richardson's noble poem on "The Choice of Hercules," having come into my possession, I am desirous to ascertain if it was ever published.

If any of your readers could enlighten me, I should feel greatly obliged. CHARLES POOLEY.

Cirencester.

Curious Marriage Entry.—In the register books of a small village in Wilts I find the following entry, of which some explanation seems desirable:

"John Bridmore and Anne Sellwood, both of Chiltern All Saints, were married October 17, 1714.

"The aforesaid Anne Sellwood was married in her smock, without any clothes or head-gier on."

J. EASTWOOD.

Capital Punishment in England.—I am desirous of forming a correct list of capital punishments sanctioned by law in England from the

earliest ages to the present time. Will some of your correspondents kindly render me their assistance, and give me their references? I begin with the following list:—

Boiling, burning, decapitating, drowning, flogging, hanging, poisoning, shooting, starving, throwing from precipices, throwing into dungeons with wild animals and venomous serpents, torture in various ways, tearing limb from limb, wager of battle.

Tradition says that to the above list there might be added the punishment of death by crucifixion and burying alive, but as yet I have found no instances, and trust I shall not, to justify the belief that such atrocious cruelties were ever sanctioned by law.

In Stowe's *Chronicles* mention is made of two persons who suffered death by boiling. Are any other instances known of a similar punishment?

1532. On the 5th of April one Richard Rose was boiled in Smithfield for poisoning sixteen persons.

1543, 17th of March, Margaret Davy, a maid, was boiled in Smithfield for poisoning three households that she had dwelled in.* W. W.

La Valetta, Malta.

Raising the Wind. — Can any of the readers of "N. & Q." explain the origin of this term either when applied by seamen who whistle at sea to raise the wind, or by "fast men," who seek the assistance of money lenders or pawnbrokers for a similar purpose? W. W.

Malta.

Thomas Bajocencis.—Thomas Bajocensis, Archbishop of York, A.D. 1109, is mentioned by Tanner (after Godwin, Possevinus, and others) as having written, *in usum Ecclesiæ Ebor., Cantus Ecclesiasticos*, lib. i., *Officiarium ejusdem Ecclesiæ*, lib. i.: vide Tanner's *Biblioth. de Scriptoribus*, Lond. 1748, p. 709. Are the above-mentioned books, or any portion of them, known still to exist, either in print or in manuscript? Or are they known to have formed the basis of any ritual or service-book, afterwards in use in the Church of York?

I do not find the remotest clue to them in Botfield's account of MSS. in possession of the dean and chapter; though it is possible some notice of them may have escaped my search, owing to Botfield not having favoured us with an index to his useful work. J. Sansom.

Oxford.

Richard III. — On looking over the fourth volume of the *Patrician*, I find, at page 68., mention made of a curious tradition respecting one "Richard Plantagenet" (who died in the year 1550). It is there stated, that this individual was a son of the king, who acknowledged him as such privately, but delayed doing so publicly until the result of the battle of Bosworth Field (at which time he was between fifteen and sixteen years of age) was known; but, in consequence of the turn of the battle against Richard III., the son left the field and died, as above mentioned, in comparative obscurity; but it is not stated whether he was married, or died *sine prole*. However, my Query is to ascertain whether it was the fact, that Richard had a son, as history does not record anything respecting him that I am aware of; for it would doubtless be a curious historical fact concerning a person so little known, although traditionally connected with the then reigning power.

John N. Chadwick.

King's Lynn.

Watch Oaks. — In the neighbourhood of Leamington is an old oak, or rather the remains of one, which goes by the name of "the watch oak." Can any of your correspondents explain the origin of such an appellation, and inform me whether it is a common one? Erica.

Another Burns' Relic.—I have in my possession a quarto copy (the first edition, I think) of Blair's *Lectures on Rhetoric and Belles Lettres*, which was given by the poet's wife, Jean Armour, to my father. I have been informed that it was presented by the author to Robert Burns, and would like to learn whether the Ayrshire poet ever obtained such a present from Dr. Blair? About one-third of the blank leaf facing the title-page has been cut away by some sharp instrument, and on the inside of the board there is a blotted impression of a name which has been written on the missing portion of the leaf.

Can any of the readers of "N. & Q." favour me with any particulars which could guide to the truth in this matter? Querist.

South Shields.

Charles I. and the Oxford Colleges.—Is it true that King Charles I. granted to any particular colleges in Oxford the privilege of wearing a silver tassel, as a reward for their loyalty? and if so, what were the colleges? I have heard the names of Exeter, St. John's, Jesus, and Pembroke mentioned. An Oxford Undergraduate.

Mary Queen of Scots' Gold Cross. — I find, in a late Number of the *Morning Chronicle*, the following paragraph, copied from the *Glasgow Mail:*

"Mr. Prince of Glasgow has left in the office of Messrs. Maclure and Macdonald, for the inspection of the curious, a fine gold cross and crown, set with emeralds, rubies, and Scotch pearls, supposed by eminent

[* For cases of boiling to death as a punishment, see "N. & Q.," Vol. ii., p. 519.; Vol. v., pp. 32. 112. 184. 355.—Ed.]

antiquaries to have belonged to Mary Queen of Scots. We believe that the grounds for this conclusion are the perfect resemblance of this jewel, in every minute particular, to the cross Queen Mary is represented as wearing in the picture at Holyrood; and the evident identity of the workmanship with that of the sixteenth century must strengthen that conviction in the mind of any one who inspects it. We believe it was purchased at the Leipsic fair, from some one who probably knew only its intrinsic value as a beautiful specimen of antique jewellery."

I should be glad to know the opinion of the Society of Antiquaries of Scotland, and of other eminent persons, as to the claim of the Leipsic jewel to be the cross of Mary Queen of Scots.

CEYREP.

"*Cujus vita fulgor*," *&c.*—How old is the proverb, "Cujus vita fulgor, ejus verba tonitrua," and to whom does it belong? R. C. T.

"*In Nomine Domini*."—

"You know the old saying; and what a world of errors and mischiefs men have been led into under that notion. These words are used *pro formâ*, and set in the beginning of the instrument; when all that followeth after in the whole writing contain nothing but our own wills."

So writes a famous old divine; but I do *not* "know the old saying," and cannot find anybody that does. Will any of the readers of "N. & Q." help me? M. A.

Minor Queries Answered.

Bostal, or Borstal.—What is the meaning and derivation of the word Bostal, or Borstal, a name given by the common people in Sussex to certain tracks on the Downs, such as Ditching Bostal?

E. A. S.

[It is the narrow cut or roadway leading up the steep ascents of the Downs, usually on the northern escarpment and by the side of a comb. Mr. Kemble (*Suss. Arch. Coll.*, vol. ii. p. 292. n.) derives it from *Biorh* (Beoph, Sax.), a hill or mountain, and *Stigele* (Stigele, Sax.), a style or rising path. Bishop Green derives it from *Bous* and *stello*, a way by which oxen are driven; and Mr. W. D. Cooper (*Sussex Provincialisms*) suggests *Borste*, G., a cleft or crack, and *hyl*, Sax.]

Churches decorated at Christmas (Vol. iii., p. 118.; Vol. iv., p. 109.).—I had taken my pen to answer this Query before I was aware that I had been anticipated by H. H. B. of South Carolina. It is customary throughout the United States for Episcopalians to decorate their churches with different kinds of evergreens and flowers at Christmas; and not unfrequently the windows in the house of the rector, and those in the dwellings of some of his parishioners, are decorated in a similar manner.

May I ask when this custom originated in England, and if any other sect of Protestant Christians excepting Episcopalians observe it?

W. W.

Malta.

[The best account of the origin of this ancient custom is given in Phillips's *Sylva Florifera: the Shrubbery Historically and Botanically treated*, vol. i. p. 281., edit. 1823. "We revere," says the author, "the holly-branch, with its spiny and highly-varnished foliage, which reflects its coral berries, as an emblem that foretells the festival of Christmas, and the season when English hospitality shines in roast beef, turkeys, and the national pudding. Tradition says that the first Christian church in Britain was built of boughs, and that the disciples adopted the plan, as more likely to attract the notice of the people, because the heathens built their temples in that manner, probably to imitate the temples of Saturn, which were always under the oak. The great feast of Saturn was held in December; and as the oaks of this country were then without leaves, the priests obliged the people to bring in boughs and sprigs of evergreens; and Christians, on the 25th of the same month, did the like; from whence originated the present custom of placing holly and other evergreens in our churches and houses, to show the feast of Christmas is arrived. . . . . The name of holly is a corruption of the word *holy*, as Dr. Turner, our earliest writer on plants, calls it *Holy*, and *Holy-tree*, which appellation was given it, most probably, from its being used in holy places. It has a great variety of names in Germany, amongst which is *Christdorn*. In Danish it is also called *Chirstorn*; and in Swedish *Christtorn*, amongst other appellations; from whence it appears that it is considered a holy plant by certain classes in those countries." Others, again, have supposed that it originated from certain expressions in the prophets, which speak of the advent of the Saviour. Hence its observance at Christmas. For it must be allowed that those passages in which the Saviour is represented under the type of a *Branch*, a *Righteous Branch*, a *Bough*, the *Branch of Righteousness*, who will reign for ever, &c., are, in a most lively manner, brought to our memories, and strongly alluded to by those branches and boughs of evergreens with which our churches and houses are then adorned. Who is not also reminded of the beautiful prophecy of the evangelical prophet: "The glory of Lebanon shall come unto thee; the fir-tree, the pine-tree, and the box together, to *beautify the place of my sanctuary*"?—*Isa.* lx. 13.]

"*Pauper ubique jacet*."—Can any of your correspondents tell me where the words "pauper ubique jacet" are to be found? I have some recollection of an epigrammatic distich of which they are the conclusion, but have not been able to find it in Martial, or any of the classics to which I have referred. B. M.

[See Ovid, *Fastorum*, lib. i. line 218.]

Coin or Medal.—I should be glad to receive any information concerning the following coin or

medal. It is a gold piece about the size of a half-crown; on one side is a head, the features of which are rather masculine, surrounded by the inscription, "MARIA . D. G. ANG . SCO . FR . ET . HI . REGINA." On the other side is a female figure seated on a rock, apparently either to represent Britannia or Justice, and above it the motto "O . DEA . CERTE." A. W. H.

[This is the coronation medal of Mary, Queen of James II., and not rare.]

"*Youth at the Prow.*" —

"Youth at the prow, and Pleasure at the helm."

Who is the author of the above, and in what part of his works is it to be found? S. WMSON.

[From Gray's *Bard:*

"Fair laughs the morn, and soft the zephyr blows,
While proudly riding o'er the azure realm
In gallant trim the gilded vessel goes;
Youth on the prow, and Pleasure at the helm;
Regardless of the sweeping whirlwind's sway,
That, hush'd in grim repose, expects his ev'ning prey."

Gray has been supposed to have caught the imagery of this passage from Shakspeare:

"How like a younker, or a prodigal,
The scarfed bark puts from her native bay,
Hugg'd and embraced by the strumpet wind!
How like the prodigal doth she return;
With over-weather'd ribs, and ragged sails,
Lean, rent, and beggar'd by the strumpet wind!"
Merch. of Ven., Act II. Sc. 6.]

"*Selections from Foreign Literary Journals.*" — Can any one tell who is the author of the following work, *Selections from the most celebrated Foreign Literary Journals*, 8vo.: London, 1798?

I think it likely to be by D'Israeli the elder, and a step to his *Varieties, &c.* M. M.

[This learned and amusing work is in two volumes, and was compiled by the Rev. William Tooke, F.R.S., of whom a long biographical notice will be found in Nichols's *Literary Anecdotes*, vol. ix. pp. 159—180.]

Replies.

BODY OF DECAPITATED MAN.

(Vol. vi., pp. 386–7.)

The interesting communication of your correspondent L. M. M. R. will no doubt claim attention from many of your readers; and although totally unacquainted with the neighbourhood of Nuneham Regis and its proprietors, I have a strong suspicion that the decapitated body will turn out to belong to no less a personage than the Duke of Monmouth, who was beheaded on Tower Hill in 1685; and although, according to Burnet, he was, soon after his execution, buried in the chapel of the Tower, his body may have been afterwards removed, and privately deposited in the quiet chapel of Nuneham Regis, at that time, as now, the property of the Buccleugh family. Monmouth married Ann, the daughter and heir of Francis Scott, Earl of Buccleugh, who, though in some measure estranged from him by his improper connexion with Lady Ann Wentworth, yet the tender interview that is recorded between Monmouth and his wife previous to his execution, gives countenance to the idea that she may have procured his remains for deposit privately within her own family receptacle; and, under such circumstances, it may readily be conceived that such secrecy would be used as not to leave any memento along with the corpse, as to whom it might belong, the very circumstance of decapitation being thought, probably, quite sufficient then, as now, for designation. W. S. HESLEDON.

Barton-upon-Humber.

HISTORICAL VALUE OF SOUTH'S SERMONS.

(Vol. vi., pp. 25. 346.)

Your readers could scarcely be expected to take an active interest in the indefinite question, whether South's Sermons or Stirling's Poems were the more profitable study? but as VINDEX (Vol. vi., p. 346.) has openly denied a *fact* or two which I briefly stated in a hurried summary of South's career (Vol. vi., pp. 25, 26.), his assertions, though vague in the extreme, require some notice. The first sentence in his reply that assumes the form of a fact is this:

"Even James II. objected to South as a controversialist, saying that 'he had not temper to go through a dispute, and that, instead of arguments, he would bring railing accusations.'"

VINDEX is, I presume, quoting from the *Biographia Britannica* (sub voc. SOUTH), for I perceive that he agrees with the said work in reading *temper* instead of *temperament*, which is the word used in the *Memoirs*, London, 1717, 8vo. I know that there is an "aut viam inveniam aut findam" method of reading, and of writing too (and do not profess to understand its mysteries), but to me the reason given by VINDEX for King James's dislike to South appears to cut the ground from under his own feet, and to prove the daring, outspoken integrity, which not even the presence of that headstrong and arbitrary monarch could warp.

As VINDEX has given the sentiment, I am only too happy to state the facts, which I extract from the *Memoirs* of South; but must at the same time remark, that VINDEX might at least have informed his readers that South was to have argued *against*

and not for King James. "Even James II.," &c. would naturally suggest a very opposite idea.

Lord Rochester, the pupil, friend, and patron of South, who was the brother of Lord Clarendon, the brother-in-law of King James II., the Lord High Treasurer of England, and, above all, the son of the great Lord Chancellor Clarendon, when pressed by King James to become a Romanist, boldly refused to do so; but yet was so confident of the doctrines he had received from the primitive Church, that —

"He was willing to abide by the result of a dispute between two *Church of England* divines, and two of the Church of *Rome:* being not fearful of venturing to say, that to which side soever the victory should incline, his Lordship would from that time abide by that which conquered. Hereunto the King very readily agreed, and immediately nominated the Fathers Giffard and Tilden for his two champions; and appointed the *Rule of Faith* to be the subject-matter of the controversy. The persons at first proposed by the Earl were Dr. Jane and Dr. South; but the latter was so unacceptable to his majesty, by the bitter invectives he was said to make use of in the pulpit against the Papists [Why did VINDEX omit this?] and Presbyterians, who then joined in their endeavours for liberty of conscience, that he told his Lordship he could not agree to the choice of Dr. South; who, instead of arguments, would bring railing accusations, and had not temperament of mind enough to go through a dispute that required the greatest attention and calmness.

"Hereupon the Earl chose Dr. Patrick, then Dean of Peterborough, and minister of St. Paul's, Covent Garden, a very able divine, in his room; but would needs have the assistance of Dr. South in a consultation held the night before the conference was to commence, wherein were such irrefragable arguments drawn up by him on the subject they were to discourse upon, as totally obtained a conquest over their two opponents, and made the King dismiss his two pretended advocates with this rebuke: *That he could say more in behalf of his religion than they could, and that he never heard a good cause managed so ill, nor a bad one so well.* So that if Dr. South could not be said to be in the battle, he was a very great instrument in obtaining the victory; and Dr. Jane has often owned (though a most excellent casuist himself) that the auxiliary arguments contributed by Dr. South did more towards flinging their antagonists on their backs, than his or his colleague's."— South's *Posthumous Works*, pp. 111, 112.: Lond. 1717, 8vo.

Unsophisticated readers of "N. & Q." will now perhaps be able to guess why "Even James II. objected to South as a controversialist." Not to dwell upon the *arguments* urged by VINDEX, I must now allude to his wild and delusive generality, that "It had long been South's practice to accommodate his principles to those of the times." And here again I rejoice to be able to come to facts and figures, and heartily to defy VINDEX, or any one else on earth, to *prove* the truth of his assertion.

It is, I must confess, difficult to understand why VINDEX should quote from the *Biographia Britannica* aspersions against Dr. South, which the same work gave him the means of refuting. The case is as follows: The celebrated antiquary, Anthony à Wood, "whose temper and talents were naturally at variance with those of Mr. South" (*Biog. Brit.*, sub voc. SOUTH, note B.), in his *Athen. Oxon.* gives full vent to his querulous and vindictive feelings by producing all manner of slanderous accusations against him, which he never attempts to prove.

In fact, to avoid this proof, in more than one instance he quotes the *Mirabilis Annus Secundus*, 1662, 4to., the author of which he does not hesitate to call "a rank fanatic," or, in the words of the same *note* just quoted from the *Biog. Brit.:*

"The Oxford antiquary has taken care to draw up the story in such a manner as to leave a door open to escape from the shame of any charge that might be brought of his vouching for the truth of it."

May I charitably hope that VINDEX had never seen Huddesford's *Character of Wood*, which is given in an *appendix* to his *Life?* (vol. i. p. cxxxviii. Lond. 1813); at all events, its omission here would not answer my purpose. He says:

"But it may be further urged, that in some particulars the gloomy disposition of Mr. Wood has exhibited itself to the prejudice of characters, through mere personal disgust, and from much weaker incentives than those already mentioned. No instance of this nature can be produced, perhaps, with more propriety than the account given of Dr. South (*Ath.* 2nd edit. vol. ii. c. 1041.). This severe, and in some respects unjust, character of this gentleman is said to have taken rise from a joke of the Doctor's, uttered probably by him without any design of giving offence."

The "joke" I need not repeat, but it is given in the note to the above-quoted passage. However, it cost the facetious author dearly, for "Anthony went home and wrote South's *Life*." Why Tanner retained this *Life of South* without correction, when he had altered Wood in so many cases, is indeed not easy to say; but he was doubtless guided by Charlet, who was "a hater of South." (Bliss's *Preface*, p. 11.)

I shall shortly have to prove that this *Life* was not sufficiently harsh or unfair for VINDEX; but I must first allude to South's verses upon Oliver Cromwell, which VINDEX designates as "an intractable fact" for my "purpose." The *memoirs* of South's *Life* thus allude to the matter:

"He (*i. e.* Dr. South) took the degree of Bachelor of Arts, which he completed by his *determination* in Lent 1654–5. The same year he wrote a Latin copy of verses, published in the *University Book*, set forth to congratulate Oliver Cromwell upon the peace then concluded with the Dutch; upon which some people have made invidious reflections, as if contrary to the sentiments he afterwards espoused; but these are to

be told, that such exercises are usually imposed by the governors of colleges upon Bachelors of Arts and undergraduates. I shall forbear to be particular in his, as being a forced compliment to the Usurper.

"Not but that even those discover a certain unwillingness to act in favour of that monster, whom even the inimitable Earl of Clarendon, in his history of the Grand Rebellion, distinguishes by the name and title of a *glorious villain*."— South's *Posthumous Works*, p. 5.

South was about twenty-one years old when this memorable event took place, and his participation in the matter has been the only thing, even approaching to a fact, that his bitterest enemies have ever alleged in proof of his inconsistency. Nor did his sixty-two subsequent years of devoted loyalty silence their malicious comments upon it. I much regret that at present I am unable to examine the little volume itself. It was dedicated by John Owen to Oliver Cromwell, and entitled *Musarum Oxoniensium*, Ἐλαιοφορια, &c. Some account of it may be found in Orme's *Memoirs of the Life of John Owen, D.D.*, pp. 189—191., London, 1820, 8vo.; and the note at p. 191. refers me to Dr. Harris' *Life of Cromwell*, pp. 369, 370. Besides Dr. South and John Owen, the celebrated John Locke was a contributor; and also Dr. Zouch, Professor Harmar, Dr. Ralph Bathurst; and still more the loyal and devoted Dr. Richard Busby, who was South's master at Westminster School, and beside whom his remains sleep in Westminster Abbey. Indeed such was the known loyalty of Dr. Busby, and of Westminster School, that South himself tells us in his Sermon upon Proverbs xxii. 6. ad fin. (vol. ii. p. 188.: Dublin, folio), that John Owen, "that noted coryphæus of the Independent faction," used constantly to say that it never would be well with the nation till it was suppressed. And then South continues:

"But if in those days some four or five, bred up in this school (though not under this master), did unworthily turn aside to other by-ways and principles, we can however truly say this of them, *That though they went out from us, yet they were never of us.* For still the school itself made good its claim to that glorious motto of its royal foundress 'Semper Eadem;' the temper and genius of it being neither to be corrupted with *promises*, nor controuled with *threats*."

And speaking of the state of things when Westminster Abbey was in the possession of the rebels, he goes on to say:

"For though indeed we had some of those fellows for our *governours* (as they called themselves), yet, thanks be to God, they were never our *teachers*; no, not so much as when they would have perverted us from the *pulpit*.

"But though our ears were still encountered with such doctrines in the *Church*, it was our happiness to be taught other doctrines in the school; and what was drank in *there* proved an effectual antidote against the *poyson* prepared for us *here*" (*scil.* Westminster Abbey).

Having thus proved South in respectable company on the occasion, I transcribe his complimentary lines as I find them in his *Opera Posthuma Latina*, after the Preface and table of contents:

"Olivario Cromwellio, in Fœdera inter Rempublicam *Britannicam* et Ordines Fœderatos *Belgii* stabilita, 1654.

"Intulerant miseranda duæ sibi Bella Sorores,
Utraque fatales, utraque Parca sibi.
Sic in sanguineam mare commutatur Arenam,
Quæ gladiatorum bella, necesque videt.
Has fluctus, illas rapiunt incendia naves,
Et miscent æstus flamma fretumque suos.
Quæque mori solita est flammis, exhorruit undas,
Ne mediis Phœnix mersa periret aquis;
Belligeros quot pugna duces, quot sustulit unda?
Sic tamen ipsa solent astra subire fretum.
Sic mare Cæruleum est: sed sicut Cærula Vena,
Quæ tumet incluso sanguine plena fluens.
Non nostræ *Batavus* submisit Carbasa classi,
Nec quamvis habuit vela, modestus erat.
At sic deposuit tandem Leo *Belgicus* iras,
Securam ut ducat per mare *Phryxus* ovem.
Cætera bella licet pugnasq; elementa sequantur,
Sola tamen Pacis Fœdera servat aqua.

"At tu dux pariter terræ domitorque profundi,
Componunt laudes cuncta elementa tuas.
Cui mens alta subest pelagoque profundior ipso,
Cujus fama sonat, quam procul unde (*sic*) sonat:
Si currum ascendas domito pæne orbe triumphas,
In currus aderunt axis uterque tuos.
Inclusam populi tua fert vagina salutem,
Ut Lateri hinc possis semper adesse tuo.
Tu poteras solos motos componere fluctus,
Solus *Neptunum* sub tua vincla dare.
Magna simul fortis vicisti, et multa Trophæis
Ut mare, sic pariter cedit arena tuis.
Nomine pacifico gestas insignia pacis,
Blandaque per titulos serpit oliva tuos.
Seston *Abydos* amat; *Batavas* colit *Anglia* terras,
Insula te tanto facta Beata Duce
Insula quam Pelagus, simul et victoria cingit,
Quæque (quod hic præstat) cingitur ense tuo."
Pp. xiii. xiv.: Londini, 1717, 8vo.

Let any one compare these lines with those which South wrote on the Restoration of King Charles II., and called *Britannia Rediviva;* and I think it will easily appear that they were not a "labour of love." However, the history of the times may perhaps prove an additional defence of South. And I am glad to remember at the moment a passage written by the honest-hearted royalist Cowley, and written, too, after the death of Cromwell. Speaking of the usurper, he says:

"The first of his foreign (*scil.* actions) was a peace with our brethren of *Holland* (who were the first of our neighbours that God chastised for having so great a hand in the encouraging and abetting our troubles at home), who would not imagine at first glympse that this had been *the most virtuous and laudable deed that his*

whole life could have made any parade of?"—Discourse by way of Vision concerning the Government of Oliver Cromwell. Works, p. 71.: Lond. 1668, fol.

To do Dr. South only common justice, we must not for a moment forget this fact. He does not congratulate Cromwell upon wading "through blood and slaughter to a throne;" but he compliments him upon reducing the enemies of England to submission.

Besides, at this time the Dutch were peculiarly hostile to England. There was a long outstanding debt of punishment due to them, and the heart of any English subject must have leaped for joy when that debt was exacted. The *Letters and Despatches* of the great Lord Strafforde abound with allusions to the matter (*e. g.* pp. 22. 397., vol. i.: Dublin, 1740, fol.). And, unless I grievously mistake, the following statements are facts. The blood of the English subjects barbarously massacred by the Dutch at Amboyna had never been avenged.

The Dutch had helped on in every way the Scotch and English fanatics in their rebellion against King Charles I. They had refused the outcast Charles II. shelter in their dominions, and "did warm their hands at those unhappy flames which they themselves had kindled; tuning their merry harps, when others were weeping over a kingdom's funeral." (*The Dutch Usurpation, &c.*, p. 25.: Lond. 1672, 4to.)

Thus, not merely had England in general a blood feud with the Dutch, but the Royalists in particular had additional causes of complaint. And if I am to credit the tract from which I have just quoted, —

"*Amsterdam* was made the great *emporium* or market for the rebels to sell those rich and costly goods which they had plundered from his Majesty's best subjects in *England* (whereas no king or prince in *Christendom* would suffer them to make use of any of their ports to that purpose); and the best furniture that some of the States have in their houses at this very day, are many of those stolen goods."—*The Dutch Usurpation*, p. 25.: Lond. 1672, 4to.

It is rather amusing to find, that one of Wood's anecdotes against South, which he takes from the *Mirabilis Annus*, must have related to this same year: and yet it happened when he was about "to lash severely the sectaries of his house, and of the University" (*Biog. Brit.*, sub voc. South, note B.).

But the crowning accusation against South is the following:

"The fact is, that Owen and South were both at that time the friends of Cromwell; or if South was not *his friend*, he was at least his open partizan, and had also professedly adopted the religious opinions of the Protector's party, having appeared at St. Mary's as the great champion for Calvinism against the Arminians."

All this statement, and almost all that follows, is adopted by Vindex from Wood (*Ath. Ox.*, iv. pp. 633, 634., edit. Bliss), with this startling and deliberate omission on the part of Vindex:

"He appeared the great champion for Calvinism against *Socinianism* and Arminianism."

There is a remarkable note by South himself to his "Good Friday Sermon" upon Isaiah liii. 8., which was preached before the University of Oxford in 1668. Having mentioned Dr. Pococke's opinion of Grotius, he goes on to say:

"There was a certain party of men whom Grotius had unhappily engaged himself with, who were extremely disgusted at the Book *de Satisfactione Christi*, written by him against Socinus; and therefore he was to pacify (or rather *satisfy*) these men, by turning his pen another way in his *Annotations*, which also was the true reason that he never answered Crellius; a shrewd argument, no doubt, to such as shall well consider those matters, that those in the Low Countries, who at that time went by the name of *Remonstrants* and *Arminians*, were indeed a great deal more."—Vol. i. p. 482.: Dublin, 1720, fol.

Whether South's conclusion were right or wrong, is quite beside my purpose to inquire. Dr. Hammond, in his controversy with Owen, rested his defence of Grotius on the *de Satisfactione Christi* (Orme's *Memoirs of Owen*, p. 223.), and declared it unjust to pronounce him heretical on the testimony of his posthumous works.

In South's mind, as we have seen, the Remonstrant party were associated with "a great deal more;" but it is utterly false, and utterly unjust, to suppose that at any period of his life he held or maintained either extreme Calvinistic or extreme Arminian views. He always leant more to the school of Sanderson than of Jeremy Taylor: and whatever opinions he preached in his first sermons, he preached half a century after in his last. Besides, that he maintained these doctrines from the University pulpit during the life of Cromwell, proceeds on the wanton and gratuitous assumption that he preached *before his ordination*. I know that Wood apparently gives credit to a cowardly insinuation of the kind; but South himself, in the Epistle Dedicatory to *Interest Deposed and Truth Restored*, which was preached July 24th, 1659, declared that it, and the following sermon (on *Ecclesiastical Policy the Best Policy*), were his "first essays of divinity." It was the first of these two sermons that pleased the Presbyterians, from some sarcasms upon Unton Croke, who was the colonel of a regiment of horse, and a leader of the Independent party. It was the same sermon also that won the applause of Dr. Edward Reynolds, who was present when it was delivered.

But whatever party it pleased or displeased, there is scarcely another sermon in the English language that, for bold and fearless truthfulness, can be compared with it. Bishop Ken, in his

ever-memorable sermon upon Micah vii. 8, 9., was not more out-spoken. (*Prose Works*, pp. 174., Lond. 1838, 8vo.; and *Life*, by a Layman, pp. 258—273., Lond. 1851, 8vo.)

Besides, this sermon is beyond measure valuable as proving the principles upon which South himself, and so many others, must have acted during the Usurpation. He declares that in times of persecution a *layman* may consult his safety, either by withdrawing his person, or concealing his judgment; but that a clergyman, as a public character, must not resort to any such evasions of duty.

And then he thus speaks of himself in language which I do verily believe he would have acted out:

"And were it put to my choice, I think I should choose rather with spitting and scorn to be tumbled into the dust in blood, bearing witness to any known truth of our dear Lord, now opposed by the enthusiasts of the present age, than by a denial of those truths through blood and perjury wade to a sceptre, and lord it in a throne."

Some time during the preceding year South had been ordained, and I do not think that the bitterest enemies of either the Independents or Presbyterians need grudge them his so-called compliments. But long before that time, South and Owen must have been open enemies. When South was *magister replicans*, in 1658, he turned the whole system of Cromwell and Owen into ridicule, and satirised Cromwell's poet-laureate (Pain Fisher) under the name of *Piscator* (*Op. Post. Latina*, pp. 46. 54.). And then, if the anecdote mentioned in the *Memoirs* of South be true, that Owen was mainly indebted to him for the opposition to his election as University member, this shifts the matter back to 1654. The learned biographer of Owen (*Memoirs*, p. 147.) does not seem to doubt the truth of this statement, but certainly there is some confusion somewhere: for the *Memoirs* of South (p. 8.) ascribe his opposition to Owen as a piece of retaliation for Owen's treatment of him when commencing A.M. The last must certainly be a mistake, for Owen was candidate for the representation of Oxford University in 1654, and South only commenced A.M. in 1657. As to the charge against South, that he was ambitious of preferment, the facts I produced in my former letter annihilate it at once. I believe that very soon after his ordination, he *was* an eager and disappointed candidate for a canonry in Christ Church, but then, as University orator, the said canonry was *his lawful due*.

Wood and the *Biog. Brit.* acknowledge this fact. And South himself states it in his Latin speech at the installation of the Earl of Clarendon as Chancellor of the Oxford University, Sept. 9, 1661 (*Op. Post. Lat.* pp. 72, 73. and note.). Islip Church and parish, in Oxfordshire, will yield the best testimony to his bounty; and his *last will* and testament prove that in death he was not unmindful of that church which, in life, he had defended and adorned. I cannot better conclude this very long Note than by quoting the words of Sir Richard Steele, when speaking of South's sermon on *The Ways of Pleasantness*:

"This charming discourse has in it whatever wit and wisdom can put together. This gentleman has a talent of making all his faculties bear to the great end of his hallowed profession. Happy genius! He is the better man for being a wit. The best way to praise this author is to quote him."—*Tatler*, 205.

RT.

Warmington.

PETER BELON'S "OBSERVATIONS."

(Vol. vi., p. 267.)

Not having perceived any answer to MR. CYRUS REDDING'S recent inquiry respecting this work, I beg to state that it is much less rare and much better known than the querist supposes. A copy was formerly in my possession; but as it is not at present in my library, I transcribe the following notice of it from the Introduction to the *Pictorial History of Palestine*. Speaking of the few who have visited Palestine as professed naturalists, it is said:

"The first of these was Peter Belon, who spent three years (1546—1549) in exploring the Levant at the expense of Cardinal de Tournon. He travelled in Greece, Asia Minor, Egypt, Palestine, and Syria. He gave his principal attention to the various animal and vegetable products which occurred to his notice, without overlooking topographical matters and the manners of the people. His account of Palestine is short, but exceeding valuable from the number of its products which he enumerates. The name of Belon is well known to general naturalists; but the results of his researches have rarely been referred to by writers on the natural history of the Bible. His name is not, for instance, given by Dr. Harris in his list of authorities."

On reference to a French biographical dictionary, I find that Belon was born in 1518, and was assassinated by one of his enemies at Paris in 1564. He was the author of several well-esteemed works on natural history, of which the principal are: *De Arboribus Coniferis*, Paris, 1553, in 4to.; *Histoire de la Nature des Oyseaux*, 1555, in folio (very rare in this edition); *Portraits des Oyseaux*, 1557, in 4to.; *Histoire des Poissons*, 1551, in 4to.; *De la Nature et Diversité des Poissons*, 1555, in 8vo. oblong.

Belon was a Doctor of Medicine of the faculty of Paris.

JOHN KITTO.

MR. REDDING will find, on reference to Brunet, *Manuel du Libraire*, vol. i., that the work he describes, though not very common, must be pretty well known to collectors in that department of literature, as five editions are described, the dis-

tinctive marks of each being carefully noted. I possess the last, in quarto, 1588. F. S. Q.

THE MATHEMATICAL SOCIETY OF WAPPING: BISHOP ANDREWS AND HIS SCHOOLFELLOWS.

(Vol. vi., p. 410.)

That Wapping was at one time the abode of science and literature receives some countenance from what I am about to state respecting its adjoining fragrant and elegant rival, Ratcliff Highway. In Lewis' *Topographical Dictionary* (art. "Stepney"), when speaking of the Coopers' Company's School in the hamlet of Ratcliffe, it is stated that here "Bishop Andrews *and several other distinguished persons* received the rudiments of their education;" which quotation is partly confirmed by the Rev. Peter Hall in his preface to the bishop's *Preces Privatæ Quotidianæ* (Pickering, 1848):

"Natus videlicet nec parentibus locupletibus, nec stirpe nobili, grammatices rudimenta in schola Ratcliviana, dein incrementa philologiæ in Academia Londinensi Mercatorum Scissorum, accepit."

Will you allow me, therefore, instead of attempting to answer the above Query, to found upon it another, namely, whether any of the "other distinguished persons" referred to are known to fame? This question possesses some interest at the present time from the species of resuscitation which has recently taken place in that once celebrated school, the archives of which are singularly destitute of any trace of its former memorabilia.

A. W.

Kilburn.

I am rather surprised to read Mr. Sydney Smirke's Note under this head, and I should suppose his notion of Wapping must be formed from such a cursory view as is obtainable from the deck of a steamer, on a trip to Dover or Ramsgate. Is he aware that the neighbourhood of Wapping comprises several streets and squares of private houses occupied by the merchant seamen of the port of London, by whom the High Street of Wapping is resorted to for the necessaries of life as much as the more splendid shops at the west end of the town are by the residents in that locality? and that, in the neighbourhood in question, every tenth shop, or thereabouts, is that of a maker of such mathematical instruments as are principally used in navigation? such shops being usually distinguished by their sign of a figure of a naval officer using the requisite implements for "taking an observation:" it being moreover to be observed, that many of these shops are nearly in the same condition, even as regards their shop fronts, as they have been for a century or more. Is it then at all remarkable that there should have been "a Mathematical Society of Wapping" in the year 1750? and is it not most probable that there may be a similar one now, or more likely several, of one or other of which every assistant and apprentice in the trade is likely to be an enrolled member? I do not know that such is the case, but I certainly should look for such a society in that neighbourhood, rather than either in "Belgravia" or "Tyburnia."

M. H.

REV. PETER (HENRY) LAYNG: "THE ROD," A POEM.

(Vol. vi., p. 317.)

I have a copy of this poem, for which your correspondent E. D. has searched without success. The title is "*The Rod*, a poem in three cantos, by Henry Layng, Fellow of New College, Oxford:

'Ponite crudeles iras, et flagra, magistri,
Fœda ministeria, atque minis absistite acerbis.
Ne mihi, ne quæso, puerum quis verbera cogat
Dura pati, neque enim Lachrymas aut dulcis alumni
Ferre queunt Musæ Gemitus.'

Vidæ *Poet.*, lib. i. ver. 238.

Oxford: printed by W. Jackson in the High Street, 1753, 4to., pp. 46."

The following is the argument which precedes the poem:

"King Alfred, having established the English constitution, sends an embassy to all the learned academies of Europe to invite over the most eminent philosophers, having before erected and endowed several public schools for the propagation of learning. Amongst them, Scotus was the most renowned: to him Minerva appears in the form of Priscian, the celebrated Grammarian, and discovers to him the figure and use of the Rod. She warns him to be discreet in the exercise of it. He neglects her advice, is passionate and cruel. Aribat, a youth of nineteen years of age, resents such cruel usage, especially as it exposed him, he conceived, to his mistress's contempt and resentment. He resolves to enter into a conspiracy against him. Scotus renews his cruelty, and is assassinated. The story is founded on true history. See Inet's *History of the English Church*, pp. 288, 289."

The poem is written with considerable humour and spirit. I give the following as a specimen, taken at random, being the description of the birch tree:

"A tree there is, such was Apollo's will,
That grows uncultured on the Muses' Hill,
Its type in Heav'n the blest Immortals know,
There call'd the tree of Science, Birch below.
These characters observ'd thy guide shall be,
Unerring guide to the mysterious tree.
Smooth like its kindred Poplar, to the skies
The trunk ascends and quivering branches rise;
By teeming seeds it propagates its kind,
And with the year renew'd it casts the rind;
Pierc'd by the matron's hand, her bowl it fills,
Scarce yielding to the vine's nectareous rills.

Of this select full in the Moon's eclipse,
Of equal size thrice three coeval slips,
Around the Osier's flexile band entwine,
And all their force in strictest union join.
Each Muse shall o'er her favorite twig preside,
Sacred to Phœbus, let their band be tied;
With this when sloth and negligence provoke,
Thrice let thy vengeful arm impress the stroke,
Then shalt thou hear loud clamours rend the breast,
Attentive hear, and let the sound be blest;
So when the priestess at the Delphic shrine,
Roar'd loud, the listening votary hail'd the sign."

I shall be happy to forward the poem to your correspondent, if he wish to see it. J. Crossley.

PHOTOGRAPHIC CORRESPONDENCE.

Sandford's Waxed Paper, &c.—Permit me through your pages to ask Mr. Crookes whether he is in a position to inform me if Sandford's waxed paper is available for his process, and also if he would be kind enough to supply Slater's address? W.F.W.

Brighton.

Improvements in the Camera.—In using Messrs. Archer's and Browne's form of camera, I have found much advantage in bevelling the lower part of the sliding frame in the interior of the camera. If the ledge for receiving the glasses be cut merely at right angles to the frame, they may sometimes *cant* out a little on one side, when confined at top by the small bolt or spring, whichever be used, and will tend to derange the delicacy of the focus. This is still more likely to be the case when the glass used for the picture varies in thickness from the one used for focussing. I find that the glass securely rests in the angle of the bevel, taking *exactly* the same position as the focussing glass; and when taken up from the bath, can be more readily and quickly put in its proper position. I have also followed the plan of cutting what I may term drainage holes at right angles to the bevelled edge, allowing the nitrate of silver to run off; which otherwise accumulates in the ledge, and is a source of annoyance from decomposed portions of matter running back upon the glass when held in a horizontal position during the process of developing. E. Kater.

Improvement of Collodion for Negatives.—A friend who is about to proceed to the Colonies, and who is so enthusiastic in the pursuit of photography that he is constructing a camera, with a set of lenses having seven-inch aperture, whereby he will be enabled to take pictures upwards of two feet square, informs me that he finds a very valuable collodion may be formed by macerating for some days coarsely-powdered amber in the prepared iodized collodion. The definite quantity he does not state. This he says will be found much more satisfactory than the use of gutta percha, as was recommended by Mr. Fry; for it is only in some samples of gutta percha that any solution can be effected. H. W. D.

Printing from Negatives (Vol. vi., p. 371.).—W. H., who complains of want of success in printing from negatives on iodized paper, and who sends specimens of his pictures, is informed that, judging from appearances, his errors have been threefold. 1st. He has not exposed the picture sufficiently to the light, whereby a decomposition has taken place during the *long* time required for development. For many weeks there has been a great want of light available for photographic purposes, which in all probability he has not sufficiently allowed for. 2ndly. The exciting fluid has also been over-strong. If too much of the aceto-nitrate be used, a peculiar browning often takes place, an appearance *too* familiar with practisers of the Calotype process. The relative quantities recommended at p. 372. may in general be relied upon; but occasionally, from some peculiarities in the iodized paper, the dilution may be doubled; it is also needful that the acetic acid should be pure, and not contaminated with sulphuric, which is sometimes the case. 3rdly. The pictures have evident marks of sufficient care not having been used in taking a clean brush. Many operators use a new brush each time, but this is an extravagance to be avoided. If a few brushes are stood upright in an egg-cup, or any small vessel, and allowed to soak a couple of hours in a weak solution of cyanide of potassium, and then thoroughly soaked and washed in distilled water, they may be for a long time rendered as fit for use as a new brush.

[The above reply to a private inquirer has been inserted, as it is believed it may be useful to others who may have met with any disappointment; but our Correspondent must be reminded that during the late dull days, had he not practised with the iodized paper, he would scarcely have succeeded in getting a picture after a *whole* day's exposure.]

Replies to Minor Queries.

Late Brasses (Vol. vi., p. 362.).—The brasses to which Mr. John Miland refers, in the Gwydir Chapel at Llanrwst, are mentioned in the Oxford *Manual of Brasses* (p. xii. note *t.* and p. xcix.), and also in the Rev. C. R. Manning's *List.* It appears that they are busts, and "are known to be the work of Sylvanus Crew and Wm. Vaughan." The list of these brasses given in the above works is as follows:

"Mary Mostun, bust in an oval, 1653.
Sir Owen Wynne ditto 1660.
Several to the Wynne family 16 . ."

W. Sparrow Simpson.

The Word "Capable" in "As You Like It" (Vol. vi., p. 468.).—I interrupt myself in correcting the proof of one of the last portions of my volume of *Notes and Emendations*, founded on my folio, 1632, to do justice to Mr. Singer's sagacity in reading *palpable* for "capable," in that passage of Act III. Scene 5. of *As You Like It* where Phœbe says:

> "Lean but on a rush,
> The cicatrice and capable impressure,
> Thy palm some moment keeps."

The sheet containing the emendation of the old correction of the folio, 1632, has been printed off several months, wherein I say that "capable appears not to have been the poet's word; and the manuscript-corrector has it '*palpable* impressure'—an indentation that may be felt." In fact, a pen is put through the letters *ca*, and *pal* substituted in the margin of the folio, 1632, which was all that was necessary.

This coincidence shows that two individuals, one living about two hundred years after the other, have proposed the same correction: the earlier having resort perhaps to some independent authority, and the later being indebted merely to his own intelligence and knowledge. This concurrence of testimony must be satisfactory in a case like the present.

J. Payne Collier.

The Trusty Servant at Winchester (Vol. vi., p. 416.).—In one of John Aubrey's unpublished letters to Antony Wood, in the Ashmolean Library at Oxford, from which I was lately making some extracts, he speaks of "The Faithful Servant at Winton, done by *The Serjeant* when he went to school there." As I was not consulting Aubrey's Letters with any view to this particular point, and merely made this memorandum *en passant*, I cannot say at this moment with certainty to whom he alludes. But, recollecting other references to the same "Serjeant," I believe the person he is speaking of to be the witty and satirical Sir John Hoskyns, of whom there is a memoir in Chalmers's *Biographical Dictionary*. From that memoir it appears that Hoskyns was a Winchester scholar, and was elected to New College, 1584. Whether Sir John Hoskyns (presuming him to be the person meant) was the *original* painter or not, would of course be a point still unsettled. But Aubrey's casual mention of the circumstance supplies at all events the date of a painting far enough back to make it certain that the work done, according to the College accounts, in 1637 (see Vol. vi., p. 12.), could only be a repainting. The date of Aubrey's letter is Oct. 27, 1671.

J. E. Jackson.

Major-General Benjamin Lincoln of the American Army (Vol. vi., p. 99.).—Mr. Peacock inquires, whether this American revolutionary officer was descended from an English family of the same name who settled in Lincolnshire as late as 1651? The probability is that he was not. He was born in Hingham, Massachusetts, in 1733. The town was originally settled by emigrants from the neighbourhood of Hingham, county Norfolk: six or eight persons named Lincoln became settlers in Hingham, Massachusetts, between 1636 and 1642. Some of them, it is known, came direct from Hingham, Norfolk; and the presumption is, that all of them were from the same neighbourhood and were relatives. Among the Lincolns admitted freemen of Hingham, Massachussets, between the years mentioned, was Thomas Lincoln, a cooper. His son, Benjamin, was admitted a freeman in 1677. This Benjamin was the father of Col. Benjamin Lincoln, who was the father to Maj.-General Benjamin Lincoln, the subject of this notice. The latter died in 1816, full of years and honours. For further particulars, see Farmer's *New England Genealogical Register*, edition 1829, and the *New England Genealogical Register*, a magazine for the years 1847—1852.

T. Westcott.

Philadelphia, Oct. 1852.

John, Lord Barclay (Vol. v., pp. 275. 309.).—Dr. Lake's *Diary* has accidentally fallen in my way, and I am surprised that J. Y. failed to see the explanation of the note which he quotes. The diarist says:

> "I administered the sacrament to the Lord John Barclay (being not well), and his ladye discoursing with Dr. Turner," &c.

"Lord John Barclay," so styled, apparently, for the sake of distinction from the *Earl* of Berkeley, was no doubt John, Lord Berkeley, of Stratton; not, however, the person whom Tyro (Vol. v., p. 309.) supposes, but his father, who died in 1678. The remainder of the editor's note relates to Dr. Turner, who was successively Bishop of Rochester and Ely, and it ought to have been printed as a separate note.

J. C. R.

Anglican Baptism (Vol. vi., p. 340.).—A convert from the English Church to Romanism is not *required* to submit to baptism. Where re-baptism takes place it is, I believe, given in a hypothetical form; the administrator and the receiver affecting to suppose that in the previous Anglican baptism there may, through the negligence of the minister, have been an omission of something which the Anglican Church agrees with the Roman in regarding as essential.

J. C. R.

Shakspeare Family (Vol. vi., p. 289.).—The Order to which J. F. F. alludes *is* subsequent to the Restoration, and of record in a repertory of state papers and other documents, relating chiefly to the acts of settlement and explanation. These

are arranged in volumes, and so preserved in the Record Tower of Dublin Castle. That which J. F. F. inquires about will be found in Vol. M. p. 338. Two centuries before the days of the "Swan of Avon," we have had *our own* Shakspeare floating on the Bay of Youghal, Thomas Shakesper having been in 1376 appointed by King Edward supervisor of the shipping of that town, and subsequently a receiver of the customs within its harbour. Let English genealogists look to this! JOHN D'ALTON.

Dublin.

Rhymes on Places (Vol. vi., p. 350.).—In your many rhymes on places I do not remember seeing those on Preston, "Proud Preston," as our town is often called; a name it no doubt derived from its being the residence of genteel families in days of yore, before the introduction of the cotton trade, having been, as Dr. Whitaker, historian of Whalley, says, "the resort of well-born but ill-portioned and ill-endowed old maids and widows." The paschal lamb couchant, with the letters "P. P." (Princeps Pacis, Prince of Peace), forms the shield of the town's armorial bearings. The old lines, induced perhaps by these initials, are,

"Proud Preston,
Poor people,
High church,
And low steeple."

The name in the first line yet adheres to us; the prefix in the second is no longer applicable; nor is the last line now true, for in 1815 the tower of the church, which was then only about the height of the nave, was pulled down, and a new one of proportionate size erected. PRESTONIENSIS.

"They who buy a house in Hertfordshire,
Pay three years' purchase for the air."
England Described, p. 159.: Atkinson, Lond. 1788.

"Cornwall squab-pie, and Devon whitepot brings,
And Leicester beans and bacon, fit for kings."
Dr. King's *Art of Cookery*. *Hudibras*, vol. i. p. 37. note, edit. of 1744.

R. C. WARDE.

Kidderminster.

The following are current in Lindsey:

"Well is the man
'Twixt Trent and Witham."

"Northap rise and Grayingham fall,
Kirton yet shall be greater than all."

"Luddington poor people,
Built a brick church to a stone steeple."

EDWARD PEACOCK, Jun.

Aber and Inver (Vol. vi., p. 290.).—The recent communication of R. J. A. to the "N. & Q." having so satisfactorily pointed out the etymology of these designations, it but remains for an Irishman to say that the prefix of *Aber* is to be found, though very rarely, in this country. I find it twice in the county Tyrone, as at *Aber*-corne and *Aber*-charagh; and thrice in Donegal, in *Aber*-mullan or *Aber*-millan, *Aber*-rocterment and *Aber*-nedcupple. *Inver* is of yet more frequent occurrence here; we have our Bay of *Inver*, or, as it is sometimes spelt, *Enver*, on the coast of Donegal. The mouth of the Boyne, at the east side of Ireland, was for centuries *prior to the Scottish Plantation*, called *Inver*-Colpa (for the derivation of which name see *Hist. of Drogheda*, vol. ii. p. 2.). In very "auld lang syne," a religious house was established at *Inver*-Dagan; others at *Inver*-daoile and at *Inver*-naile, will be found mentioned in Archdall's *Monast. Hib.*; and at *Inver*, near the Bay of Larne, in the county Antrim, was another church, whose annals, picturesque bearings, and cemetery crowded with the memorials of Scottish settlers hereabout, I have noted some years since in aid of a history of that county, which I vainly hoped would be encouraged to the press.

JOHN D'ALTON.

Dublin.

Mitigation of Capital Punishment to a Forger (Vol. vi., pp. 153. 229.).—Can I assist H. B. C. in his inquiries by referring him to the following quotation taken from Wade's *British History*, published in London in 1839, p. 714.:

"July 22nd, 1814.—Admiral William B—y found guilty of forging letters to defraud the revenue. He was sentenced to death, which was commuted for banishment."

W. W.

Malta.

Print of the Head of Christ (Vol. vi., p. 414.).—The engraving is by Claude Mellan, a French artist, born at Abbeville in 1601. He adopted the mode of working by single lines, the shades being expressed by the same lines being made stronger. The inscription is intelligible by the word *linea* being understood:

"Formatur Unicus Una (linea) non alter."

The print has been copied more than once. There are specimens of this plate in the collection of Mellan's works in the British Museum.

H. W. D.

Cross-legged Effigies (Vol. iv., p. 382.).—At Tilton-on-the-Hill, in this county, is "Imago hominis cum crure super crurem, hâc inscriptione,

Johan de Digby gist icy . praies pur lui."

Nichols thus notices it:

"Under the fourth arch (from the west), which separates the nave from the south aisle, lies a man in freestone in complete armour, cross-legged, and at his feet a lion, a large shield upon his left arm, on which

is a large fleur-de-lis, on the sinister chief a half moon, dexter chief (the sun) obliterated; on his left side a sword, his left hand holding the scabbard, and his right in the act of drawing it. Pl. LXVII. fig. 6. . . . . John Digby died about 1296."—See Nichols' *History of Leicestershire*, vol. iii. pt. i. pp. 471, 472.

I have seen this effigy, and it is very finely sculptured. THOS. L. WALKER.

Leicester.

Under a semicircular arched recess in the south wall of the south aisle of the nave of Melton Mowbray Church, in this county, is an effigy of a knight in complete armour, beautifully executed, in the cross-legged attitude. There is no inscription coeval with the sculpture, but on the back of the recess is the following memorandum in characters of circa 1650:

"This is the Lord
Hamōn Belers
Brother to the
Lord Mowbray."

And affixed to the back of the recess is an iron bracket holding a pointed helmet which has been richly gilt. THOMAS L. WALKER.

Leicester.

Exterior Stoups.—There is one of these at the door of the library of Winchester College, formerly a chapel. W. H. G.

There is an *exterior* stoup at Oakham Church of the fifteenth century: it is of hexagonal form, and is in good preservation. J. G. KNIGHT.

Oakham.

There are exterior stoups at Coggeshall and Thetford Churches. The former is on the south side, and east of the priest's door. The latter has been discovered during the present restorations; it is on the north side. ALFRED.

"*Sheets*," *a Kentish Word* (Vol. vi., p. 338.).—

"*Shot, or kinde of hogge*, sic dict. *quod brevi instar* germinis *quod* Anglis *idem sonat, crescit; propriè enim* Shots *porcos dicimus qui unicum agunt annum; qui sunt ut lingua vernacula dicimus*, well shot up, *vel fiat à* G. Cochón, I. H. Cochino, *à κοϊ, κοϊ*, voce imitatitia grumientis."—*Minshew.*

ROBERT J. ALLEN.

Springs and Wells (Vol. vi., p. 28.).—There is one of the "by-way" wells, about which MR. RAWLINSON inquires, near the little hamlet of Sawr, which is situated about six miles from Llandilo Fawr in Carmarthenshire. It is much resorted to for the cure of sore eyes.

So also is the spring known as "Holy Well," or Cefyn Bryn (a mountain which runs down the peninsula of Gower). This last is still supposed to be under the especial patronage of the Virgin Mary, and a crooked pin is the offering of every visitor to its sacred precincts. It is believed, that if this pin be dropped in with fervent faith, all the many pins which have ever been thrown into it may be seen rising from the bottom to greet the new one. Argue the impossibility of the thing, and you are told that it is true it never happens *now*, such earnestness of faith being, "alas!" extinct. SELEUCUS.

Longevity (Vol. vi., pp. 62. 231.).—In the churchyard of Cheve Prior, Worcestershire, there is a record of a venerable worthy who died at the patriarchal age of 309! It is probably meant for 39, but the village chiseller thought fit to put the 30 first, and 9 afterwards. I copy this from the *Worcester Chronicle* for September 4.

R. C. WARDE.

Kidderminster.

It appears by the register of the parish church, Minshead, near Nantwich, that in the year 1648 was buried there one Thomas Daunné, of Leighton, aged 154, or, as the register expresses it, seven score and fourteen. A.

In the grave-yard at the east end of Battle Church, Sussex, is an upright stone—

"To the memory of Isaac Ingall, who died April 2, 1798, aged 120 years."

JOHN MILAND.

Dodo Queries (Vol. vi., pp. 35. 159.).—The derivation of this name from the Portuguese "Doudo" will not hold water at all, as the word has a directly opposite meaning to the idea we form of the Dodo as a stupid, foolish bird. Doudo means rather mad than foolish, and is commonly applied to noisy, rattling, crackbrained persons. To indicate lumpish, idiotic characters, a different term is used. J. S. WARDEN.

Was Elizabeth fair or dark? (Vol. v., p. 201.).—Her hair was of a reddish tinge, which I believe is invariably accompanied by a fair complexion. She may have discoloured her skin afterwards by the use of cosmetics. If Elizabeth's beauty was too much flattered in her own time, it has been too much depreciated since: her good looks are mentioned by writers who were not very favourable to her, and at a time when there was no motive for flattery. J. S. WARDEN.

Miscellaneous.

NOTES ON BOOKS, ETC.

An important contribution to the ethnology of these islands is announced for publication by Mr. J. B. Davis of Shelton, Staffordshire, and Dr. Thurnam of Devizes, who propose, if a sufficient number of subscribers can be obtained to prevent pecuniary loss, to issue in a

series of Decades of Skulls, *Crania Britannica; or Delineations of the Skulls of the Aboriginal Inhabitants of the British Islands, and of the Races immediately succeeding them; together with Notices of their other Remains.* The editors believe that they shall be enabled not merely to reproduce the most lively and forcible traits of the primæval Celtic hunter or warrior, and his Roman conqueror, succeeded by Saxon or Angle chieftains and settlers, and, later still, by the Vikings of Scandinavia; but also to indicate the peculiarities which marked the different tribes and races who have peopled the diversified regions of the British Islands; and thus picturing our varied ancestry, to deduce, at the same time, their position in the scale of civilisation by the tests of accurate representation and admeasurement.

Such of our readers as are interested in the literature of Germany will be glad to hear that a new paper, something on the plan of our own *Athenæum*, but to be published monthly, is to appear on the 1st of January, under the title of *Deutsches Athenæum.*

We have received from Messrs. Williams and Norgate the Prospectus of a splendidly illustrated edition of Göthe's *Faust.* The publishers — the house of Cotta of Stuttgart — announce that they have secured, for the purpose of doing justice to this masterpiece of the greatest poet of Germany, the talents of an artist, Engelbert Seiberg, who has devoted his life to the study of it; and the book promises to be one of the most splendid ever produced.

Books Received. — *The Convocations of the Two Provinces, their Origin, Constitution, and Forms of Proceeding, with a Chapter on their Revival,* by George Trevor, M. A., *Canon of York, and Proctor for the Clergy of the Archdeaconry of York.* It is, we are sure, quite sufficient that we should direct the attention of our many Readers who take an interest in the great question of the Revival of Convocations to this learned endeavour on the part of Mr. Canon Trevor to explain their existing constitution and functions. — *The Moral and Historical Works of Lord Bacon, including his Essays, Apothegms, Wisdom of the Ancients, New Atalantis, and Life of Henry the Seventh, with an Introductory Dissertation, and Notes Critical, Explanatory, and Historical,* by Joseph Devey, M. A., is the new volume of Bohn's *Standard Library.* In his *Philological Library,* only just commenced, he has published a second and revised Edition of a Book which has been most favourably received, namely, *An Analysis and Summary of Herodotus, with a Synchronistical Table of Principal Events, Tables of Weights, Measures, Money, and Distances; an Outline of the History and Geography: and the Dates completed from Gaisford, Baehr,* &c.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Elegiac Epistles on the Calamities of Love and War; including a Genuine Description of the Tragical Engagements between His Majesty's Ships the Serapis and Countess of Scarborough and the Enemy's Squadron under the Command of Paul Jones, on the 23rd Sept-mber, 1779, 8vo., 1781.

Costerus, Franciscus S. J., Meditationes de Passione Christi. In Latin 5*s.*, or English 10*s.* Published in Latin at Antwerp about 1590. Date in English unknown.

Hayward's British Muse. 3 vols. sm. 8vo. 1738.

Cases of Conscience, by Rev. John Norman; with an Account of him, by Mr. W. Cooper.

Christ's Commission Officer: an Ordination Sermon, by Rev. J. Norman.

Christ confessed (written in prison), by Rev. J. Norman.

Selby's British Forest Trees.

Ireland's Warwickshire. Avon. Small size. 1795.

The Footman's Directory, by Thomas Cosnett. London, 1825. Simpkin and Co.

Archæologia. Vols. III., IV., V.

Chinese Customs. Drawings by W. Alexander. London: W. Miller, Old Bond Street. 1803.

Dr. Richard Cosin's Ecclesiæ Anglicanæ Politeia in Tabulas digesta.

The Book of Enoch the Prophet.

The Book of Jasher.

Sully's Memoirs (12mo. in six volumes). Vol. II. Rivington, 1778.

Cumberland and Westmoreland, History of, by Nicholson and Burn. 1777.

Letters of an Old Statesman to a Young Prince.

Letter to David Garrick, about 1770 to 1773.

Essay on Public Worship, Patriotism, and Projects of Reform.

A Liturgy on Universal Principles of Religion and Morality.

All the above by David Williams.

Clavigero's History of Mexico. Translated by Cullen. 2 vols. 4to. Lond. 1787.

Harleian Miscellany, Vol. VI., London, 1745; or the volume of any other edition which contains the "Vocacyon of Johan Ball to the Bishoprick of Osserie."

Brown's Anecdotes of Dogs.

Brown's Anecdotes of Animals.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

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E. S. T. *All stamped copies of* "N. & Q." *sent from the Publisher are sent in a wrapper which completely covers them. The Publisher, it is obvious, cannot be answerable for the manner in which they are posted by any other party.*

The necessity of completing "N. & Q." *for press by Wednesday night, in consequence of the Public Funeral of the Duke of Wellington on Thursday, has compelled us to omit several articles which would otherwise have appeared, and has prevented our replying to several Correspondents.*

Cara. *The line is from Prior's* Henry and Emma, *where we read:*

"Fine by degrees, and beautifully less."

Wildrake *will find the meaning of* A Barmecide's Feast *by referring to the story of the Barber's Sixth Brother in* The Arabian Nights.

Cliftonis in Oxford: —

"Music hath charms to soothe the savage breast,"

is from Congreve's Mourning Bride, Act II. Sc. 1.

L. G. *No.*

Dragon. Griffin *informs us that the picture of Wolfe referred to is the property of a gentleman now absent from home. Our Correspondent should however remember that West never saw Wolfe.*

Passages in Bingham. E. M.'s *Note has been forwarded.*

R. C. W. (Kidderminster). *Will our Correspondent oblige us by forwarding some extracts from the MS. to which he refers?*

W. T. M. (Hong-Kong). *The eminent scholar referred to was the late Francis Douce, whose extraordinary library now reposes in the Bodleian at Oxford.*

Errata.—P. 410. col. 1. l. 51. for "Coog Ditch" read "Crog Ditch;" *ibid.* col. 2 l. 10. for "Cottevells" read "Cotterells;" p. 411. col. 2. l. 15. for "Gewölte" read "Gewölbe."

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"Office of Works, Woburn Park.
Jan 10, 1852.

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The main plan of the work has been borrowed from Spanheim, a learned, though certainly not unbiassed, writer of the seventeenth century: the matter compiled from Spondanus, and Spanheim, Mosheim and Fleury, Giesseler and Dollinger, and others, who have been used too often to be specified, unless when reference to them appeared desirable for the benefit of the reader. Yet I believe I have never once trusted to them on a point involving controversy, without examining their authorities. The one object that I have had before me has been to condense facts, without either garbling or omitting any that should be noticed in a work like the present, and to give a fair and impartial view of the whole state of the case.—*Preface.*

"An epitomist of Church History has a task of no ordinary greatness.... He must combine the rich faculties of condensation and analysis, of judgment in the selection of materials, and calmness in the expression of opinions, with that most excellent gift of faith, so especially precious to Church historians, which implies a love for the Catholic cause, a reverence for its saintly champions, an abhorrence of the misdeeds which have defiled it, and a confidence that its 'truth is great, and will prevail.'

"And among other qualifications which may justly be attributed to the author of the work before us, this last and highest is particularly observable. He writes in a spirit of manly faith, and is not afraid of facing 'the horrors and uncertainties,' which, to use his own words, are to be found in Church history."—*From the Scottish Ecclesiastical Journal, May, 1852.*

JOHN HENRY PARKER, Oxford, and 377. Strand, London.

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A CHAPTER ON PLANTS AND FLOWERS.

Christians in times past loved to think that as all created nature shared in man's fall, so did she sympathise in his Redemption; that she hailed with glad welcome the nativity of the Saviour; and that, after the incarnate Deity had risen and ascended on high, inspired with a mysterious joy, she looked up once more, and

"The lonely world seem'd lifted nearer heaven."

As Adam of St. Victor sings:

"Mundi renovatio
Nova parit gaudia
Resurgenti Domino
Consurgunt omnia."

Then the flowers "gladlier grew," shed a grateful fragrance to their risen King, and with silent aspirations whispered of love, and peace, and hope.

I ought properly to commence with the beautiful *Legend of the Tree of Life*, remembering, in the words of Evelyn, that —

"Trees and woods have twice saved the whole world; first by the *Ark*, then by the *Cross*; making full amends for the evil fruit of the tree in Paradise by *That* which was borne on the Tree in Golgotha."—*Silva*, p. 604.: York, 1776, 4to.

And of Calderon:

"Arbol donde el cielo quiso
Dar el fruto verdadero
Contra el bocado primero,
Flor del nuevo Paraiso."

The ancient botanists have handed down to us many an allusive name and legend, and even yet

"Many a sign
Of the great Sacrifice which won us heaven,
The woodman and the mountaineer can trace
On rock, on herb, and flower."
Wood Walk and Hymn, by Mrs. Hemans.

Thus we have *Holy Rood Flower*, *Passion Flower*, *St. Andrew's Cross*, *St. James's Cross*, *Cross of Jerusalem*, *Cross of Malta*, *Cross Flower*, *Cross Wort*, *Cross Mint*, *Crossed Heath*.

The legend of the Aspen-tree (*Populus tremula*) is thus beautifully told by Mrs. Hemans:

"*Father.* Hast thou heard, my boy,
The peasant's legend of that quivering tree?
Child. No, father: doth he say the fairies dance
Amidst the branches?
Father. Oh! a cause more deep,
More solemn far the rustic doth assign
To the strange restlessness of those wan leaves.
The Cross, he deems, the blessed Cross, whereon
The meek Redeemer bow'd His head to death,
Was form'd of aspen wood: and since that hour
Through all its race the pale tree hath sent down
A thrilling consciousness, a secret awe
Making them tremulous, when not a breeze
Disturbs the airy thistle-down, or shakes
The light lines of the shining gossamer."
Wood Walk and Hymn.

Lightfoot ascribes this legend to the Highlanders of Scotland. Another legend runs thus:

"At that awful hour of the Passion, when the Saviour of the world felt deserted in His agony, when —

'The sympathising sun his light withdrew,
And wonder'd how the stars their dying Lord could view' —

when earth, shaken with horror, rung the passing bell for Deity, and universal nature groaned; then from the loftiest tree to the lowliest flower all felt a sudden thrill, and trembling, bowed their heads, all save the proud and obdurate *aspen*, which said, 'Why should *we* weep and tremble? we trees, and plants, and flowers are pure and never sinned!' Ere it ceased to speak, an involuntary trembling seized its every leaf, and the word went forth that it should never rest, but tremble on until the day of judgment."

With regard to the Passion Flower, I need but refer to Mrs. Hemans' lines in the poem above quoted. The legend of the *Arum maculatum* is similar to that of the Robin Redbreast:

"These deep inwrought marks
The villager will tell thee (and with voice
Lower'd in his true heart's reverent earnestness)
Are the flower's portion from the atoning blood,
On Calvary shed. Beneath the Cross it grew,
And in the vase-like hollow of the leaf,
A few mysterious drops transmitted thus
Unto the groves and hills their sealing stains —
A heritage for storm or vernal wind
Never to waft away." — *Wood Walk and Hymn.*

The beautiful shrub, *Cereis silignastrum*, or *Arbor Judæ*,

"Is thought to be that whereon Judas hanged himselfe, and not upon the elder-tree as it is vulgarly said." — Gerarde's *Herbal* (by Johnson): Lond. 1633, folio.

Of Adam's Apple-tree, or West Indian plantain (*Musa serapionis*), the same writer says:

"If it (the fruit) be cut according to the length, oblique, transverse, or any other way whatsoever, may be seen *the shape and forme of a Crosse, with a man fastened thereto.* Myselfe have seene the fruit and cut it in pieces, which was brought me from Aleppo in pickle. *The Crosse I might perceive as the forme of a Spred Egle in the root of Ferne;* but the man I leave to be sought by those who have better eies and judgment than myselfe. . . . The Grecians and Christians wh inhabit Syria, and the Jews also, suppose it to be that tree of whose fruit Adam did taste."

In a work by a bright star of the dreary eighteenth century, Jones of Nayland, entitled *Reflections on the Growth of Heathenism among modern Christians*, the following passage occurs:

"Botany, which in ancient times was full of the blessed Virgin Mary, and had many religious memorials affixed to it, is now as full of the heathen Venus, the Mary of our modern virtuosi. Amongst the ancient names of plants, we found the *Calceolus Mariæ*, *Carduus Mariæ*, *Carduus benedictus*, Our Lady's Thistle, Our Lady's Mantle, the Alchymilla, &c.; but modern improvements have introduced the Speculum Veneris, Labrum Veneris, Venus's Looking-Glass, Venus's Basin, Venus's Navelwort, Venus's Flytrap, and such like; and whereas the ancient botanists took a pleasure in honouring the memory of the Christian saints with the St. John's Wort, St. Peter's Wort, Herb Gerard, Herb Christopher, and many others, the modern ones, more affected to their own honour, have dedicated several newly discovered genera of plants to one another, of which the Hottonia, the Sibthorpia, are instances, with others, so numerous and familiar to men of science, that they need not be specified."

Sir Thos. Browne, in one of his *Dialogues*, makes the Puritan Prynne say, —

"In our zeal we visited the gardens and apothecaries' shops. So *Unguentum Apostolicum* was commanded to take a new name, and besides, to find security for its good behaviour for the future. *Carduus benedictus*, Angelica, St. John's Wort, and Our Lady's Thistle, were summoned before a class and forthwith ordered to distinguish themselves by more sanctified appellations." — Quoted in Southey's *Colloquies*, i. p. 373., and in Teale's *Life of William Jones*, p. 367.

"Ah! what ravages Botany has made in the poetry of flowers! Truly there was exquisite beauty in many of our old-fashioned country appellations. How many a tale of rustic love yet lives in some of their names! Who can doubt whence arose such * as *Sweet William*, *Mary-gold*, *Herb Robert*, *None-so-pretty*, *Goldilocks*, or *Timothy-grass?* And by the very name were village maidens warned against *Love-in-idleness* and *London Pride;* and long delicious walks in the deep summer

* As I have quoted this pretty passage of Warden Neale's, I must correct a little error he has fallen into. Some of the plants here mentioned are holy or consecrated: the *Dianthus barbatus* is sacred to St. William of York, June 8; the *Geranium*, or *Cranesbill*, to St. Robert the Benedictine; the *Phleum pratense* to St. Timothy, January 24; and the *Anthyllis vulneraria*, a May flower, was anciently called "Our Ladie's Fingers."

twilights, and lingerings before the old grey cottage, and partings at the wicket—they all live in one little plant, *Kiss-me-at-the-garden-gate!* Some extravagant lover, I suppose, invented the name of *Ladies' Finger*. The *Forget-me-not* is so called in every Christian tongue. In village botany, too, lingers many a quaint and lovely superstition; look, for example, at the *Fox-glove*, that is, *Folks'-glove* or *Fairies'-glove*. What needed the villager to lament his poverty, when his meadows gave him *Money-wort*, and *Shepherd's-purse* flowered in the waysides? Why needed he to envy the skill of the physician, when for his sight he had *Eye-bright*, for his hurts he had *Wound-wort*, for ointment *Ploughman's-spikenard*, for sprains *Chafe-weed*, against infection *Pestilent-wort*, in the burning summer *Fever-few*, in the unhealthy autumn *Spleenwort*; if hurt by poison *Adder-wort*, for condiments *Poor-man's-pepper*, finally, against all possible accidents *All-heal?* Merrily might the traveller wend on his way when there was the little *Speedwell* to cheer him, *Waybread* to support him, *Gold-of-pleasure* to enrich him, *Travellers'-joy* to welcome him; when, though *Dent-de-lion* and *Wolf's-claw* might meet his eye, he would find no further trace of those evil beasts. Animals, too, have left their names; so we have *Snake-weed*, and from its sweetness *Ox-lips* or *Cows'-lips*; and how pretty are the names *Day's-eye* and *Night-shade!* Sage men, too, have given such titles as *Honesty* and *Thrift*, and *Heart's-ease*, and *Loose-strife*; and even in this cold age we have *St. John's Wort, St. Peter's Wort, St. Barnaby's Thistle*, ay, and best of all, *Everlasting!*

"*Palæophilus.*—Yes, our boasted wisdom has fallen very short here in the unpronounceable and hideous names which we fasten on our delicate plants."—*Hierologus*, p. 171.: Lond. 1846.

Another instance of what Jones of Nayland remarks, is afforded by the *Capillus Veneris* *, which (as well as the *Asplenium trichomanes*) was anciently called "Our Ladye's Haire," and by the French to the present day, *Cheveux de Nôtre Dame*. The *Asplenium trichomanes* is also styled "St. Martina's Fern."

Mr. Newman expresses his doubts as to the woodcut given in Gerarde's *Herbal* for the True Maiden-hair Fern, but seems not to have remarked that Gerarde and Johnson describe an entirely different plant, being ignorant of the true *Adiantum*:

"Chap. 473. Of true Maiden-haire . . . . Venus-haire, or Maiden-haire, is a low herb growing an hand high, smooth, *of a darke crimson colour*, and glittering withall," &c. "It is called *Adianton*, because the leafe, as Theophrastus saith, is never wet, for it casteth off water that falleth thereon, or being drowned or covered in water, it remaineth still as if it were dry, as Pliny likewise writeth: and is termed *Callitricon* and *Polytricon*, of the effect it hath in dying haire and maketh it to grow thicke."

But for this I should have supposed the epithets "Beautiful-haired" and "Many-haired" to have been given from the appearance of this lovely fern. In the same way one would suppose that the fern *Polypody* was so styled from the numerous roots, or segments of the fronds; but Gerarde tells us:

"The Grecians call it Πολυποδιον, *of the holes of the fishes Polypi appearing in the roots.*"

In my next note I shall probably give a list of the ecclesiastical names of plants, with the botanical appellations, and a selection of the rustic pet names, if I may so call them.

I shall but add a Query at present. A little work called *The Catholic Florist*, edited by the Rev. F. Oakley, appeared last year. In the preface the editor speaks of "its excellent predecessors in the same line of authorship:" will some kind correspondent favour me with *a list*, which would be much more satisfactory than this bare mention of the fact? The chief value of the book lies in the copious quotations given from two works, the titles of which are not in a single instance given at full length: the *Anthologia Borealis et Australis*, and the *Florilegium Sanct. Asp.* I should be very glad to know something about this Anthology and the Aspirations, and if possible procure copies of them; and would express a hope that if this work reach a second edition, references may be appended to the numerous quotations requiring them. EIRIONNACH.

* "Aliud Adianto miraculum: æstate viret, bruma non marescit: aquas respuit, perfusam mersumve sicco simile est: tanta dissociatio deprehenditur: unde et nomen a Græcis: alioqui frutici topiario. Quidam *Callitrichon* vocant, alii *Polytrichon* utrumque ab effectu. Tinguit enim *capillum*: et ad hoc decoquitur in vino cum semine apii, adjecto oleo copiose, ut crispum densumque faciat: defluere autem prohibet."—*Pliny*, lib. xxii. c. 30.

"This Maiden-hair (the chief of the five capillary herbs mentioned in the Dispensatory) is brought to us from the southern parts of France, though it is said to grow plentifully in the county of Cornwall. This, being the true *Capillus Veneris*, is what ought to be used in making the syrup of Maiden-hair, and everywhere else when the *true* is prescribed. But for want of it, it not being to be had in any quantity, we generally use the *Trichomanes*."—Miller's *Herbal*, p. 14.: London, 1722, 8vo.

Mr. Newman mentions St. Ives and Carclew among the Cornish habitats of this fern.

Gerarde's derivation of *Polypody* is taken from Pliny. Miller says, "The root is slender, and full of small knots, which *appear like the feet of an insect*, whence it takes the name of *Polypodium*."

WILLIAM OF WYKEHAM AND SIR WILLIAM WALWORTH.

The accompanying document, as suggestive of more than a single Note, may be not without interest to the readers of "N. & Q.":—

Sir John de Cobcham obtained letters-patent, 10th February, 4 Richard II. (1380–1), "quod ipse mansum manerii sui de Cowlyng in Comitatu Kancie muro de petra et calce fortificare firmare et kernellare, &c., possit." I have numerous receipts from masons, carpenters, plumbers, &c., for work done at Cowling Castle for Sir John de Cobcham, ranging from 1374 to 1385. Although the following charter bears date a few years earlier than the letters-patent, does it not suggest that the debt to William of Wykcham was contracted by Sir John de Cobeham, for plans and architectural designs for his *proposed* works at Cowling, and furnish a not improbable guess that we may add Cowling to the other works of this great bishop? Queenborough Castle, situated at no great distance from Cowling, was certainly the work of Wykeham. At all events, here is a hint that may be worked out by abler hands than mine.

Walworth, it appears, was the bishop's agent. I am not aware whether any other instance of his signet is known. It is rather less than half an inch in diameter—apparently a signet ring—the device beautifully cut; a cock crowing, with the legend, "Ter gallus cantat" (cantet?).

St. Peter was, I believe, the patron saint of the Fishmongers' Company, of which Walworth was a member; hence, perhaps, he was induced to adopt this device; but some of your correspondents, better acquainted with Walworth's history, may supply a more satisfactory suggestion.

"Sachent touz gents moi Willm̄ Walworth scitesein & marchaund de Loundres auoir resseu en le noū de hono'able Piere en dieux Euesq. de Wyncestre, de mons. John de Cobeham Chir. dil Counte de Kent, Cent mares desterling en ꝑtie de paiement de deux Cent mares en les quex la'untdit mons. John est obliges ꝑ hono'able Piere en dieux Euesq. de Wyncest' susdite, come une l're obligat' oue les diffesaunces sur icelle, fet plus pleyn mensioū. Des qeux Cent mares, en ꝑtie de paiement, come a'unt est dit me reconusse estre paietz et moi a'unt dit Willm̄ come ato'ne la'untdit hono'able Piere Euesq. susdite me conuz ꝑ icestis p'sentes de acquiter la'untdit mons. John dil paiement de les Cent m'res susditz. En tesmoign' de qele chose a ceste lre acq'tance moi a'untdit Willm̄ Walworth ay mys mon seal.

"Don' a Loundres, le sezime io' de moys de Julii, Lan du regne le Roy Edward tierce puis conq' quarante oytisme." LAMBERT B. LARKING.

PLAGIARISM.

Some remarks on this topic have already appeared in "N. & Q.," and I shall be glad of the opinion of more experienced authors than myself on the following case.

About three months ago I received a note from the Rev. C. Badham of Sudbury, Suffolk, who stated that he had read my *Notices of Sepulchral Monuments* and *Churchyard Manual* with much pleasure, and had mentioned the former in his (forthcoming) book on All Saints' Church, Sudbury, to which he then invited me to subscribe. Consequently I became a subscriber, and last Saturday received a copy of his work, accompanied by a circular, calling on the generosity of the subscribers to increase their subscriptions. I make no comment on this always unsatisfactory procedure, but pass on to the subject of my inquiry. On looking over Mr. Badham's work, I found at pages 44. 59—62., long extracts from my book on sepulchral monuments appearing as his own writing, without the slightest acknowledgment of the source from which he had derived his information and observations. Occasionally slight changes have been made; but I ask whether, in such as the following instances, I am not justified in complaining of plagiarism?

KELKE'S *Sepulchral Monuments.*	BADHAM'S *History of All Saints.*
"Additional space was soon required as interments multiplied, or persons of rank desired separate burial-places for their family. To meet such cases, distinct aisles and chapels were added to churches, and exclusively devoted to this purpose, and were oftentimes endowed with an annual stipend in perpetuity, or for a limited period, to ensure the daily services of a priest, to chant requiems for the souls of those buried therein."—Page 4.	"As interments and monuments multiplied, and became inconvenient from the space they occupied, additional room was soon required. To meet such cases, distinct aisles and chapels were added to churches, and exclusively devoted to this purpose; oftentimes, as we have had occasion to notice, with an additional stipend in perpetuity, or for a limited period, to ensure the services of a priest, to chant requiems for the souls of those buried therein."—Page 44.
"This destruction of sepulchral monuments, which was neither in accordance with the principles of the Reformation, nor sanctioned by its leading promoters, was effectually arrested in the second year of Elizabeth's reign, by a proclamation commanding the severe punishment of such offences. (Weever gives a transcript of the proclamation.) During the Puritanical ascendancy at the Rebellion, the havoc among sepulchral monuments was more extensive, and sanctioned, or at least not restrained, by the authorities of the time."—Pages 41, 42.	"This destruction of sepulchral monuments, unsanctioned as it was by the leading promoters of the Reformation, was effectually arrested in the second year of Queen Elizabeth, by a proclamation commanding the severe punishment of such offences. Weever gives a transcript of the proclamation. During the ascendancy of the Puritans at the Rebellion, the havoc was extensive, and unrestrained by the authorities of the time."—Page 60.

Instances of passages which have been copied without the slightest variation might be adduced; but sufficient has been shown to prove that an act of plagiarism has been committed. Mr. Badham gives me credit, indeed, for two short sentences which occur in pages 61. and 62.; but he simply mentions my name, without reference to the book from which he quotes; and though the passages before and after these two sentences are from my pen, they appear as the copyist's own. He has also adopted my quotations from Keble, Scott, Petit, Mrs. Tindal, Weever, Roger's *Ecclesiastical Laws*, and Prideaux. That he has copied my

quotation from Weever, although he refers to the original, is evident, by the quotation beginning and ending precisely as mine, and containing the same mistakes, in copying Weever's obsolete spelling.

I have two cogent reasons for bringing this subject before the readers of "N. & Q."

In the first place, it appears exceedingly desirable to cultivate a more generous spirit among those who are engaged in the same field of literature. Nothing, in my opinion, is lost in the long run by a candid and generous reference, not only to the author's name, but to his specific work, from which the writer is quoting or deriving valuable assistance; and, if extracts from documents or other authors are copied second-hand, reference to the originals should be given *as cited* in such a work.

In the next place, I wish to inquire whether there is any means of restraining plagiarism, beyond the mere censure of reviewers, who frequently fail to detect the offender.

W. Hastings Kelke.

THE SISTER OF GEORGE III.

Adopting the suggestion of J. Md., as to "waifs and strays" which are occasionally found in the sea of newspaper print (Vol. vi., p. 385.), I send you the following interesting cutting from *The Times* of January 27, 1852, which I think ought to be transferred to the pages of "N. & Q.":—

"*The Sister of George III.*—The official journal of Copenhagen of the 17th instant gives an interesting document, hitherto unpublished, the original of which is in the secret archives of the State of Copenhagen. It is the letter which Queen Caroline Matilda, wife of Christian VII., King of Denmark, wrote during her exile, and on the day of her death, to her brother, George III. of England. The letter is as follows:

"'Sire,—In the solemn hour of death I address myself to you, my royal brother, in order to manifest to you my feelings of gratitude for the kindness you have shown me during my life, and particularly during my long misfortunes. I die willingly, for there is nothing to bind me to this world—neither my youth (she was then in her twenty-third year) nor the enjoyments which might sooner or later be my portion. Besides, can life have any charms for a woman who is removed from all those whom she loves and cherishes—her husband, her children, her brothers and sisters? I, who am a queen, and the issue of a royal race, I have led the most wretched life, and I furnish to the world a fresh example that a crown and a sceptre cannot protect those who wear them from the greatest misfortunes. I declare that I am innocent, and this declaration I write with a trembling hand, bathed with the cold sweat of death. I am innocent. The God whom I invoke, who created me, and who will soon judge me, is a witness of my innocence. I humbly implore Him that He will, after my death, convince the world that I have never merited any of the terrible accusations by which my cowardly enemies have sought to blacken my character, tarnish my reputation, and trample under foot my royal dignity. Sire, believe your dying sister, a queen, and, what is still more, a Christian, who with fear and horror would turn her eyes towards the next world if her last confession were a falsehood. Be assured I die with pleasure, for the wretched regard death as a blessing. But what is more painful to me even than the agonies of death, is that none of the persons whom I love are near my death-bed to give me a last adieu, to console me by a look of compassion, and to close my eyes. Nevertheless, I am not alone. God, the only witness of my innocence, sees me at this moment, when, lying on my solitary couch, I am a prey to the most excruciating agonies. My guardian angel watches over me: he will soon conduct me where I may in quiet pray for my well-beloved, and even for my executioner. Adieu, my royal brother; may Heaven load you with its blessings, as well as my husband, my children, England, Denmark, and the whole world! I supplicate you to allow my body to be laid in the tomb of my ancestors; and now receive the last adieu of your unfortunate sister. Caroline Matilda.

"'Celle (Hanover), May 10, 1775.'"

Philip S. King.

CAMPBELL'S IMITATIONS.

The adoption, whether unconscious or intentional, of other men's thoughts and modes of expression, continues to receive much varied illustration in the pages of "N. & Q." Instances of it, under the heads of "plagiarisms," "parallel passages," "borrowed thoughts," "poetical coincidences," "similarities," "imitations," &c., have been adduced and commented upon by your correspondents. The following are a few samples from the poet Campbell, which I do not remember to have seen noticed elsewhere.

The first is a line in the *Pleasures of Hope:*

"And Freedom shriek'd as Kosciusco fell."

which has been taken from the following passage in one of Coleridge's sonnets:

"O what a loud and fearful shriek was there!

. . . . . .

Ah me! they view'd beneath an hireling's sword
Fallen Koskiusco."

The next occurs in the opening stanzas of the same poem:

"Why to yon mountain turns the musing eye,
Whose sun-bright summit mingles with the sky?
'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue."

Garth has the same idea in the following couplet:

"At distance prospects please us, but when near
We find but desert rocks and fleeting air"

And there is a line in Collins's *Ode to the Passions*, which ascribes to sound the effect attributed by Campbell to sight:

"Pale Melancholy sat apart,
And from her wild sequester'd seat,
In notes by distance made more sweet,
Pour'd thro' the mellow horn her pensive soul."

The passage in Campbell, however, appears to me to have been appropriated from these lines in Otway's *Venice Preserved:*

"Ambition is at distance
A goodly prospect, tempting to the view;
The height delights us, and the mountain top
Looks beautiful, because 'tis nigh to Heav'n."

Another example is the famous line in *Lochiel's Warning:*

"And coming events cast their shadows before."

The origin of this will be found in Leibnitz's remark, "Le présent est gros de l'avenir," and in the comments made thereon by Isaac D'Israeli; the latter, referring to Leibnitz's words, says, "The multitude live only among the shadows of things in the appearances of the present;" and in another passage he couples the word "shadow" with the word "precursor" in such a manner as to express, in the clearest language, the whole thought in Campbell's line. These are his words:

"This volume of Reynolds seems to have been the *shadow* and *precursor* of one of the most substantial of literary monsters, the Histriomastix, or Player's Scourge, of Prynne in 1663."

An instance of the same thought occurs in Chapman's tragedy of *Bussy d'Ambois, his Revenge:*

"These true *shadows* of the Guise and Cardinal,
Fore-running thus their bodies, may approve,
That all things to be done, as here we live,
Are done before all time in th' other life."

A fourth imitation by Campbell is a passage in *Gertrude of Wyoming*, where he describes the white child led to the house of Albert, by an Indian of swarthy lineament, as

"Led by his dusky guide, like morning brought by night."

Mr. Hazlitt says this is an admirable simile; and Mr. Jeffrey deems it somewhat fantastical. But whether it be admirable or fantastical, or neither, certain it is that, in so far as Campbell is concerned, it is not original. Two hundred years ago Cowley, in his *Hymn to Light*, compared darkness to an old negro, and light, its offspring, to a fair child. He is addressing the light:

"First-born of chaos, who so fair didst come
From the old negro's darksome womb,
Which, when it saw the lovely child,
The melancholy mass put on kind looks and smil'd."

Thomas Yalden, too, has borrowed this from Cowley:

"Parent of day, whose beauteous beams of light
Spring from the darksome womb of night,
And 'midst their native horrors show,
Like gems adorning of the negro's brow."

To these instances may be added the line in *The Soldier's Dream:*

"And the *sentinel stars* set their watch in the sky."

which has been adopted from Lee's *Theodisius:*

"The stars, heav'n *sentry*, wink and seem to die."

Mr. R. Montgomery has the same image in his *Omnipresence of the Deity:*

"Ye quenchless stars, so eloquently bright,
Untroubled *sentries* of the shadowy night."

And I have met with it in one of Abbé De La Mennais' works; but having no access to them here, I am unable to quote the exact words.

HENRY H. BREEN.

St. Lucia.

THE ORIGINAL REAPING MACHINE.

It may interest your readers, and be worth recording, that the original reaping machine is the invention of a Scotch clergyman, the Rev. Mr. Bell, of Carmylie, Forfarshire, and that it has been worked by his brother, Mr. G. Bell, on his farm of Inchmichael, Perthshire, for more than twenty years.

On the 4th September, 1852, pursuant to a challenge given by Hugh Watson, Esq., and Mr. G. Bell, a trial of reaping machines took place at Keillor Farm, Forfarshire, when Hussey's American machine, and a similar machine, with some important improvements, exhibited by Lord Kinnaird, competed with that invented by the Rev. Mr. Bell, and the decision of the judges at the trial was unanimously given in favour of the original Scotch machine. It did one-third more work than the others, its machinery was considered more effective, and less liable to damage; it could be managed by a single man, and was propelled before the horses, who could thrust it into the heaviest crop of grain, and at once open a lane six feet wide. It also disposed the corn conveniently for the shears to cut it, and laid the corn, when cut, so as to be easily gathered into sheaf. Mr. Love, as the agent of Mr. Crosskill, superintended the working of Hussey's machine, and Mr. M'Cormack, from America, is said to have witnessed the trial, but the machine which bears his name did not compete.

Mr. Bell's original discovery will, no doubt, be duly estimated by the agricultural community. The fact of its dating so much earlier than the American inventions, seems to me to be a point in harmony with other valuable memoranda in "N. & Q."

ALFRED GATTY.

Minor Notes.

Greek Inscription on a Brass.—At St. Mary's, Dover, is a brass plate (preserved in the vestry), on which is engraved the following inscription. The Greek language is so rarely met with on brasses, that this example appears to me worthy of being noted in your pages. Its date is, I should think, circa 1600:

"ΒΡΟΤΟΙΣ ΑΓΑΣΙ ΚΑΤΘΑΝΕΙΝ ΟΦΕΙΔΕΤΑΙ
Η ΖΗΝ ΑΛΥΓΩΣ Η ΘΑΝΕΙΝ ΕΥΔΑΙΜΟΝΩΣ
ΚΑΛΟΝ ΤΟ ΘΝΗΣΚΕΙΝ ΟΙΣ ΥΒΡΙΝ ΤΟ ΖΗΝ ΘΕΡΕΙ
ΚΡΕΙΣΣΟΝ ΤΟ ΜΗ ΖΗΝ ΕΣΤΙΝ Η ΖΗΝ ΑΘΛΙΩΣ
ΤΟ ΓΑΡ ΘΑΝΕΙΝ ΟΥΚ ΑΙΣΧΡΟΝ ΑΛΛ ΑΙΣΡΩΣ
ΘΑΝΕΙΝ."

The last word in the third line should probably be φερει, and the last but one in the fifth line αισχρως: but the above is a literal copy of the inscription.

W. Sparrow Simpson, B.A.

Pear-tree.—Allow me to trouble you with the following Note of a curious pear-tree, the particulars of which I gathered a short time since from the daughter of the cottager in whose garden it grows.

It is known in the village (Ilmington, on the borders of Gloucester and Warwickshire) as the "two-crop pear-tree." The first crop is ripe in August, the second between Michaelmas and Christmas; the first grows on the old wood, the second on the new wood. The second is in bloom when the first are "getting on," about half ripe.

The wood bearing the second crop this year will bear the first crop next year.

A sucker will bear the same as the old tree.

She told me that many persons went to see the tree, and some took grafts, but she did not know whether the grafts have grown, nor what fruit they have borne.

The pear is of small size.

The existence of the tree was confirmed by another party.

F. B. Relton.

St. Luke.—If the subjoined Latin verses have never appeared in print, as I suspect, they may be worthy of a place in "N. & Q." The author was the Rev. Richard Lyne, one of Eton's most poetical sons, who became a Fellow of the College in 1752, and was living in 1764.

"Luca Evangelii et medicinæ munera pandit,
Artibus hinc, illinc religione potens,
Utilis ille labor per quem vixere tot ægri,
Utilior per quem tot didicere mori."

Braybrooke.

Curious Epigram.—A miser named Sunday, who was resident somewhere or other in Scotland, being weary of his life, made a will, in which he left 100*l.* for the best epigram to be written on his death, and afterwards hanged himself. An honest cobbler, who was given to frequenting a beer-house, and had spent his last penny thereat, heard of this bequest, and bethought himself that he might raise a fund wherewith to furnish himself with further copious draughts if he only were successful.

The adjudicators decided that his epigram was the best. It was as follows (I quote from memory):

"Blessed be the sabbath,
And cursed be world's pelf,
Monday maun begin the week,
For Sunday's hang'd hisself."

Can any of your readers tell me where this miser was buried, and what was the cobbler's name?

Wm. M. W.

Netherbury.

Folkstone.—The etymology of this name has found employment for many of our ancient archæologists.

Somner, and Stillingfleet after him, confounded the place with Ad Lapidem tituli, which Camden places correctly near Rutupia. Baxter, in his valuable work the *Glossarium*, thinks it to be the Lapis Lemurum, or Larium, placed usually at the Compita of the ancients. The Lemures are therefore identical with the folk, *folces*, of the Saxons, a term even now commonly applied to the fairy world; and the Lapis Lemurum will be the *folk's stone*. In confirmation of this, it may be observed that the *foxglove*, so common in our hedges, is properly *folksglove;* the name by which it was formerly distinguished in Welsh being identical with this supposed meaning—*menig eilff uylpon*, now corrupted into *ehhyllion*, the common term still used. From *eilff* we have our *elf*. *Eilff uylhon* answers to *nocturni dæmones*. *Folkes* in Saxon is *minuta plebs*, and perhaps *manes*. *Folc* is also a diminutive of *fol* or *pullus*, Græcè πῶλος. From *fol*, which Johnson calls Icelandic or Gothic, we have our *fool*, a word that had a much wider meaning than the modern acceptation of the word.

E. I. B.

Ruthin.

John Doe.—In the State of Mississippi the action of ejectment is according to the old English form, in which this personage is made plaintiff. Two or three years ago a sheriff in that State, after making a legal return to the writ, added, "I think it right for me to mention that there is no such person as John Doe in the state."

Uneda.

Philadelphia.

The Erse a spoken Language in America.—In the year 1766, Mr. Matthew Clarkson (afterwards mayor of Philadelphia) visited the Mississippi river, to trade with the Indians. From a MS.

journal of his tour the following extract is taken. He was then at Fort Pitt (now Pittsburg):

"Sunday, August 24.—Went and heard Mr. MacCleggan preach to the soldiers *in Erse*, but little edified. He preaches alternately, one Sunday in that language and the next in English."

UNEDA.

Philadelphia.

Remarkable Warlike Invention by a Scotch Shoemaker.—In the *Caledonian Mercury* of 1764, there is mention made of a Scotch shoemaker who had invented a machine, which would have knocked Perkins, Cochrane, and Warner all to pieces in less than no time. By this machine six persons could do as much as a whole regiment. It would discharge 44,000 balls in two minutes. In case of being overwhelmed by a large force, it could be driven into pieces in a moment, rendering it useless to the enemy; and again, on being recovered, restored to efficient use in a minute and a half. To resist a charge, by simply turning a spring, the six men could present a whole "harvest of bayonets" against the advancing host. Perhaps some of your correspondents may be able to give some account of this formidable invention and its inventor.

INVERNESS.

The Duke a Wesley.—It is often said that the Duke of Wellington had in him no Wesley blood. This is a mistake, as the following pedigree will make appear:—

Sir William Wellesley, or Wesley, 1500.
|
Aleson Wesley = John Cusack.
|
Sir Thomas Cusack, L. C. of Ireland.
|
Catherine ——— = Sir Henry Colley, 1550.
|
Sir Henry.
|
Sir Henry.
|
Dudley, 1665.
|
Henry.
|
Richard Colley (or Wellesley), 1st Lord Mornington.
|
Garret.
|
ARTHUR, DUKE OF WELLINGTON, ob. 1852.

EDMUND HEPPLE.

Blackheddon House, Northumberland.

see p 585

Queries.

HAS A BISHOP EVER APPOINTED HIMSELF?

At the late election of a bishop of St. Andrews, the clergy, who by the canons of the Scotch Episcopal Church are the electors, nominated two gentlemen, Dr. Eden, the bishop of Moray, and the Rev. Mr. Wordsworth.

Eight votes were recorded for each candidate; and Mr. Wordsworth then voted for himself, and was elected bishop by a majority of one, viz. his own vote.

The election was quashed some days afterwards by a technical error in the return to the primus. A new election, under a fresh writ, will take place very soon; and it is believed that the result will be the same, that Mr. Wordsworth will be returned by his own vote.

The circumstances of the election have caused a considerable division of opinion among all sects in this country; and I wish to know if any of your readers can furnish me with any similar case in the history of the Christian Church? I presume that few instances can be found in the canons of any particular Church (except the Roman Catholic Church in Ireland), investing the clergy of a diocese with the direct power of nomination; but, allowing for this, can an example be given of any bishop directly appointing himself to his office?

ST. ANDREWS.

CHANGED NAMES OF LONDON LOCALITIES.

A few years ago the authorities began altering the names of such places in London as had either become notorious for the bad character of their inhabitants, or, from so many streets and courts bearing the same name, were with difficulty distinguished from each other. In the former case the change has, in most instances, failed of its object; the sow that had been washed has returned to her wallowing in the mire. But many interesting names have been changed without any good reason assigned, names that, like Ratcliff Highway, recalled some early period in London's development, or, like Grub Street, were identified with her literary history. Now, my Query is, whether there exists any authentic record of these alterations? It would be of great importance to any future antiquary or biographer, who, without some such guide, would have much difficulty in tracing the residences of those eminent persons who made ancient London their dwelling-place.

JAYDEE.

Minor Queries.

Bells and Storms.—During the last two days a brisk gale has been blowing from the north-east; and while it continued, two vessels were unfor-

tunately lost at the mouth of the harbour, with most of their crews. While the storm was at its height, the Roman Catholic bishop ordered all the church bells to be rung for an hour; which was accordingly done, that the wind might cease, and the sea be calmed. Of the result I need not remark.

This custom of ringing bells while storms are raging prevails not only in Malta, but also in Sicily and Sardinia, in Tuscany, and France. It was only a short time since I read an account in Galignani, which stated, that during a thunderstorm the bells of a church in a French village were struck by lightning, and the persons killed who were ringing them.

May I ask when this custom of ringing bells in storms originated; whether it is known in Protestant countries; and if the service of ringing them is not attended with danger? W. W.

Malta, Oct. 22. 1852.

Charity, Seraph of Earth.—Who is the author of the following lines, and where are they to be found?

"Seraph of earth! lov'd Charity appears,
And drops on human griefs celestial tears;
O, come! thine eyes of dewy light unfold,
And wave thy tresses of ethereal gold!
Mark the warm blush upon her forehead sent,
Her hand outstretch'd, her listening head just bent!
Hung round her knees a graceful group is seen;
She comes, and famine's blasted heath looks green!"

E.

Pontefract.

Generals.—Who was the greatest general, and why, and wherefore? The Duke of Wellington gave the palm to Hannibal. It is a remarkable circumstance in the career of the Hero of Waterloo, that his sword was never drawn except in a defensive warfare. C. T.

Black Sheep.—How can the occasional appearance of a black sheep be accounted for; and what is the average number? Are there flocks of this complexion in existence? Have some of the ancestors of our breed been black; and does the "nigger" blood now and then show itself? C. T.

Lease for Ninety-nine Years.—What is the reason of granting a lease for ninety-nine years instead of one hundred years; and when did the custom arise of granting this singular term of years? It is clear it could not be to avoid granting a fee, for all the old leases I have seen are to the lessee and his assigns. F. J. G.

Rubrical Query.—I should be obliged if any of your clerical correspondents can tell me the meaning in the Rubrics before the offertory of the words "if occasion be, shall notice be given of the Communion." Do they mean the same thing as those in another Rubric, "when the minister giveth warning for the celebration of the holy Communion;" so that the two forms of words are interchangeable, and the minister may use which form he pleases, when he gives notice of the intended celebration to the people? QUÆSTOR.

The Willow Pattern.—What is the legend illustrated by the willow pattern; and what the date of its first use? A. A. D.

Deodorising Peat.—Has the deodorising peat proved a failure? If not, how, and at what price, can it be procured? A. A. D.

Queries on Language.—1. When was the pronoun *its* introduced into use? It does not exist in the English Bible. I have a note of it in a book printed 1647, and in the reprint of one dated 1628.

2. When was *itself* written as it now is? In and after 1622, it was written *it self*, as two words.

3. What is the derivation of the word *bad?* In Dr. Johnson's *Dictionary*, it is referred to the Dutch *quaad*, which does not seem probable.

4. Is *quaad* the derivation of the vulgar English word "quad," *i. e.* prison? If not, what is? B. H. COWPER.

Ἀρνίον, &c.—What is the probable reason why our Blessed Saviour is uniformly called in the Apocalypse, and that twenty-eight times, ἀρνίον; and in the Gospel of St. John, i. 29. and 36., and elsewhere, ἀμνος τοῦ Θεοῦ? G. T.

Durham.

Ricardo's "Theory of Rent," was Sir Edw. West the Author?—In a note on p. 173. of De Quincey's *Logic of Political Economy*, he asserts, that Sir Edward West was the original discoverer of Ricardo's *Theory of Rent.* In *The Bee* of December 28th, 1791, vol. vi. p. 293., a small periodical published by Dr. Anderson, at Edinburgh or Glasgow, the same theory is to be found. I will be obliged to any of your correspondents if they will inform me:

1. Who was Sir Edward West?
2. In what work of his may that theory be found?
3. Who is the original discoverer of it?
4. Who is the author of the paper in *The Bee?*

J. F. J.

Philadelphia, U. S.

"*Between the saddle and the ground.*"—

"Between the saddle and the ground,
Mercy he sought and mercy found."

Can you inform me who was the author of this couplet, and to what it refers? CLERICUS (D.)

Executions in Henry VIII.'s Reign, &c.—Harrison, in his *Description of Great Britain*, printed in 1577, has the following passage in book ii. ch. ii. It is quoted in Hume's *England*, temp. of Elizabeth. In a note, (MM) p. 471., edit. of 1789, &c., the author enlarges upon it:

"In the reign of Henry VIII. there were hanged *seventy-two thousand* thieves and rogues (besides other malefactors); this makes about two thousand a year. But in Q. Elizabeth's time, the same author says, there were only between three and four hundred a year hanged for theft and robbery."

Query: Does there exist, and if so where, any particular account of the trials and last dying speeches, confessions, and behaviour of the aforesaid "thieves and rogues?" H. T. ELLACOMBE.

Clyst St. George.

William Brand.—What is known of personal or family history of William Brand, who was "merchant and citizen of London" in 1591? L. L. D.

Temple.

Sermons against Inoculation.—In that useful book, Haydn's *Dictionary of Dates*, under the article INOCULATION, it is stated that the practice was preached against by many of the bishops and other clergy from the year 1721 (when permission was given to Lady Mary Wortley Montague by act of parliament to have it tried on seven condemned criminals) until 1760. I shall be glad to be informed of any sermons (together with the names of the authors) on the subject. G. A. T.

Withyham.

The Gosling Family.—I am often amused, and frequently instructed, by your excellent publication, more especially when surnames are *traced to antiquity*, and also when their derivation is minutely examined.

In Tytler's *Elements of General History* (Scott, Webster, and Co.), 1839, under "France," p. 249., it reads: "Paris was attacked a second time, but gallantly defended by Count Odo or Eudes, and the venerable Bishop Goslin." This occurrence is dated about 850, and therefore, if the Gosling surname of the present day be identical with that of the bishop, it may lay claim to some degree of antiquity. If yourself or contributors were so kind as to throw some light on the antiquity, derivation, and (if foreign) when introduced, and to what part of England, you would oblige several friends, and none more so than myself, who am one of THE FLOCK.

Electricity applied to Growth of Trees.—Some two or three years since there was discovered, I rather think by a Frenchman, a mode of hastening the growth of trees by electricity.

Perhaps some of the readers of "N. & Q." may be able to afford information as to the name and locale of the discoverer; the exact means of applying the electricity; and also whether, or where, the plan has ever been tried, with what success, and how and where further information may be obtained respecting it. WILLIAM C. DOMVILE.

5. Grosvenor Square, London.

Burial-place of Spinoza.—Will the "N. & Q." and the "Navorscher" assist me in discovering the burial-place of this eminent philosopher? He died (where?) in 1677. ARTHUR PAGET.

Elvaston or Aylewaston Castle.—J. B. E. would be glad to be informed of the etymology of Elwaston, Elvaston, or Aylewaston Castle in Derbyshire, which was held by one of the Stanhopes for the king, during a portion of the Parliamentary wars. It has been stated that it is from *Aylewas*, the Anglo-Saxon for aloe; but that is clearly not the case, the aloe not being indigenous to this country. J. B. E.

Patents of Appointment wanted.—Can you, or any of your readers, refer me to the patents by which the following appointments were made?

Sir Edmund Denny; Clerk of the Exchequer, King's Remembrancer.

John Lennard, Esq.; Prothonotary of Wales, Clerk of the Crown, Prothonotary of the Common Pleas, Custos Brevium of ditto.

Thomas Ive, Esq.; Clerk of the Crown.

Denny's appointments were of Henry VII.'s reign, Lennard's of Henry VIII. and Elizabeth, Ive's most probably about the same time; he lies buried at St. Pancras, without date.

G. STEINMAN STEINMAN.

Minor Queries Answered.

Inscriptions in Churches.—Having observed on the walls of some ancient churches tablets of stone or wood, inscribed with scraps of Scripture of an admonitory or preceptive character, can any of your palæographical correspondents kindly help me to any date for the origin of this custom? It seems not to be in use in modern churches, but has rather descended to school-rooms, especially those in connexion with the National Society. Could the idea possibly have been suggested by that remarkable passage (*Habakuk*, ii. 11.):

"The stone shall cry out of the wall, and the beam out of the timber shall answer it."

NORWOOD.

[A remarkable colloquy, between Queen Elizabeth and Dean Nowell at St. Paul's Cathedral, on the 1st of November, 1561, is said to have originated the usage of inscribing texts of Scripture on the inner side of the church walls, as may be still seen in many parishes. Her Majesty, having attended divine service, went

straight to the vestry, and, applying herself to the dean, thus she spoke to him:

"*Queen.* Mr. Dean, how came it to pass that a new service-book was placed on my cushion?"

To which the dean answered: "May it please your Majesty, I caused it to be placed there."

Then said the Queen, "Wherefore did you so?"

"*D.* To present your Majesty with a new year's gift.

Q. You could never present me with a worse.

D. Why so, madam?

Q. You know I have an aversion to idolatry, and pictures of this kind.

D. Wherein is the idolatry, may it please your Majesty?

Q. In the cuts resembling angels and saints; nay, grosser absurdities, pictures resembling the blessed Trinity.

D. I meant no harm; nor did I think it would offend your Majesty, when I intended it for a new year's gift.

Q. You must needs be ignorant, then. Have you forgotten our proclamation against images, pictures, and Romish relics in the churches? Was it not read in your deanery?

D. It was read. But be your Majesty assured I meant no harm, when I caused the cuts to be bound with the service-book.

Q. You must needs be very ignorant, to do this after our prohibition of them.

D. It being my ignorance, your Majesty may the better pardon me.

Q. I am sorry for it; yet glad to hear it was your ignorance rather than your opinion.

D. Be your Majesty assured it was my ignorance.

Q. If so, Mr. Dean, God grant you His Spirit, and more wisdom for the future.

D. Amen, I pray God.

Q. I pray, Mr. Dean, how came you by these pictures? Who engraved them?

D. I know not who engraved them; I bought them.

Q. From whom bought you them?

D. From a German.

Q. It is well it was from a stranger. Had it been any of our subjects, we should have questioned the matter. Pray let no more mistakes of this kind be committed within the churches of our realm for the future.

D. There shall not."

Mr. Nichols, after inserting the preceding dialogue in *Queen Elizabeth's Progresses*, vol. i. p. 105., remarks: "This matter occasioned all the clergy in and about London, and the churchwardens of each parish, to search their churches and chapels; and caused them to wash out of the walls all paintings that seemed to be Romish and idolatrous; and in lieu thereof, suitable texts, taken out of the Holy Scriptures, to be written." Similar inscriptions had been previously adopted, but the effect of the Queen's disapprobation of pictorial representations was to increase the number of painted texts.

Most of our readers will remember that Izaak Walton admired the worthy dean, Nowell, as a saint of the first water; in short, as one of the most meek, loving, and patient of all God's creatures, just because he belonged to the piscatorial brotherhood. "I say," remarks Walton, "this good man was a dear lover and constant practiser of angling, as any age can produce; and was observed to spend a tenth part of his time in angling; and also, for I have conversed with those who have conversed with him, to bestow a tenth part of his revenue, and usually all his fish, amongst the poor that inhabited near to those rivers in which it was caught. And the good old man, though he was very learned, yet knowing that God leads us not to heaven by many nor by hard questions, like an honest angler, made that good, plain, and unperplexed Catechism which is printed in our good old service-book."]

"*Plurima, pauca, nihil.*"—What is the first part of an epigram which ends with these three words:

"plurima, pauca, nihil?"

G. T.

Durham.

[See *Martial*, lib. iv. ep. 78.]

Numismatic Works.—Where can I find an account of the copper and silver coinage of the European nations, within the last two centuries?

R. L.

Tavistock, Devon.

[In M'Culloch's *Dictionary of Commerce*, article Coins.]

Gabriel Harvey.—Can any of your numerous contributors obligingly supply lists of the published works of Gabriel Harvey, the friend of Spencer the poet, and the antagonist of Nash and Green, and Richard Braithwait, the author of *Drunken Barnaby's Journal*; and point out in what public or private libraries such works now are to be met with?

W. S.

[For lists of their works, consult Watt's *Bibliotheca Britannica*, and Lowndes' *Bibliographer's Manual*; also the various catalogues of the British Museum.]

De Vitâ Functorum.—I have a work on the first leaf of which is the following:

"Imprimatur denuo: *Quicquid* enim *De Vitâ Functorum Statu* eruditus auctor statuit, hæc certe de eo statuendum; Nec vita Fruiturum sine honore, nec Functurum sine gloria."

It is signed, Lambeth, March 2nd, 1663–4, M. Franck, S. T. P. &c. The title-page of this most learned work is gone: is it *De Vitâ Functorum Statu?* The author appears from a MS. note to have been "Dr. Jas. Windet, a learned Physician." He dedicates the book to "V. D. Samueli Hallo suo." Is this book the same as that called *Pythagoras?* I should feel much gratified to know more of this curious work, which appears to be one of some value.

B. H. C.

[The first edition of Dr. Windet's work, *De Vitâ Functorum Statu*, was published in 4to., 1663. The imprimatur to this edition is signed M. Franck, S. T. P.

&c., Nov. 7, 1662. Our correspondent appears to possess the second edition in 8vo., London, 1664.]

Velitations and Pickerings.—What do these words mean? They occur in the following passage of Jeremy Taylor's *Doctrine and Practice of Repentance*, chap. viii. sect. viii.:

"We must remember that infirmities are but the relics and remains of an old lust, and are not cured but at the end of a lasting war. They abide even after the conquest, after their main body is broken, and therefore cannot at all be cured by those light *velitations* and *pickerings* of single actions of hostility."

UNEDA.

Philadelphia.

[Velitation, from *velites*, a skirmishing, a contest in words (Bailey); Pickeering, from *pickeer*, skirmishing (Ash.)]

National Armorials.—In what book can I find a heraldic description of the national arms of the present period, of all the nations which have any such arms? R. L.

Tavistock, Devon.

[In the Great Exhibition was a square enamel plate representing the arms of all the nations of Europe, and which will probably be noticed in the *Official Descriptive and Illustrated Catalogue*, 3 vols., 1851. The ceiling of the Royal Exchange quadrangle is also painted with the arms of the European nations. Consult also the following work: *Armorial Universel*, par Leon Curmer.]

"*The grand Concern of England.*"—Who was the author of a pamphlet published in 1673, entitled *The grand Concern of England explained*, cited in *Our Iron Roads*; and where can the said pamphlet be found? SAINTTERRE.

[A copy is in the British Museum. See the old Catalogue under ANGLIA. Press-mark, 1138, b. 14.]

Replies.

WILLIAM PENN WAS A SLAVEHOLDER.

(Vol. vi., p. 150.)

Your correspondent THOMAS CROSFIELD, who desires to clear the skirts of the great Quaker of the sin of slaveholding, which is charged upon him in Bancroft's *History of the United States*, will find it exceedingly difficult to sustain a vindication of what he supposes "a calumny." There is no doubt but that Penn held slaves, and died a slaveholder. The articles of "The Free Society of Traders," a Pennsylvanian company, the charter of which was agreed upon in London in 1682, and of which corporation Penn was a member, contained a clause, that if the society should receive blacks for servants, they should make them free in fourteen years, upon condition that they would give to the society's warehouse two-thirds of what they were capable of producing on such parcel of land as should be allotted them by the society, with the necessary tools. But, say the articles, "if they will not accept of these terms, then they shall remain servants till they will accept of it." (Watson's *Annals of Philadelphia*, vol. ii. p. 262.) The Society of Traders bought twenty thousand acres of land in Pennsylvania. In a letter from Penn to James Harrison, dated 25th eighth month, 1685, speaking of some servants he had sent over to his colony to work on his private manor of Pennsbury, he says, "It were better they were blacks, *for then a person has them while they live.*" In a letter to the same (4th of tenth month) he writes, "The blacks of Captain Allen I have as good as bought; so part not with them without my order." (See *Life of William Penn*, by Samuel M. Janney: Philadelphia, 1852.)

Shortly after this, in 1688, the German Friends of Cresheim, Philadelphia county, brought before the yearly meeting a paper "concerning the lawfulness and unlawfulness of buying and keeping negroes." Nothing material was then done; but in 1696 the yearly meeting issued advice to its members, "that Friends be careful not to encourage the bringing in of any more negroes." At the monthly meeting in 1700, Governor Penn laid before the members "a concern that hath laid upon his mind for some time, concerning the negroes and Indians." He recommended that care should be taken of "their spiritual welfare;" but he did not recommend emancipation. But the fact that William Penn *did* own slaves is settled by his will, made in Pennsylvania in 1701, which was placed in the hands of James Logan, and in which was this clause: "I give to my blacks their freedom, *as is under my hands already*; and to old Sam one hundred acres, to be his children's, after he and his wife are dead, for ever." This looks as if Penn had already manumitted them; but, if he had, the deed was never delivered to them, nor did the negroes know of it; in fact, *he died a slaveholder*, which is proved by a letter from James Logan to Hannah Penn, 11th third month, 1721, which is now in possession of the Historical Society of Pennsylvania. In that epistle, written after William Penn's death, Logan says:

"The proprietor, in a will left with me at his departure hence, gave all his negroes their freedom, *but this is entirely private*; however, there are very few left. Sam died soon after your departure; and his brother James very lately. Chevalier, by a written order from his master, had his liberty several years ago; so that there are none left but Sal, whom Letitia (Penn's daughter) claims, or did claim, as given to her when she went to England, but how rightfully I know not. These things you can best discuss.

"There are, besides, two old negroes quite worn, that remained of three I received eighteen years ago of E. Gibbs' estate in Newcastle county" (Delaware). (See Janney's *Life of Penn*, p. 424.)

These extracts show that Penn did not manumit his slaves, though his will of 1701 says so. In fact it is shown that he knew they remained his slaves by his after-manumission of Chevalier, as stated in the letter above referred to. His last will, which was made in England, contains no manumission, and is therefore a revocation of the testament of 1701; so that William Penn not only *died* a slaveholder, but *bequeathed* slaves in the residue of his estate to his legatee. T. WESTCOTT.

Philad., U. S. America.

"CROSS AND PILE."

(Vol. vi., p. 386.)

Your correspondent A. A. D., among other Queries, asks, "What is the meaning of this phrase?"

In the recent edition of Rabelais' *Works* by Bohn, vol. i. p. 209., is the following passage:

"Clown we call him, because a noble and generous prince hath never a penny."

To which passage is appended the following note:

"There is an old French proverb:

Un noble prince, un gentil roy,
N'a jamais ne pile, ne croix.

A gallant monarch never rich is,
Nor cross, nor pile, has in his breeches.

"Before I dismiss this article I would know why, in a piece of money, the opposite side to the cross is called the pile side. Cotgrave says the under-iron of the stamp, wherein money is stamped, is called pile. If so, I am satisfied; if not, I must go further a-field."

Cross and pile is also mentioned in *Hudibras*, sometimes to express "money" generally, and sometimes in a sense similar to the modern expression of "heads and tails." Thus, *Hud.* Part II. cant. 3. l. 1103.:

"Whachum had neither cross nor pile,
His plunder was not worth the while."

Again, in Part III. cant. 3. l. 687.:

"That you as sure may pick and choose,
As cross I win, and pile you lose."

To the first of these quotations is appended the following note:

"Money frequently bore a cross on one side, and the head of a spear or arrow (*pilum*) on the other. Cross and pile were our heads and tails. 'This I humbly conceive to be perfect boy's play: cross, I win; and pile, you lose.'" — Swift.

As this seems to have been a common expression for money in the time of Charles II., and even to a much later period, I wish to ask, through the medium of "N. & Q.," the following questions, namely, whether there were any, and what pieces of money, impressed with the cross on one side and pile on the other, current in England, and in what reign; and if not, whether there was any foreign money bearing these impressions?

I have never met with any such in the collections of the coin-dealers. D. W. S.

Gloucester.

Query on Locke, book iv. ch. xx.:

"Anciently, the coin of England was stamped with a cross on one side: the reverse of the coin was called *pile*, but etymologists differ about the derivation of the word. It is said to be from the Latin *pilum*, an arrow; or *pileus*, a hat or cap; or from the old French *pile*, a ship; and from the English, *pillar;* from these various figures being impressed successively upon the coin. The word *pile*, however derived, became a term denoting the reverse of a coin, whatever figure such reverse bore: and hence the game of chance called *cross* and *pile* took its origin, being simply the tossing up of the coin by one person, and the other calling *cross* or *pile*, and if his call lies uppermost, he wins the stake played for, and loses if it be otherwise. It is now called heads and tails, and various other names; and its origin may be traced to the Greek, *ostrachinda*. A cross is also a figurative name for money generally:

'And you as sure may pick and choose,
As *cross* I win, and *pile* you lose.'—*Hudibras.*

'Whachum had neither *cross* nor *pile*,
His plunder was not worth the while.'"—*Ib.*

From Toone's *Glossary and Etymological Dict.*, 1834.

I only add that *pile* is probably from *pila*, a ball, which is common on early English coins, as well as on some later. The more recent, however, have but one ball, and that on the same side as the cross; while the more ancient have several.

B. H. C.

MUMMY WHEAT AND MAIZE.

(Vol. v., pp. 538. 595. 613.)

I observe in your June Numbers some communications respecting "Mummy wheat," your correspondents being impressed with the conviction that grains veritably taken from mummy cases will germinate. One states, "there was no question that it was sprung from grains taken out of a mummy." If this mean that the evidence of its extraction thence is to his mind irresistible, I should be obliged by his favouring me with a short statement, in your work, of the proofs presented to him. With a desire to be convinced, I have never yet met with a complete chain of evidence; some one of the links has been wanting; either wheat, if proved to be found in mummy bandages (not having been previously placed there by Arab dexterity), has failed to vegetate, or that which vegetated has not been satisfactorily attested as to the finding.

As a matter akin to the above, Can you or your correspondents inform me whether any further light has been lately thrown on the vexed question respecting the *Eastern origin of maize?* There is, of course, no doubt that the kinds now mostly cultivated in Spain, and perhaps in other parts of Europe, were introduced on the discovery of America; but that does not necessarily exclude the proposition which I am inclined still to maintain, although, I believe, abandoned by the best informed men of the day, that other kinds had been from the earliest times grown in the countries around the Mediterranean Sea. It appears to me, on a more correct interpretation of a text in Job than rendered in our version, to be plainly referred to in that splendid old record, and that the ears of corn seen by Pharaoh in his dream are not those of mummy wheat, but maize. Has the plant or its ear, either stript or "in the husks thereof," been yet detected in any Egyptian, Ninevehite, or other ancient painting or sculpture? Long gives drawings of what he states would be taken for ears of Indian corn, but for the assumed fact that maize was first introduced from the West by Christopher Columbus; whilst the learned opposers of its Asiatic origin press, as one of their strongest arguments against tradition and other testimony, the assertion, that no part of the plant has been ever found on any of the old-world monuments of antiquity. Put together, the chain makes a very complete circle of reasoning; but I venture to dispute its cogency, and to ask, in aid of a contrary conclusion, the question with which I commenced this paragraph. A. H. B.

Penn.

PHOTOGRAPHIC NOTES AND QUERIES.

Improvement of Collodion Negatives. — Having used the collodion extensively in the open air, I have met with tolerably good success; and, upon the whole, I am quite satisfied that it has advantages over the other modes of photographic operations. But upon printing my pictures, I find it difficult to obtain a sufficient density in the light parts, especially the sky: this has much increased during the autumn. With what success you have succeeded in drawing the attention of antiquaries to photography in aid of their pursuits, I do not know; but that "N. & Q." is a requisite to all lovers of the photographic art, is beyond dispute; for every photographic acquaintance speaks of the pleasure obtained from perusing your communications. I hope, therefore, that from amongst your numerous readers I may be informed if they have met with similar failure; and if they have been able to remedy it with any change of their chemicals in nature or qualities? And if they have resorted to mechanically "stopping out," which is but a poor substitute for the law of nature, what preparation have they used for that purpose? A solution of Indian ink in gum-water was recommended to me, but it peeled off and destroyed my pictures. A.

Fixation of Colours. — We learn from *The Athenæum* of Saturday last, that M. Niepce de Saint-Victor laid before the Paris Academy of Sciences, at the sitting of the 8th of November, daguerreotypes upon which he had succeeded in fixing, in a manner more or less permanent, colours by the camera obscura. M. Niepce states, that the production of all the colours is practicable, and he is actively engaged in endeavouring to arrive at a convenient method of preparing the plates. "I have begun," he says, "by reproducing in the dark chamber coloured engravings, then artificial and natural flowers, and lastly dead nature — a doll, dressed in stuffs of different colours, and always with gold and silver lace. I have obtained all the colours; and, what is still more extraordinary and more curious is, that the gold and the silver are depicted with their metallic lustre, and that rock crystal, alabaster, and porcelain are represented with the lustre which is natural to them. In producing the images of precious stones and of glass, we observe a curious peculiarity. We have placed before the lens a deep green, which has given a yellow image instead of a green one; whilst a clear green glass placed by the side of the other is perfectly reproduced in colour." The greatest difficulty is that of obtaining many colours at a time; it is, however, possible, and M. Niepce has frequently obtained this result. He has observed, that bright colours are produced much more vividly and much quicker than dark colours: that is to say, that the nearer the colours approach to white the more easily are they produced, and the more closely they approach to black the greater is the difficulty of reproducing them. Of all others, the most difficult to be obtained is the deep green of leaves; the light green leaves are, however, reproduced very easily. After sundry other remarks of no peculiar moment, M. Niepce de Saint-Victor informs us, that the colours are rendered very much more vivid by the action of ammonia, and at the same time this volatile alkali appears to fix the colours with much permanence. These results bring much more near than hitherto the desideratum of producing photographs in their natural colours. The results are produced upon plates of silver which have been acted upon by chloride of copper, or some other combination of chlorine. The manipulatory details have not been published, but we understand they are very easy.

Black Appearance of some Collodion Pictures. —T. L. (Ashby de la Zouch) is informed that the black appearance of which he complains in his collodion pictures depends upon an *in*sufficient ex-

posure to light in the camera. No ordinary collodion will, at the present period of the year, and in the unfavourable state of light which has long prevailed, produce a good picture in ten seconds. On the 18th of the present month, ever memorable as the day of the funeral of the Duke of Wellington, I found the action to be at least ten times slower than on ordinary days in the spring and summer. I mention this day as being one which would be well and justly remembered, and as being one of the most favourable for photographic operations which have lately occurred. He is also informed that the development should be carried on until all the details of the picture, the pupils of the eyes, the hair, &c., are well defined: this is always ascertained by holding it over a piece of paper, or other white surface. If the picture has not been sufficiently exposed in the camera, then a decomposition will often take place during the lengthened time required for development, which entirely spoils the effect. The protonitrate of iron, however, always produces a much more agreeable picture than the protosulphate; and mixed with the *definite* quantity of pyrogallic acid solution, as communicated in a late No. of "N. & Q." by my friend Mr. Kater, I feel confident that no one can fail in obtaining cheerful pictures of a pleasing tint by using this means of development. Your correspondent is also informed that it is quite impossible to define the strength of the *old* hyposulphite solution employed to produce dark-coloured pictures: it is one of the results which can only be obtained by experience. On fixing positives or negatives I always use the same solution. Pour it into a large bottle, by which the sediment is allowed to subside. If the action of the fluid becomes weak, which is always ascertained by its not abstracting the yellow colour of iodized paper, then add to the same liquid some fresh hyposulphite of soda. I may perhaps add the caution, that the pan in which the pictures are immersed should always be clean, as staining is very apt to occur in places where the paper rests upon the earthenware.

H. W. D.

The chemical and visual Foci of achromatic Lenses. — Some time ago I obtained one of "——'s" double combination of lenses, designated *achromatic*, under the impression that in such combinations the chemical focus was made to coincide with the visual. I find, however, that such is not the case, the lens I have requiring fully as much adjustment, before a defined picture can be obtained, as did a common meniscus, which I used formerly. I confess I cannot understand why the term *achromatic* is employed under such circumstances, unless it be to mislead purchasers.

I should be glad to know if the above defect is really a common one, exemption from which is the result of accident rather than of science? or whether it may not be fairly charged to unskilful manufacture, — giving the purchaser the right to return a lens labouring under it to the vendor, as an article that fails to realise the pretensions under which it was sold?

I am told that Voightlander's lenses have the chemical and visual foci accurately in the same plane; and, if so, it seems to me far preferable to incur their higher cost, than to be troubled with the endless and variable adjustments of so-called cheaper lenses such as mine.

Perhaps some of your correspondents can mention English makers whose prices are moderate, and whose lenses *they have found* to be good.

E. S.

[There is no doubt but that the chemical and visual foci of a *properly* constituted "achromatic" lens are the same. In making this assertion we are well aware how many eminent men of science contend for the contrary, and that there is a point out of the exact focus of vision, as there is below the prismatic spectrum, where the actinic rays of light are more energetic than at the spot where the image is most beautifully delineated. In order to obtain the *exact* visual focus, we think more care is requisite than is often used, and it is astonishing how differently various operators will see the same subject. In a former number of "N. & Q." the lenses of Messrs. Voightlander were spoken of from our actual experience, and every day tends to confirm us in the justness of the remarks. It is a difficulty a public journalist has to contend with to honestly recommend to his readers that which is best adapted for their wants, without appearing to puff in an interested manner some especial maker. That there are many English makers who can produce a good lens, there is no doubt; but we have not met with lens esso satisfactory for our own use as those of Messrs. Voightlander. In proof, it may be observed that three of different sizes now before us, which we have long had in use, do not in the *slightest* degree differ in their chemical and visual foci. It has been observed by some well qualified to judge, that this is not the case with the larger lenses made by the same maker. If so, it would merely argue that so great a degree of perfection has not been attained with them, as has been with the sizes in general use.]

Replies to Minor Queries.

Bishop Juxon's Account of vendible Books in England.—In perusing Mr. Crossley's interesting Reply under the head "Works of the Learned" (Vol. vi., p. 435.), it struck me that (seeing his notice extends beyond periodicals strictly) he had omitted a book of some importance; I mean Bishop Juxon's account of some of the most vendible books in England, at the time of that publication. I have got the book, but it is in Scotland; and I cannot, therefore, give you its correct title or date. Bishop Juxon's name is not given as the author on the title-page; but, ac-

cording to my recollection, the preface indicates the authorship as of the Bishop of London, and is corroborated by the words "By Bishop Juxon," written (I think on the fly-leaf) in a hand that I have recognised in such notices upon various old volumes.

There is, prefixed to the catalogue, an introductory dissertation upon books and learning, of some length and of considerable interest and merit.

F. A. S., L. & E.

Wellington: why chosen as the Duke's Title (Vol. vi., p. 462.).—E. H. A. asks why the Duke of Wellington chose that title when he was raised to the peerage.

He selected the title of Wellington because that town is near the little village of Wensley, which bears a close resemblance in its name to that of Wesley, the old family name, since altered to Wellesley.

Efforts were made to purchase an estate in the neighbourhood of Wellington, but without success.

A Cantab.

Charles Inglis, first Bishop of Nova Scotia (Vol. vi., p. 151.).—In addition to the information afforded by the editor of "N. & Q.," permit me to add, that Dr. Inglis was pastor of Trinity Church, New York, from 1777 to 1783. In 1809 he became a member of the Nova Scotia Council. He was the first Protestant Bishop of any British colonial possession in either hemisphere. His son, John Inglis, was consecrated Bishop of Nova Scotia in 1825. Sabine, in his *American Loyalists*, says that Charles Inglis died in 1816, in the eighty-second year of his age, which would make the year of his birth 1744.* How does this agree with the statement (p. 151. "N. & Q."), that he taught a free school at Lancaster, Pennsylvania, from 1755 to 1758 (he must have been a young preceptor); and of his admission to Holy Orders in 1759, when he could have been but fifteen years old according to the statement of Mr. Sabine. W.

Philadelphia.

Alioquin (Vol. vi., p. 389.).—M. A. asks "by what ellipse the word *alioquin* reached the sense of otherwise?" Allow me to suggest the word *modo* in the ablative case, which is often used in compound words of this class, *solummodo*, *tantummodo*, &c. Perhaps, however, there is no ellipse in the case. The word is written *alioqui* as well as *alioquin*; and *qui* is the ablative of the pronoun *quis*, as may be seen in *quicum*, which is common in Terence, &c. If we adopt the first explanation, the word *alioquin* is similar to our *otherwise*; except that the syllable *qui* or *quin* is unmanageable, or nearly so. If we adopt the latter, *qui*= how, as we say "anyhow." The Latins said "otherhow," we say "otherwise." B. H. Cowper.

[* Our correspondent's arithmetic is faulty. It would make the year of his birth 1734, not 1744.—Ed.]

Pepys charged with Treason (Vol. vi., p. 411.).—Lord Braybrooke is unable to supply any information on the subject of the two extracts from *The Domestic Intelligence*, printed in "N. & Q.," Vol. vi., p. 411. They were brought under his notice when the *Diary* was in the press, in 1825; but as the whole story was evidently a fabrication, and one of the paragraphs completely falsified the other, the circumstances were not detailed in the brief memoir of the secretary, prefixed to the journal. It seemed indeed preposterous to imagine that any one conversant with court etiquette, who had only been just liberated on bail, and whose trial for treason was still pending, could have ventured to intrude himself into the royal presence, or have expected to be suffered to kiss the king's hand.

It may be as well to add that some particulars of the charges made against Pepys will be found in the Commons' Journals of the day, though the trial never came on. Braybrooke.

Audley End.

Passage in the "Two Gentlemen of Verona" (Vol. vi., p. 469.).—The excellent correction, by Sir F. Madden, of "face" for "case," in *Twelfth Night*, Act V. Sc. 1., induces me to call the attention of the readers of "N. & Q." to another passage, which has been corrupted just in the same manner, namely, by the confusion of "f" and "f," combined with a transposition of letters. In the *Two Gentlemen of Verona*, Act II. Sc. 7., we read, according to the first folio and Mr. Knight:

> "A thousand oaths, an ocean of his tears,
> And instances *of* infinite of love,
> Warrant me welcome to my Proteus."

Mr. Collier follows the second folio, which reads "as infinite;" but, as Malone justly observes, "of" and "as" are not likely to have been confounded. It was this observation of Malone's that led me to what I believe to be the true reading, namely,

> "And instances *so* infinite of love."

"So" is to be understood here in an intensitive sense; as we say, even now, "I am so glad," "I am so sorry," and as Shakspeare says in *Cymbeline*, Act I. Sc. 2.:

> "As I my poor self did exchange for you,
> To your *so infinite* loss."

I take this opportunity of correcting an error of the press, or of my own pen, in a communication of mine, which is to be also found in the above page of "N. & Q.," though on a quite different subject: for *Daridianus* read *Daridinianus*. L.

Royal Arms in Churches (Vol. v., p. 559.; Vol. vi., p. 108.). — In the south chancel aisle of Coggeshall Church will be found a hatchment bearing the royal arms with the Hanoverian escutcheon; the writer believes it was painted on the occasion of the public mourning for the Princess Charlotte. A nicely carved royal arms has been removed from one of the churches in the Isle of Sheppey to ornament a chemist's shop in Sheerness; it is not known from which of the churches. ALFRED.

Roman or British Roads (Vol. vi., pp. 271. 328. 423.).—Without entering into the individual question discussed, I beg leave to record my strong doubt of E. G. R.'s statement, that the *British* roads were wider than the *Roman*. I have had some acquaintance with the principal *Roman* roads in England, and, incidentally, with some few traces of *British* roads. I am not unacquainted with Stukeley, Horseley, and Roy, and the result on my mind is, that the British roads were narrow lanes, and the Roman roads (except when some local accident intervened) not only straight but broad. Of this the most important artery of all, the great *Watling Street*, is an existing example. C.

Revolving Toy (Vol. vi., p. 386.). — Probably the images were suspended in the lantern from a broad hollow screen hanging freely over the light; so that the hot air, ascending from the light, made the screen and images turn, after the manner of a smoke-jack. This would be a pretty toy to bring up again. Quære whether any use could be made of the principle in revolving-lighthouses? M.

Parsley-bed (Vol. vi., p. 386.). — What Locke said used to be told in the seventeenth century, I say used to be told in the nineteenth. I was told that little girls came out of a parsley-bed, and little boys from under a gooseberry-bush: or perhaps it was the other way. But *c'est égal*, as the Frenchman said. M.

Quexpark.—The manor of Quex or Quekes is the south-east portion of the parish of Birchington, Isle of Thanet, co. Kent. (Vide *Hasted*, folio, iv. p. 332.) A Query upon the family of Crispe of Queekes and Clive Court, and of Royton Chapel, Lenham, all in co. Kent, touching a piece of royal secret history, viz. as to a Crispe being "a natural child of King William the Third," by William Winder of Montreal, will be found in p. 598. of the *Gentleman's Magazine* of June, 1847. ALFRED.

Highlands and Lowlands (Vol. vi., p. 363.).—Your correspondent MR. C. FORBES asks, if there be any line, running from east to west, dividing Scotland into Highlands and Lowlands. I reply, there is not. There are large tracts of land in Scotland that fall into a third category. I will explain. Take a map and draw a line from Forfar to Oban. Let this line intersect the intermediate points of Dunkeld, Crieff, Comrie, Loch Earn Head, Callander, Aberfoyle, Ben Lomond, Tarbet, and Inverary. All south of this line is called the Lowlands; but it by no means follows that all north of it is the Highlands. For example: the large tract of agricultural country lying north of the Grampians, and running into Angus, Aberdeenshire, Murray, Sutherland, and Caithness, is not called "Highlands." Generally speaking, wherever divine service is performed in Gaëlic one part of the Sunday, and in English the other, there are the Highlands. In the Lowlands, and in the low territories of the North, the service is always performed in English. I can give your correspondent, if he wishes it, a geographical account of the Gaëlic people and their language, but I think I have said enough in reply to his Query.

C. MANSFIELD INGLEBY.

Birmingham.

Muffs worn by Gentlemen (Vol. v., p. 560.; Vol. vi., *passim.*). — Besides the various extracts from different publications which you have already noticed, the following may, perhaps, be worthy of being mentioned.

At the end of the comedy, *The Mother-in-Law, or the Doctor the Disease* (printed in 1734), in the dénouement, Sir Credulous is exhorted to become the physician to himself:

> "'Tis but putting on the doctor's gown and cap, and you'll have more knowledge in an instant than you'll know what to do withall."

Then follows:

> *Primrose.* "Besides, Sir, if you had no other qualification than this muff of yours, 'twould go a great way. A muff is more than half in half in the making of a doctor."

There is a representation of a physician wearing a muff in a caricature upon the endeavours of the Licentiates of the College of Physicians to become incorporated into the College as Fellows, entitled,

> "The March of the Medical Militant to the Siege of Warwick Lane Castle, in the year 1767."

I do not know who the persons represented are, but only one among several is represented with this appendage, so that I doubt its being a common dress, though possibly not unusual. S. W. J. M.

Brook Street.

I have often heard a relative, who died in 1808, speak of having seen Charles Fox walking with his hands in a muff, and with *red*-heeled shoes. F. W. J.

Venom of Toads (Vol. vi., p. 338.). — As the attention of the readers of "N. & Q." has recently

been directed to the poisonous qualities of the toad, the following may not be without interest; I have extracted it from Thomas Lupton's *A Thousand Notable Things of Sundarie Sorts*, 1630, book i. art. 1.:

"In the first beginning hereof, a rare and strange matter shall appeare, worthy to be marked, especially of such as loue or use Sage. A certaine man being in a Garden with his Loue, did take (as he was walking) a few leaues of Sage, who rubbing his teeth and gummes therewith, immediately fell downe and died; whereupon his said Loue was examined how he died. She said she knew nothing that he ailed, but that he rubbed his teeth with sage; and she went with the Judge and others into the Garden and place, where the same thing happened: and then she tooke of the same Sage to show them how hee did, and likewise rubbed her teeth and gummes therewith, and presently she died also, to the great maruell of all them that stood by; whereupon the Judge suspecting the cause of their deaths to be in the Sage, caused the said bed of Sage to bee plucked and digged up, and to bee burned, lest others might have the like harme thereby. And at the rootes, or under the said Sage, there was a great Toad found, which infected the same Sage with his venomous breath. Anthonius Mizaldus hath written of this marvellous matter. This may be a warning to such as rashly use to eat raw and vnwasht Sage; therefore it is good to plant Rue round about Sage, for Toads by no meanes will come nigh vnto Rue (as it is thought of some)."

Has the toad an antipathy to rue?

EDWARD PEACOCK, Jun.

Bottesford Moors.

Passage in "Religio Medici" (Vol. vi., p. 415.). — MR. ALLEN will find in chap. vi. of Mrs. Crowe's very interesting book, *The Night Side of Nature*, under the title of "The Palingenesia," a considerable amount of information on the resuscitation of the forms of plants from their ashes. The following sentence I will copy out for him:

"Kircher, Vallemont, Digby, and others, are said to have practised this art of resuscitating the forms of plants from their ashes; and at the meeting of naturalists at Stuttgart, in 1834, a Swiss savant seems to have revived the subject, and given the receipt for the experiment extracted from a work by Œtinger, called *Thoughts on the Birth and Generation of Things.* 'The earthly husk,' say Œtinger, 'remains in the retort, while the volatile essence ascends like a spirit, perfect in form, but void of substance.'"

AN OXFORD B.C.L.

Monument at Wadstena (Vol. vi., p. 388.).—With reference to MR. GOLE's inquiry respecting the monument in the monastery at "*Mod*stena" in Sweden to the memory of Phillipa, daughter of Henry IV. of England, and wife of Eric P. King of Sweden, I beg to suggest whether the monastery at "*Wad*stena" be not the place in question. For, in that beautiful collection of prints in three volumes folio, entitled *Suecia Antiqua et Hodierna*, published about 1703, *Mod*stena is not mentioned or alluded to. But in the third volume there is a large print of the castle and town of *Wad*stena; immediately following which is a print of the monument of our Saviour on the cross, as described by MR. GOLE. The second print represents the slab, with the supporters of the arms of England — the lion and the unicorn. The royal arms, "France and England quarterly," with a helmet, crest, and lambrequin, are on the right-hand corner at the bottom of the slab.

The inscription on the print is —

"Tumulus Serenissimæ Reginæ Philippæ Regis Erici coniugis in Templo Wastenente."

It appears to me that this memorial is an incised slab. J. B.

Derivation of "Pic-nic" (Vol. iv., p. 152.). — Although I am unable to answer the Query of A. F. S. as to the derivation of the word, yet I can refer him to the following extract, which I accidentally met with in seeking the information he wanted. It will be interesting as showing the year in which these pic-nic parties first came into fashion in England:

"*Pic-nic Supper.* — This season (1802) says the *Annual Register*, has been marked by a new species of entertainment, common to the fashionable world, called a Pic-nic supper. It consists of a variety of dishes. The subscribers to the entertainment have a bill of fare presented to them, with a number against each dish. The lot which he draws obliges him to furnish the dish marked against it; which he either takes with him in a carriage, or sends by a servant. The proper variety is preserved by the taste of the maître-d'hotel who forms the bill of fare."

Query: How was the wine furnished at these pic-nic suppers? W. W.

La Valetta, Malta.

Dr. P. Browne's MSS., &c. (Vol. iv., p. 175.).— When I forwarded a Query as to the MS. Flora of the counties of Mayo and Galway, which Dr. Browne had prepared for the press under the title of *Fasciculus Plantarum Hibernicarum*, I was under the impression that the MS. was possibly in the library of Trinity College, Dublin; but I have since heard that it, *along with some other MS. remains* of his, are in the library of the Linnean Society. Perhaps, by giving this clue, some information respecting these MSS. might be furnished me by some of your readers who may be Fellows of the Society. I am not aware if they have been published; but if they have, a note on this would also oblige.

The recent Queries and Notes of EIRIONNACH and SELEUCUS induce me also to call their attention to the latter part of the Query which I have referred to above (Vol. iv., p. 175.), as probably

they may know of some local lists in which the provincial names of our plants are preserved, with notes on their use in medicine, or their connexion with the superstitions of the district to which the list refers. I would be at present particularly glad to get *any* such notes, in reference to the ferns, or their allies, the horse-tails and club-mosses. ENIVRI.

Drogheda.

Newspaper Extracts (Vol. vi., p. 77.).—The subjoined passage, from the Preface of a small octavo volume, entitled *The Annual Scrap Book, containing Selections from the Works of the most Popular Modern Authors*, pp. 336, John Chidley, 123. Aldersgate Street, 1839, leads me to suppose that it, and not *Mornings in Bow Street*, is the work respecting which your correspondent J. P. desires information:

"This volume is a compilation of paragraphs which have lately gone the round of the press. In making this collection, the principal object has been to produce a cheap and amusing book; containing a great variety of information suited to all tastes, and in every page of which something will be found worthy of preservation," &c.

WILLIAM BATES.

Birmingham.

Descent of the Queen from John of Gaunt (Vol. vi., p. 432.).—Why should MR. WARDEN think it "*singular* that the *Queen's* descent cannot be traced to John of Gaunt in the strictly *legitimate line?*" The Queen legitimately descends from Lionel Duke of Clarence, *elder* brother of John of Gaunt. She descends also from Edmund Duke of York, his younger brother — whose descendents intermarried. What *singularity* is there in her not descending from the intermediate brother, whose legitimate issue was extinct before what is called the House of *York*, but was in truth the House of *Clarence*, came to the throne? Her Majesty has, by Henry VII., some of John of Gaunt's *legitimated* blood in her veins; but what there is of singularity in her *not* descending *legitimately* from one whom she does descend from *illegitimately*, I cannot discover. C.

Book of Almanacs (Vol. vi., p. 432.).—I am afraid that even the little asked for by MR. WARDEN, namely, tables to find at what lunations eclipses *might* have taken place, could not be given by few (if small) tables, or by formulæ which a commonly-qualified arithmetician could, as such, be taught to apply. The knowledge required is, that of the moon's latitude at the time of new or full moon, and of the horizontal parallaxes and apparent semidiameters of both bodies.

I was aware of the error pointed out by MR. WARDEN, which obviously arose from using 10 instead of 12, in converting the astronomical reckoning into common reckoning. There are two other errors in the *Introduction*. Page xiii., column 2, for "September 29" read "September 30;" page xviii., column 2, for "(December 17)" read "(December 16)." No error in the Almanacs or Index, &c. has yet been pointed out. I need not say that I shall be much obliged by the communication of any which may be discovered.

A. DE MORGAN.

Elizabeth, Equestrian Statue of (Vol. iv., p. 231.).—For the information of MR. LAWRENCE I would beg to state that there is in Rhode Island a breed of horses famed for their pacing, which I think is their natural gait. If I remember rightly, it is termed the Narragansett breed, and the horses are very fast. Although the posture of a pacing horse may appear unnatural in a statue, as MR. LAWRENCE remarks, yet it has never struck me as such in the living animal; and as to the movement for the rider, it is peculiarly agreeable.

W. W.

La Valetta, Malta.

Pictures of Queen Elizabeth's Tomb (Vol. vi., p. 9.).—One of the pictures of Queen Elizabeth's tomb, alluded to in your Number of July 3, 1852, still remains on the wall of the south aisle in the church at Geddington in Northamptonshire.

At Geddington one of the beautiful Eleanor crosses stands in good preservation. CANONICUS.

Durham.

The Use of Tobacco by the Elizabethan Ladies (Vol. iv., p. 108.).—Stow, when writing of tobacco, calls it that "stinking weed which was commonly used by most men and many women." Would this not appear to justify Mr. Eccleston's statement in his *Introduction to English Antiquities*, and at the same time answer DR. RIMBAULT's Query? How far Mr. Eccleston is correct in stating that the inordinate use of the Nicotian weed caused the ladies' teeth to become rotten, I am unable to say, having always understood that it had a contrary effect. In the words of DR. RIMBAULT, "I should be glad to be enlightened upon the subject by some of your scientific readers." W. W.

Malta.

Saints who destroyed Serpents (Vol. vi., pp. 147. 230.).—The earliest destroyer of a dragon that I have met with is Donatus, Bishop of Eurœa in Epirus, in the end of the fourth century. (See Sozomen, vii. 28.) Add also to the list St. Clement, the first Bishop of Metz, for whom see Murray's *Handbook of France*. J. C. R.

Bean Swads (Vol. vi., p. 312.).—"Bean Swads" are certainly a cure for warts, as stated by NICTILLIS NICTOLLIS. I know this from experience,

having, when a boy, had my left hand most unpleasantly disfigured by them. They all, however, disappeared in less than a fortnight, after being well rubbed with a bean swad, and the pod thrown away. C.—S. T. P.

W—— Rectory.

Misprint in Prayer Books (Vol. vi., p. 390.).—In the editorial remarks on this subject, the rubric ordering Jeremiah xii. to be read as the lesson on the 30th of January is said to contain an evident misprint, because "the twelfth chapter has no reference whatever to the subject of the day." The error, however, seems to be in this remark, for the chapter is certainly not inapplicable to the occasion, as may be seen from the summary given of it by Wheatly:

"Jeremiah's complaint to God of great mischiefs done in church and state by false prophets and tyrannical rulers, with God's answer, giving the reason of His permitting it, and threatening withal, in due time, to punish the authors of these mischiefs, and to deliver the righteous."

This reason, therefore, for supposing a mistake to exist, cannot be allowed to have any weight.

With reference to the other remark, that in the edition of 1661 the lesson is Zach. xii. and not Jer. xii., I would remind the editor of "N. & Q." that (as Wheatly tells us) "in the reign of James II. a review was taken and several alterations made in this office," an instance of which is the substitution of the present hymn for the Venite. So that the first edition cannot be taken as a standard now. F. A.

[We have since referred to Mr. Keeling's *Liturgiæ Britannicæ*, and find that the Sealed Book of 1662 has Jer. xii., as we conjectured it should be. This settles the point; for, as Mr. Keeling remarks in his preface (p. viii.), "the forms of 1662 were approved by Convocation; while it does not appear that the alterations made in the reign of James II., in the services of May 29 and Jan. 30, rest upon the like authority."]

In all, or nearly all, the ordinary copies, the Epistle for the First Sunday after Easter ends thus: "He that hath not the Son, hath not life," the words "of God" being erroneously omitted after "Son." In the editions published by the Dublin Association for Promoting Christian Knowledge, the error is corrected. ALTRON.

[The words "of God" appear in the *Common Prayer Book* of 1604; but are omitted in the Sealed Book of 1662.]

Oasis (Vol. v., pp. 465. 521.).—As it seems that "doctors disagree" on the quantity of this word, I shall not presume to offer an opinion on it; but the word suggests a Query on another point. Does any classical writer use the term in the sense now generally given to it, of a green island in the desert? Herodotus uses it as the *proper name* of what is now called the Great Oasis, lying west of the Nile between the parallels of 24° and 26°; but he never applies that name to the Ammonian territory, nor does Lucan, who gives a long description of the Temple of Ammon and its surrounding district. It would appear that the application of the name to every similar locality is of comparatively modern date. J. S. WARDEN.

Tomb of John Baret (Vol. vi., p. 345.).—There are several inaccuracies in the inscriptions on this tomb as communicated by A. B. R. They are correctly printed in the notes to the volume of *Bury Wills*, issued by the Camden Society, where is also a description of the tomb and what remains of the embellished roof of the chantry chapel in which it was placed. BURIENSIS.

"*Hell is paved with good Intentions*" (Vol. ii., pp. 86. 141.).—May I be permitted a word with your correspondents J. M. G. and C.? This is an old Spanish proverb, and I have the book now open before me in which it was published, nearly two hundred years ago. It is thus recorded:

"El infierno es bleno de buenas intenciones."

And thus explained:

"Quiere dezir, que no ay pecador por malo que sea, que no tenga intencion de meiorar la vida, mas la muerte le sobreprende."

This proverb signifies that there is no sinner, how bad soever, but hath an intention to better his life, although death doth surprise him. W. W.

Malta.

Emaciated Monumental Effigies (Vol. vi., p. 343.).—Although scarcely worth the doing, yet I cannot help correcting a slight inaccuracy of A. B. R., in his statement respecting the emaciated marble figure in Exeter Cathedral, which, perhaps, some one of your Exeter contributors may have done ere this. The figure there referred to will be found to be without the dagger, stated to be sticking in its breast.

The account, in other respects, is correctly in accordance with that given by the officials in the cathedral. H. H.

The Meaning of "Tory" (Vol. iv., *passim*).—May I be permitted to refer your readers and correspondents to an able article which was published on the origin of this term, in the *Saturday Magazine* of January 12, 1839?

So much has appeared in "N. & Q." on this subject, that I will confine myself to a brief quotation:

"Malone says that the term is derived from an Irish word *toree*, give me (your money). The character of

the Tories is thus noticed by Glanville, in one of his sermons, long before the political distinction existed. 'Let such men quit all pretences to civility and breeding: they are ruder than *Toryes* and wild Americans.'

"Tory hunting was almost viewed in the light of a pastime. An old rhyme, in allusion to this sport, is still orally current in the south of Ireland, and a decided favourite in the nursery collection:

'Ho! Master Teague, what is your story?
I went to the wood, and I kill'd a Tory:
I went to the wood, and I kill'd another,
Was it the same, or was it his brother?

'I hunted him in, and I hunted him out,
Three times through the bog, about and about;
When out of a bush I saw his head,
So I fired my gun and I shot him dead.'"

W. W.

Malta.

The Athenian Oracle (Vol. v., p. 230.).—Your correspondent N. having anticipated my Query as to who the Athenian Society were, your full reply removes all occasion of sending *my* Query. I have seen another work by the same authors, entitled *The Young Student's Library, being a Review of various Publications on the Sciences.* Can you find room in "N. & Q." for the following list of some of the questions discussed in the *Oracle?*

Adam and Eve, whether they had navels?
Angels, why painted in petticoats?
Babel tower, what was the height of it?
Brethren, two born in one, had they two souls?
This must have referred to a case similar to the Siamese twins, now living in North Carolina, married to two sisters, and having families.
Females, if they went a-courting, would there be more marriages than now?
Hairs, an equal number in any two men's heads?
Answered in the affirmative, the number of persons living at any one time greatly exceeding the number of hairs in any man's head.
Negroes, shall they rise so at the last day?
Answered in the negative, as all men will then be as near perfection as possible.
Peter and Paul, did they use notes?
Queen of Sheba, had she a child by Solomon?
Wife, whether she may beat her husband?
Women, whether they have souls?
Women, whether not bantered into a belief of being angels?

UNEDA.

Philadelphia.

Print of the Head of Christ (Vol. vi., p. 414.).—This print, better known as a Sancta Veronica, or face of our Saviour, was designed and executed by Claude Mellan, a celebrated French engraver of the seventeenth century. He made two drawings for it, one of which is in the Royal Library at Paris. In the latter part of his life, instead of cross-cutting his engravings, he obtained his lights and shades by increasing or diminishing the breadth of single lines; and this principle it is which he has carried somewhat to an excess in this engraving.

As to the inscription, if MR. INGLEBY will refer again to the print, he will find that only the first line is on the handkerchief, and therefore it must be read alone:

"Formatur unicus unâ (lineâ?)"

The words "non alter," on the shading below the handkerchief, must also be taken by themselves. I need hardly add that the initial letter which stands for the artist's Christian name is "C," and not "O," which, however, it might easily be mistaken for.

ANON.

Workington.

German Superstition in Longfellow's "Golden Legend" (Vol. vi., p. 288.).—This superstition certainly exists in England, and within the last seven years I have known five cases where it has actually proved true. It has been mentioned to me by a party as the result of observation rather than superstitious belief.

F. B. RELTON.

"*Roma tibi subito,*" *&c.* (Vol. vi., pp. 209. 352. 445.).—Allow me to send the following extract from the *Dictionnaire Littéraire*, tom. ii. pp. 228, 229, ed. 1768:

"PALINDROME, a kind of verse or expression which is found to be always the same, whether read from left to right or from right to left. We may cite for example a verse *attributed to the devil:*

'Signa te, signa, temere me tangis et angis.
Roma tibi subito motibus ibit amor.'

But lazy folk have refined upon him in composing verses, of which the separate words, without running into one another, are always the same from left to right and from right to left. Of this kind is the example supplied us by Camden:

'Odo tenet mulum, madidam mappam tenet Anna
Anna tenet mappam madidam, mulum tenet Odo.'"

Where in Camden is this to be found? B. H. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

Before this paper is in the hands of our readers, the vexed question respecting the subscription to the Society of Antiquaries will have been decided; and nothing will remain to interfere with the resumption of its ordinary business by the Society but the appointment of the committee which Mr. Hawkins is to move for on Thursday next. There are two points essential to the success of this measure which we trust Mr. Hawkins will not lose sight of: first, that if his com-

mittee is to do its work well, the number of its members must be limited; secondly, that in the nomination of those members care must be taken to select those who add to antiquarian knowledge the practical habits of men of business. We think we could name a committee of five (and five are quite enough) which should be unobjectionable. Following the example set "in another place," we should first name Mr. Hawkins, the mover, and Lord Mahon as representing the government. To these we should add, one who has already done the Society great service, as chairman of the finance committee, and who is well aware of the improvements in its working which are desired; we need hardly say that we allude to Sir Charles Young. While, with the view of securing to the committee that legal knowledge which will be required, we should venture to hope that the Lord Chief Baron might be induced to give the Society the benefit of his great experience and distinguished position; and join with him another good antiquary, lawyer, and man of business, Mr. Foss.

Lord Derby, recognising the universal desire to do honour to the memory of the Duke of Wellington, has issued a proposal that it shall be one to which all may contribute, which shall be worthy of its object and of the nation, and which shall be of permanent use to the service of which he was long the head and ornament, namely, the erection and endowment, by public subscription, of a school or college to bear the name of the Duke of Wellington, for the gratuitous or nearly gratuitous education of orphan children of indigent and meritorious officers of the army. The Queen and Prince Albert have approved of the project, and placed their names at the head of the subscription list for the respective sums of 1,000*l.* and 500*l.* *The Times* very justly observes, that if the plan "be carried out in the manner proposed by those who have brought the subject under the attention of the public, it will be one of the noblest monuments ever erected by the piety and gratitude of a nation to the memory of a great man."

Books Received.—*Matthew Paris's English History from the Year* 1235 *to* 1273. *Translated from the Latin by the* Rev. J. A. Giles, D.C.L., Vol. I., is the new volume of Bohn's *Antiquarian Library*, and forms the continuation of that valuable old chronicler, Roger of Wendover.—*The Earth, Plants, and Man. Popular Pictures of Nature*, by Professor Schouw *of Copenhagen*, and *Sketches from the Mineral Kingdom*, by F. von Kobell, *translated by* Arthur Henfrey, F.R.S., &c., is the new volume of his *Scientific Library*; and *The Olynthiac and other Public Orations of Demosthenes, Translated, with Notes*, &c., by Charles Rann Kennedy, is the new volume of the same enterprising publisher's *Classical Library*.

Life and Character of the Duke of Wellington, being the Substance of a Lecture delivered in the Worsley Literary Institution by the Earl of Ellesmere, a new issue of Murray's *Railway Reading*, is no less interesting for the many personal recollections of the Duke which are to be found in it, than for the fact of its being another proof of the good feeling now so rife among us, which brings the "belted earl" and the "hard-handed artizan" together in the common field of literature.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Prideaux's Connection of the Old and New Testament History.
The Metropolitan Magazine, March 1833.
Bernard's Retrospections of the Stage. 2 vols. 8vo.
Edwin and Emma. Taylor. London, 1776.
Watson's New Botanist's Guide.
Elegiac Epistles on the Calamities of Love and War; including a Genuine Description of the Tragical Engagements between His Majesty's Ships the Serapis and Countess of Scarborough and the Enemy's Squadron under the Command of Paul Jones, on the 23rd September, 1779, 8vo., 1781.
Costerus, Franciscus S. J., Meditationes de Passione Christi. In Latin 5*s.*, or English 10*s.* Published in Latin at Antwerp about 1590. Date in English unknown.
Hayward's British Muse. 3 vols. sm. 8vo. 1738.
Cases of Conscience. by Rev. John Norman; with an Account of him, by Mr. W. Cooper.
Christ's Commission Officer: an Ordination Sermon, by Rev. J. Norman.
Christ confessed (written in prison), by Rev. J. Norman.
Selby's British Forest Trees.
Archæologia. Vols. III., IV., V.
Chinese Customs. Drawings by W. Alexander. London: W. Miller, Old Bond Street. 1803.
Dr. Richard Cosin's Ecclesiæ Anglicanæ Politeia in Tabulas digesta.
The Book of Enoch the Prophet.
The Book of Jasher.
Sully's Memoirs (12mo. in six volumes). Vol. II. Rivington, 1778.
Cumberland and Westmoreland, History of, by Nicholson and Burn. 1777.
Letters of an Old Statesman to a Young Prince.
A Letter to David Garrick, published by Bleadon, 1772.
Essay on Public Worship, Patriotism, and Projects of Reform.
A Liturgy on Universal Principles of Religion and Morality.
All the above by David Williams.
Clavigero's History of Mexico. Translated by Cullen. 2 vols. 4to. Lond. 1787.
Brown's Anecdotes of Animals.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

Ursula. *How may a letter be forwarded to this Correspondent?*

J. D., *who writes to us respecting the monument of Archbishop Chicheley at Canterbury, is referred to the article on* Emaciated Monumental Effigies *in our No. for the* 23*rd Oct. last; and to the various other communications on the same subject there referred to.*

W. P. A. *has been anticipated with respect to* Cromwell's Sermon *by our valued Correspondent* Mr. Crossley, *in* No. 158., p. 447.

T. Warrington, *who writes to us on the subject of* Booty's Case, *will probably find as much information as he requires on reference to* pp. 40. 93. 170. *of our* 3rd Volume.

Moravian Hymns. *Will* H. B. C. (Vol. v., p. 30.) *and* J. O. (Vol. v., p. 492.) *enable us to put them in correspondence with a minister of the church of the United Brethren, who desires to communicate with them on the subject of the Moravian Hymn Books in their possession?*

Spes. *We have a letter waiting for this Correspondent. How can we forward it?*

The Scholar. *This periodical, about which our Correspondent* Mr. Forbes *inquires, was published at Preston. Its title is* The Scholar, conducted by the Pupils of the Preston Grammar School, *and the passage referred to by the* quondam *Editor (in* "N. & Q.," Vol. vi., p. 425.) *was in the 5th No., published* May 30, 1850, *p.* 5.

J. M. (Oxford). *We shall be glad to receive the Notes referred to.*

De Navorscher. T. v. L. *received. We have not seen* De Navorscher *since the third part of Vol. II.*

"Notes and Queries" *is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcel, and deliver them to their Subscribers on the Saturday.*

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No. IX. will appear on the 1st March, 1853.

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Notes.

ON BIBLIOGRAPHICAL COMPETITION.

When I transmitted for insertion, in the early part of last year, some extracts on catalogues of books, apprehensive of occupying too much space, I scarcely did justice to the subject, and therefore reproduce them with additions — the object much as before.

It appears from the revised statutes of the British Museum, a copy of which I had the good fortune to obtain from the library of the late Mr. König, that the standing committee is required to "receive any scheme or proposal for the better ordering or managing the Museum, or *any part of it*."

Encouraged by such assurance, it was my wish to submit to them a proposal that specimens of an alphabetical catalogue of printed books should be requested by public advertisement; the committee undertaking to pay the expense of paper and printing, and holding forth a suitable scale of rewards, as is customary on similar occasions.

There is no *whetstone of wit* that can be compared with public competition — as was proved in the memorable year 1851. Why not make the experiment as to bibliography? We could not have a worse catalogue than that of Mr. Panizzi: we should surely have some specimens far superior to it; and if no one specimen should merit adoption in all its details, each might furnish its quota of valuable hints. The cost of such an experiment would be a mere trifle compared with that of the *classed* catalogue, which was many years in progress, or that of the *model* catalogue, *which makes no progress*; and the very act would be accepted by the literary public as a proof that the members of the standing committee were sensible of the responsibility which attaches to the honourable office, and not quite so credulous as those of the former open committee with regard to the qualifications of the keeper of the department of printed books.

In the event of this proposal being adopted, it would be desirable to stipulate, with a view to comparison, that all the specimens should be in alphabetical order. It would also be desirable to

require that each specimen should be comprised in two octavo sheets, or otherwise—that it should contain books in at least four languages—a certain number of books printed in the fifteenth and sixteenth centuries—a proportion of translated works—of anonymous works—of periodical works—of the collective editions of fugitive pieces—of works published by scientific and literary societies—and, in short, of the principal varieties of books which occur in an extensive library. I would also recommend that each competitor should be required to prefix a statement of the principles of construction adopted, and a series of rules for the guidance of those who might have occasion to consult a catalogue so constructed.

In presuming to offer this advice to men of the highest distinction and attainments, I shall no otherwise apologise than by asserting my familiarity with bibliographical literature for at least thirty years. "*N'a-t-on pas vu plus d'une fois,*" says M. Paulin Paris, "*d'excellens écrivains et des érudits du premier ordre demeurer étrangers à l'art de dresser un catalogue?*" The question is quite as applicable at home. I believe, however, that the committee might make a very judicious choice if half-a-dozen specimens were submitted to their deliberate examination; and I humbly conceive that the subjoined extracts on bibliography and the duties of librarians may help to impress on them the vast importance of the subject—to convince them of the expediency of prompt remedial measures with regard to the catalogue of printed books—and so to promote the fulfilment of the gracious intention of Her Majesty in issuing the commissions of 1847 and 1848, that the institution should be made more "effective for the advancement of literature, science, and the arts."

In accordance with the quotation from the statutes of the Museum, I should have made this proposal to the committee through the ordinary official channel; but the recollection of a certain declaration made by the special committee of trustees which was appointed on the 4th of May 1850, and printed in the sessional papers of the House of Commons, has induced me to give it publicity. BOLTON CORNEY.

29. The Terrace, Barnes, Surrey.

ON BIBLIOGRAPHY AND THE DUTIES OF LIBRARIANS.

"The forwardness of your CATALOGUE [of the public library at Oxford] is very good tidings —— I would intreat you to meditate upon it, how it may be performed to both our credits and contents."—*Sir Thomas* BODLEY to *Thomas James*, c. 1604.

"Habes, benigne lector, catalogum librorum, eo ordine dispositum, quo in celeberrima Oxoniensi bibliothecâ collocantur; opus diu multumque desideratum, et jam tandem editum."—*Thomas* JAMES, 1605.

"Jam vero in studiorum usum bibliotheca transire non potest sine indice. Tum demum autem etiam index prodest maxime, si publicatus fuerit. Privatim detentus solos qui propius accesserunt adjuvat et instruit."—*Hermannus* CONRINGIUS, 1661.

"Quamprimum benignis academicorum suffragiis in bibliothecarium electus essem, videremque justum bibliothecæ publicæ catalogum ab omnibus desiderari, ego ut gratiis litatum irem, me protinùs accinxi ad conficiendum proprio marte novum catalogum."—*Thomas* HYDE, 1674.

"The general use of catalogues [of books], and the esteem they are in at present, is so well known, that it were to waste paper to expatiate on it."—*Gerard* LANGBAINE, 1688.

"Post bibliothecarios scriptores veniunt catalogorum scriptores, quorum accuratior notitia ita necessaria est polyhistori, ut mapparum geographicarum cognitio peregrinaturo."—*D. G.* MORHOFIUS, 1695.

"These titles [collected by Bagford] informed me of many books I had never heard of before; and from them I have been enabled to enquire for several books, some of which I have since procured, to my great satisfaction."—*Humfrey* WANLEY, 1707.

"Hujusmodi igitur duplicem catalogum [sc. ordine librorum classico, authorumque alphabetico] non describi modo, sed in publica literarum commoda typis etiam mandari vellem; ut locupletissimæ bibliothecæ fructus cum viris omnium gentium eruditis candide et ingenue communicemus."—*Conyers* MIDDLETON, 1723.

"A desire to shew that I have not been quite useless in my station, hath induced me to publish the following catalogue: wherein the public will be apprised of some thousands of books, or tracts, which were never yet known, by any printed account, to be in this library [of George II.]; and several, which are not known to be extant."—*David* CASLEY, 1734.

"Quelles obligations la république des lettres n'a-t-elle pas aux Anglais, d'avoir donné les catalogues des livres que renferment leurs bibliothèques! Celui d'Oxford est d'une utilité reconnue, par le grand nombre de livres qu'il contient, et par l'ordre alphabétique qu'on leur a donné."—JOURDAN, 1739.

"By the means of catalogues only can it be known, what has been written on every part of learning, and the hazard avoided of encountering difficulties which have already been cleared, discussing questions which have already been decided, and digging in mines of literature which former ages have exhausted."—*Samuel* JOHNSON, 1742.

"Catalogues of hooks are of great use in literary pursuits —— We mean not here to enter into all the conveniencies of a more improved catalogue, for it would require a volume to display them."—*William* OLDYS, 1745.

"The want of a more distinct enumeration of the particulars contained in our valuable manuscript collections, is perhaps one of the greatest impediments to the progress of literature."—*William* HUDDESFORD, 1761.

"Credidi igitur et Collegii [C.C.C.] famæ et reverendissimi benefactoris memoriæ, orbisque litterarii commodo me consulturum, si horas subsecivas in tanto antiquitatum ecclesiasticarum et civilium thesauro eruendo describendoque consumerem."—*Jacobus* NASMITH, 1777.

"La bibliographie est, comme l'histoire littéraire, beaucoup trop négligée en France, par les savans eux-mêmes, elle est cependant indispensable; car pour bien posséder une science, il faut connoître les divers ouvrages qui en traitent."—*Aubin-Louis* Millin, 1796.

"Solebat [sc. Ruhnkenius] haud exiguam subsecivæ operæ partem tribuere perlegendis catalogis librorum, sive per auctiones divendendorum, sive in bibliothecis publicis servatorum; unde factum est, ut rariorum cognitionem librorum, jam in Bergeri disciplina perceptam, continuo augeret."—*Daniel* Wyttenbach, 1799.

"Je vois combien les travaux d'un bibliographe sont étendus et compliqués: c'est une classe à part, et qui est très-peu nombreuse, parmi les gens de lettres."—*Jérôme* de la Lande, 1803.

"Le premier besoin de l'homme de lettres qui entreprend un ouvrage, est de connoître les sources auxquelles il peut puiser, les livres qui ont traité directement ou indirectement le sujet qui l'occupe."—*S.* Chardon *de la Rochette*, 1812.

"Avant d'entrer dans une bibliothèque, il est nécessaire de connoître les livres. Les ouvrages de bibliographie sont donc comme des espèces de prolégomènes de toute bibliothèque."—*Gabriel* Peignot, 1812.

"Se la bibliografia procurò quella amplissima fama al Magliabecchi, al Fontanini, allo Zeno, al Fabricio, al Lambeccio, ed in questi ultimi tempi al Morelli, al Bandini, ed a tanti altri, i quali come uomini sommi si stimano in tutta la dotta Europa, bisogna pur dire esser questo uno studio nobilissimo, e di somma importanza."—*G. B.* Vermiglioli, 1821.

"L'imprimerie multiplie aujourd'hui ses produits avec une abondance qui serait plus funeste, peut-être, que la stérilité même, si le flambeau de la bibliographie ne venait porter une clarté salutaire au milieu d'un immense labyrinthe, qui s'accroît incessamment et nous enveloppe de toutes parts."—*Edouard* Gauttier, 1825.

"Il est permis d'espérer que sa majesté Charles X, jetant un regard paternel sur cette bibliothèque [la bibliothèque du roi], lui donnera une nouvelle existence en ordonnant l'impression du catalogue de tous les ouvrages que ses immortels prédécesseurs y ont accumulés."—*Antoine-Alexandre* Barbier, 1825.

"La bibliothèque [savoir, la bibliothèque royale établie à Bruxelles] aura deux catalogues: l'un alphabétique, l'autre systématique. Dans l'intérêt de la science, le catalogue sera imprimé, en tout ou en partie."—Léopold, *roi des Belges*, 1837.

"La bibliographie nous semble une science qui se perd tous les jours à mesure qu'elle devient plus vaste et plus difficile à embrasser."—*Paul* Lacroix, 1838.

"Le catalogue est l'inventaire et le véritable palladium d'une bibliothèque. L'impression des catalogues est toujours une chose utile, sinon indispensable.——La publicité est, en outre, le frein des abus, des négligences, et des malversations, l'aiguillon du zèle, et la source de toute amélioration."—*L. A. C.* Hesse, 1839.

"Le service que rend la bibliographie à tous les autres genres d'études, a été longtemps méconnu: on commence à mieux sentir qu'en devenant elle-même méthodique et philosophique, elle doit contribuer à diriger, à éclairer toutes les recherches."—*P. C. F.* Daunou, 1840.

"Catalogues of great libraries (the catalogue, for instance, of the Royal Institution in London) will give the student an immediate view of all the valuable books that refer to any particular subject of his inquiry."—*William* Smyth, 1840.

"La publication d'une nouvelle édition complète du catalogue de la bibliothèque du roi [de France], serait, sans doute, le plus grand service qu'on pût jamais rendre à l'histoire littéraire; et nous ne regardons pas cette entreprise comme impraticable."—*Jacques-Charles* Brunet, 1842.

"M. Merlin pense avec moi, et c'est quelque chose, que les justes plaintes formées contre l'administration de la bibliothèque royale [de France] cesseront dès l'instant où l'on aura rédigé et publié le catalogue général des livres imprimés."—*Paulin* Paris, 1847.

"Il n'est personne qui ne reconnaisse la nécessité d'imprimer le catalogue de la bibliothèque royale [de France]. C'est là le dernier terme auquel tendent tous les travaux, tous les vœux."—*Romain* Merlin, 1847.

"I should conceive that the multiplication, as far as may be proper, of a printed alphabetical catalogue [of the books in the Museum] is highly desirable and important.—I cannot imagine a greater boon or gift to literature than that would be."—*The Viscount* Strangford, 1849.

"Do you consider that the possession of a good catalogue is of very great importance to the readers in the public libraries? I should say, not only for the librarian, but for the readers; the catalogue is like the eye of a library."—*Sylvain* van de Weyer, 1849.

"It is a lamentable fact that the matchless collection of books contained in the British Museum has no catalogue. The means of using the rich literary treasures, which have been obtained and preserved with so much care and cost, have not yet been provided."—*North American Review*, 1850.

"The trustees of the Museum are most anxious to have the best catalogue of the Museum library that they can have within a given period."—Sir Robert Harry Inglis, July 1, 1850.

THE REV. C. DAUBUZ AND HIS COMMENTARY ON THE REVELATIONS.

I send for insertion in your paper a curious Note made by the Rev. John Law, Vicar of Brotherton in Yorkshire, in a copy of the Rev. Charles Daubuz's *Commentary on the Revelation of St. John, with a preliminary Discourse concerning the Principles upon which the said Revelation is to be understood*, Lond. 1720, folio; which copy was left as an heir-loom to the vicars of Brotherton, and is now preserved in the vicarage-house. The work is still considered a very important treatise on the subject, and one which has been of great use to later divines who have written on that mysterious and difficult book. A later and better arranged edition of it was published by Peter Lancaster, A.M., in 4to. Lond. 1730:

"Mr. Charles Daubuz, M. A., the Reverend and Learned author of this Book, was a French Refugee,

and came with his mother into England, to avoid Persecution in ye year 1686, and succeeded to ye Vicarage of Brotherton in ye year 169⅝, where he wrote this Book, besides educating a Number of Pupils, who were ye sons of Neighbouring Gentlemen. When he had finished his Book, he went to consult Doctor Bentley (the then great Critic of the Age); but ye Doctor (as is supposed) thinking Mr. Daubuz would outshine him in Learning, and eclipse his glory, did not encourage him to publish it. Upon which poor Mr. Daubuz returned Home, unhappy in Mind and weary in Body, sickened of Pleuritic Fever, and died in a few days (June ye 14th, 1717, aged 43 years). His book, however, was printed soon after his Death, and has been much esteemed by all learned men. Mr. Daubuz was a tall, stout, strong, hale man, of a swarthy, black complexion, wore his own strong, black, curled hair, and had a very loud voice. He was a worthy, good man, a man beloved and respected by all. The above I wrote from the accounts given me of him by Old People who knew him. JOHN LAW, Vicar."

"Mr. Daubuz built ye Barn, ye Garden Walls, ye little Parlour and Chamber over it."

The following inscription on a white marble tablet on the south wall of the chancel in the church at Brotherton, records the memory of Mr. Daubuz, and others of his family, and the tombstone over his remains still exists in the churchyard:

"Near the East Window in the Churchyard
Lie interred the Remains
of
CHARLES DAUBUZ, formerly Vicar of this Parish,
Who departed this Life 14th June, 1717, aged 43 Years.
And of
CLAUDIUS DAUBUZ, his Son, late Rector of
Bilsthorp, and Prebend of Southwell in Nottinghamshire,
Who died the 13th of September, 1760,
Aged 54 Years.
Both
Eminent for Piety, Virtue, and Learning.
They
Lived beloved and died universally lamented.
Also
JULIA DAUBUZ, Widow and Mother of CHARLES DAUBUZ
(Who with her Family in the Year 1686 left France,
Their Native Country,
To avoid the severe Persecution against the Reformed),
Died the 8th of December, 1714,
Aged 77 Years.
And
JOHN and CHARLES, Sons of CHARLES DAUBUZ.
JOHN died June 21st, 1723, aged 8 years.
CHARLES November 18th, 1728, aged 18 years."

Chalmers, in his "Memoir of Daubuz" in the *Biographical Dictionary*, vol. xi. p. 352., has been sadly misled by some manuscript notes of Mr. Whiston, who wrongly supposed that he died in 1740, instead of 1717, and that "he had a son, a clergyman, also beneficed in Yorkshire, near Ferry Bridge, a studious man, who lived in obscurity, and died a bachelor about 1752," whereas it will be seen from the monumental inscription, that he was Rector of Bilsthorp in Nottinghamshire, and died in 1760. He is also wrong in calling the elder Daubuz Vicar of Brotherton in *Cheshire*, instead of Yorkshire. This latter mistake has been perpetuated by Dr. Hook in his *Ecclesiastical Biography*, and may probably have arisen from confounding him with the later editor of his work, the Rev. Peter Lancaster, M.A., who was Vicar of Bowden, in Cheshire, from 1716 to 1763, and to whom there is a memorial in the middle aisle of the church.

I will conclude this Note with a Query to your correspondents, whether any of the descendants of this worthy family, who were driven from their native country by the persecutions consequent upon the revocation of the Edict of Nantes, are still living in England? THOS. CORSER.

Stand Rectory.

See N.S. Vol VII, 52

THE VALE OF NORMANDY.

An old antiquarian friend of mine, born in the city of Coutances in Normandy, and still resident in this province, possesses not only a copy of the *Neustria Pia*, to which you have referred your correspondent H. T. E. (Vol. vi., p. 293.), but he also possesses another Latin folio, entitled *Gallia Christiana*, published in 1758, which gives an account of all the bishops' sees in Normandy, as well as all the abbeys, with a list of all the abbots, &c. This book may probably be found in the British Museum. Dumonstier did not live to complete what he commenced of the *Monasticum Gallicum.*

Comparisons have been made between the Vale of Normandy and the Vale of York; and we have also the Vale of Pickering in Yorkshire, exhibiting many beauties. Yet if we are to judge from the number of religious establishments which were generally posited in a fertile neighbourhood, we cannot compare with Normandy. The Abbatia de Valle, in the diocese of Bayeux, was founded in 1156. The Vallis Dei, or Val Dieu, in the diocese of Seez, founded in 1137 by the Earl of Perth. Vallis Sanctæ Mariæ, or La Vallée, of the Cistertian Order, in the diocese of Evereux, founded by Walter Giffard, who was a former Earl of Buckingham. Vallis Mons, or Valmont, in the diocese of Rouen. Vallis Richerii, or Val Richer, in the diocese of Bayeux, now the property of M. Guizot. And in the neighbourhood of Coutances, the abbey of Sancta Maria de la Terrine, and the priory of St. Fremond, founded by the family of Hurneto, barons by tenure in England, from the time of Stephen to that of King John, and connected with the barony of Stamford in Lincolnshire: to the latter priory of St. Fre-

mond, the church of Saxby near Lincoln, and that of Bonby near Barton, were dependencies. The Barons de Hurneto were high in rank and hereditary High-Constables of Normandy; while their neighbours, the Lords de Bohun, were inferior to them in Normandy, yet became High-Constables of England. Should your correspondent propose any insulated question, I might probably be able to obtain an answer for him.

W. J. Hesledon.

Barton-upon-Humber.

PLAGIARISMS OF MEDALLISTS.

The plagiarisms of authors have long been a favourite subject for criticism, and the pages of "N. & Q." present us with many interesting notices of parallel passages; but a large proportion of such supposed imitations may, perhaps, be accounted for without impeaching the fair fame of the writers.

There is, however, another class of plagiarisms, viz. medallic, which have not hitherto attracted much attention. Instances will readily occur to those who have turned their attention to numismatology, a study equally fascinating and instructive, but unfortunately little cultivated, nothing being more common than to meet with people, otherwise well informed, totally ignorant of medals. Captain Smyth, in the introduction to his delightful and valuable work, entitled *Descriptive Catalogue of a Cabinet of Roman large brass Medals*, has given some instances of this ignorance, to which I could, from my own experience, add others equally amusing; but I must refrain, and confine myself to giving an example or two of the plagiarisms to which I have alluded.

The late Mr. Till, the well-known dealer in coins, had a medal struck in 1834, which bears on one side his name and address, &c., and on the other a well-executed figure of Time, who is represented disinterring an urn full of coins, with the appropriate legend, "Time discovers the riches of antiquity." I used to give the artist credit for the invention of this device, not doubting its originality, till I discovered recently the identical type on a medal, by Hedlinger, of Nicholas Keder, a distinguished Swedish numismatist, who died in 1728; with the equivalent legend, "Profert antiqua in apricum." Here the plagiarism is patent; but who is to have the merit of it, the artist, Mr. W. J. Taylor, or Mr. Till himself? As the medal could scarcely but have been known to the latter, I presume he must have furnished the design, which Mr. Taylor engraved with his usual skill.

Sometimes, however, it is difficult to decide, between cotemporaneous medals bearing the same device, as to which can lay claim to the original design. A medal struck in honour of Cardinal Hercules Gonzaga, bishop of Mantua (president of the Council of Trent when it resumed its sittings in 1561), and one of Philip II. of Spain, struck in 1557, have both of them for reverse Hercules supporting the globe, with the legend, "Ut requiescat Atlas." In the case of Philip, this is a most happy allusion to his relieving his father Charles from the weight of empire; but, as regards the cardinal, little better than a boastful allusion to his Pagan Christian name and Herculean form. We should not, therefore, be wrong, perhaps, in assigning the priority to the former: but, query, is the medal of Gonzaga ever found with a date, such variations occasionally occurring?

I have used the term medallic in a restricted sense, not including coins, which were in former times extensively and avowedly imitated, more especially our own; *e. g.* the noble of Edward III. was copied by Philip the Good, both obverse and reverse, with only the necessary difference of name and title, and with the substitution on the shield of the bends of Burgundy for the lions of England, quarterly with the lilies of France.

Has it ever been noted that the legend on the reverse of the five-sovereign piece issued in 1839, "Dirige Deus gressus meos," had already been adopted on the ducat of Leopold, grand duke of Tuscany, who died in 1790, with the difference of "Domine" for "Deus." It is much to be regretted that the innovation allowed by some happy chance on that occasion, viz. the representation on the reverse of a full-length figure of her gracious Majesty, with the attendant lion, has not been followed up by substituting on the different coins something a little more imaginative for the constantly-recurring shield of arms, or, what is still worse (however common the error), the filling up the field of the reverse with the denomination of the piece, which, if thought necessary, could so easily find a place in the exergue. I never look at Wyon's beautiful performance without thinking of the equally beautiful lines in the *Faerie Queene*, which probably suggested the device:

"The lion would not leave her desolate,
But with her went along, as a strong guard
Of her chaste person : . . . .
. . . . . .
Still when she slept he kept both watch and ward;
And when she waked, he waited diligent,
With humble service to her will prepared:
From her fair eyes he took commandement,
And ever by her looks conceived her intent."

John J. A. Boase.

Alverton Vean, Penzance.

Minor Notes.

Francis Gastrell, Bishop of Chester.—The precise date of the birth of this worthy divine appears to be unknown to biographers. He was

born at Slapton, Northamptonshire; and in the oldest register of that parish there is the following notice of him:

"frances, the sonn of henery gastrill and Eliezabth his wife, was borne the 10th of may, 1662."

EKAWTH.

Coin of Claudius current.—Among some pence which I received at a neighbouring village, my son found recently a copper coin of Claudius in good preservation, which had passed for a penny. It bears, *obverse*, bust to the right CLAUDIUS CÆSAR AUG. P. M.: *reverse*, Fortune holding a patera (?) in one hand, and a branch (?) in the other. The letters S C on each side, and AUGUSTA. S. R. P.

"*No nice extreme a true Italian knows,*" *&c.* — *Origin of the Couplet.* — Permit me to make a Note of the history of a couplet used by Phillips, the Irish orator, in his letter to the King in reference to the trial of Queen Caroline. The matter was lately published in a local paper of this city, but is worthy of a transfer to "N. & Q." Speaking of the Italian witnesses upon that trial, Mr. Phillips applied these lines:

"No nice extreme a true Italian knows;
But bid him go to hell, to hell he goes."

The history of these lines forms quite an interesting fact among the curiosities of literature. They are paraphrased from the third satire of Juvenal, "Urbis incommoda," in which he complains of the encroachments of the Greeks, who had in Rome nearly monopolised many callings. The original passage is—

"Ingenium velox, audacia perdita, sermo
Promtus, et Isæo torrentior. Ede, quid illum
Esse putes? quem vis hominem, secum attulit ad nos:
Grammaticus, rhetor, geometres, pictor, aliptes,
Augur, schœnobates, medicus, magus: omnia novit.
Græculus esuriens in cœlum, jusseris, ibit."

These are rendered by Gifford:

"A protean tribe, one knows not how to call,
That shifts to every form, and shines in all:
Grammarian, painter, augur, rhetorician,
Geometer, cook, conjurer, and physician;
All arts his own, the hungry Greekling counts;
And bid him mount the skies, the skies he mounts."

Dr. Johnson, in his poem entitled *London*, which is a paraphrase of Juvenal's satire, applies the phrase to the French who thronged the great metropolis, with a difference, thus:

All sciences a fasting Monsieur knows;
And bid him go to hell — to hell he goes."

Mr. Phillips, in his letter to the King, paraphrased and altered the line to suit the Italians; and as it has done such good service, it may, perhaps, at some day be altered again to hit some other national weakness. ꝏ.

Philadelphia.

The Stipends of Scotch Clergy in 1750, from the printed acts of the General Assembly of that year: it may amuse your readers to see it.

"Number of benefices, 833.

Stipend under 25*l.*			-	1
Above 25*l.* and not higher than 30*l.*			-	3
30	"	" 35 -	-	13
35	"	" 40 -	-	25
40	"	" 45 -	-	106
45	"	" 50 -	-	126
50	"	" 55 -	-	84
55	"	" 60 -	-	119
60	"	" 65 -	-	94
65	"	" 70 -	-	119
70	"	" 75 -	-	38
75	"	" 80 -	-	22
80	"	" 85 -	-	27
85	"	" 90 -	-	7
90	"	" 95 -	-	7
95	"	" 100 -	-	19
100	"	" 105 -	-	2
105	"	" 110 -	-	3
110	"	" 115 -	-	2
At 138*l.* 17*s.* 9*d.*		- -	-	16

The total of these stipends was said to be 50,266*l.* 15*s.* 5*d.* 10-12ths."

ABERDONIENSIS.

Too many Attorneys.—The act of 33 Henry VI. c. 7. says, that not long since, in the city of Norwich, and in the counties of Norfolk and Suffolk, there were only *six* or *eight* attorneys at most, coming to the king's courts, in which time great tranquillity reigned in those places, and little vexation was occasioned by untrue and foreign suits. But now, says the act, there are in these places *four score* attorneys or more, the generality of whom have nothing to live upon but their practice, and besides are very ignorant. It complains that they came to markets and fairs, and other places where there were assemblies of people, exhorting, procuring, and moving persons to attempt untrue and foreign suits for small trespasses, little offences, and small sums of money, which might be determined in courts baron; so that more suits were now raised for malice than for the ends of justice, and courts baron became less frequented. These are the motives which the act states for making a reformation; which was, that in future there should be but *six* common attorneys in the county of Norfolk, the same in the county of Suffolk, and in the city of Norwich *two*. These were to be admitted by the two chief justices, of the most sufficient and best instructed; and persons acting as attorneys in those parts without such admission were subjected to heavy penalties.

UNEDA.

Philadelphia.

Wives of Ecclesiastics (Vol. iv., *passim*).—Louis de Lorraine, Cardinal de Guise, Archbishop of

Rheims, obtained a dispensation from the Pope to effect his marriage with Mademoiselle des Essarts, one of the favourites of that most licentious and profligate king, Henry IV. of France. E. H. A.

Relics of Judge Jeffreys (Vol. vi., p. 432.).—I was not aware, till I saw it in some of your previous Numbers, that the birthplace of Judge Jeffreys was a matter of doubt. Acton, near Wrexham, has always claimed whatever honour may be considered belonging to such an individual. There is, however, a circumstance connected with the judge and Acton not generally known. The late Dean Shipley, who died many years ago, at an advanced age, married a Miss Young of Acton; but whether she was any connexion of the judge I do not know. However, the interval between the judge's death and Miss Young's father's must have been very trifling, if any. Miss Young, the wife of the dean, was the owner, among other effects, of fourteen arm-chairs, originally painted green and gold, which are still in existence, seven of them being in the library of Bodryddan, in the county of Flint, the property of the dean's grandson, Mr. Shipley Conway. The other seven are in the possession of Mrs. Hughes, who now resides at the Manor House, Ruthin, the widow of the late rector of Manavon, in Montgomeryshire. They were given to her many years ago by the late dean, with whom she in her younger days was very intimate. She was informed by him that they had been the property of the Judge Jeffreys, and from their style and character they are certainly of that date. E. I. B.

Ruthin.

Superstition on the Death of great Men.—A superstition prevails among the lower classes of many parts of Worcestershire, that when storms, heavy rains, or other elemental strifes take place at the death of a great man, the spirit of the storm will not be appeased till the moment of burial. This superstition gained great strength on the occasion of the Duke of Wellington's funeral, when, after some weeks of heavy rain, and one of the highest floods ever known in this county, the skies began to clear, and both rain and flood abated. The storms which have been noticed to take place at the time of the death of many great men known to our history, may have had something to do with the formation of this curious notion in the minds of the vulgar. It was a common observation hereabout in the week before the interment of his Grace, "Oh, the rain won't give over till the Duke is buried." J. Noake.

Worcester.

Queries.

HENRY WALDEGRAVE.

In the *Evangelical Magazine* and *Missionary Chronicle* (vol. xxii. p. 261. &c.) for July, 1814, is the following extract from a "Funeral Sermon preached at Bury St. Edmunds by the Rev. Charles Dewhirst:"

"The late Rev. Thomas Waldegrave was born in the city of Norwich, in the year 1732. He was the only surviving child of Henry and Letitia Waldegrave; a branch of the Right Hon. family of that name. His father was possessed of extensive property; and gave his son the elements of a liberal education, becoming his situation and prospects. He was deprived, however, at an early period, of paternal attention; for in consequence of the part which his father took in the rebellion in 1745, his property was confiscated, and he was obliged to quit the kingdom.

"After this event, there appears a blank in his history, as he very seldom chose to speak upon the subject, even to his own family, from a sentiment of deep regret at the painful vicissitudes in his father's life, and the uncertainty of what became of him, for he was never heard of afterwards."

The sermon proceeds to give an account of his conversion from the Roman Catholic religion, and subsequent life as a Protestant dissenting minister, and of his descendants; some of whom are yet living, but the name is extinct from the failure of male heirs.

After much private inquiry, the only further information E. L. W. has been able to obtain, is from a scrap of paper in the handwriting of some ill-educated person, which sets forth that "Alitiah" or "Laticiah Waldegrave," who "had a son Thomas," is "buried in a tomb in the Catholic chapel at Norwich."

Can any of the readers of "N. & Q." throw any light on the questions which arise naturally?

Who was this Henry Waldegrave?

Where was his property situated?

Where can any account be found to corroborate the statement that "taking part in the rebellion of 1745, his property was confiscated?" E. L. W.

GEORGE STEEVENS.

So little is known about George Steevens, that I was induced by a late reference in "N. & Q." to turn to Vol. i., p. 212. I do not understand, as you appear to do, that H. E. states positively that the poem there printed, "The Pursuer of Literature pursued," was written by Steevens, but that "it is believed" to have been written by him. Will your correspondent oblige me by giving his authority for even this qualified opinion?

I will also ask O. W. (Vol. ii., p. 476.) on what authority he states that "the portrait of George Stevens [Steevens], the celebrated annotator on

Shakspeare," was "bequeathed by him to a relative, Mrs. Gomm of Spitalfields," as no such "bequest," according to my recollection, appears in Steevens's will. Steevens, we are told by Nichols (*Literary Anecdotes*), resolutely refused to sit for his portrait, and destroyed two portraits which had been taken of him when a young man, and for years hunted after a third, by Zoffany, sold, with other unclaimed portraits, when the artist went to India. This portrait he did not discover; and it was understood to be the only one in existence, and was, I think, subsequently engraved. It will be time enough to inquire into the history and authenticity of O. W.'s portrait, when the fact as to the bequest has been established. Allow me also to ask him how Mrs. Gomm was related to Steevens?

This, and the question of another correspondent (Vol. vi., p. 412.) about Collins, and the Notes so signed, reminds me that a former correspondent (Vol. iii., p. 230.), though confused in some particulars, says, as from his own knowledge, that Steevens had a relation, a Mrs. Collinson (query Collins?) and daughters, who lived with him, and were with him when he died. Who was Mrs. Collinson, and what was her relationship or connexion with George Steevens? S. G.

LEGITIMATION BY GRANT OF LAND.

A writer, either on Feudal Law or on Heraldry, in making the statement that a bastard is incapable of serving the king, and therefore of holding lands immediately of the crown, says, "and hence arises the rule of law, that when the king grants lands to a bastard, to be held by the crown by military or other tenure, he is presumed to have legitimated the bastard, even as if he had granted letters of legitimation; because it cannot be supposed that the king would grant lands to an incapable person." A careless habit of reading without taking notes obliges me to ask the favour of some of your correspondents to supply my omission of a reference to authority. The rule of law here referred to seems to be capable of illustration by a Scotch case in the sixteenth century:—A man had four bastard sons by the same mother; the three younger received letters of legitimation; no trace of such letters to the eldest son can be found: but his father had conveyed to the mother, in life-rent, and to her eldest son in fee, a landed estate (or barony) holding immediately of the crown; which gift was followed by the usual feudal titles. There was not, nor could there have been in this case, any legitimation "per subsequens matrimonium." The question arises, Did this grant of a crown holding supply the place of letters of legitimation? The bastard bore the name and arms of his father; and it may be further noted that the mother was styled, in all documents previous to the crown charter, "proba mulier," but, subsequently, "nobilis domina;" thus seeming to show that the style "nobilis" attached, as of right, to a woman (*à fortiori* to a man) holding lands in barony, and that the customary title of "lady," till of late universally given in Scotland to wives of lairds, and still obtaining in many districts, is not an usurpation. This "proba mulier" was the lawful daughter of a Scotch peer. I have purposely omitted the mention of names. OBLIVISCENS.

Minor Queries.

Heraldic Queries.—Can any herald give me the arms of—

1. *Clahull*, in the county of Dublin, a family that existed in the fourteenth century?
2. *Sargeant* of Castle Knock, Ireland, about the same time?
3. *Ensnake*, Master of the Rolls in Ireland circa 1480? For *Ensnake*, W. Townsend, Windsor Herald, would read *Cusake*.
4. *Cradock*, of Dingley in Northamptonshire? E. L. B.

Ruthin.

"*The wealth of this world.*"—Who is the author of the following lines? They are given as a quotation (but without a reference) in Brook's *Apples of Gold* (London, 1658):

> "This world's wealth, which men so much desire,
> May well be liken'd to a burning fire;
> Whereof a little can do little harm,
> But profit much, our bodies well to warm.
> But take too much, and surely thou shalt burn,
> So too much wealth to too much woe doth turn."

They struck me as being John Bunyan's, but I cannot discover them in his works. R. C. WARDE.

Kidderminster.

Wake Family.—Who was the wife of Sir Hugh Wake, Lord of Blisworth? He died the 4th of May, 1315. H. T. WAKE.

"*All beautiful and kind.*"—Can you tell me the name of the author of the annexed lines?

> "All beautiful and kind,
> But far too wise and chaste,
> Ever to suit the taste
> Of any common mind.
>
> "Alone amid the crowd,
> Unknowing and unknown,
> She dwells a being worth
> A monarch and a throne."

W. P. R.

Falahall.—At page 360. of the *Scottish Journal*, Edinburgh, 5th February, 1848, a correspondent, W. D., makes a very interesting inquiry regarding

the whereabouts of this ancient baronial structure. He states that he has for several years been fruitlessly anxious to learn some little regarding the condition of an edifice designated by our great heraldic authority, the learned and judicious Nisbet, "an ancient monument of arms," and to which, in the first volume of his *Heraldry*, he makes reference upwards of twenty times in illustration of the armorial bearings of as many barons, "illuminated," to use his own expression, "in the House of Falahall." W. D. does not appear to have received any answer through the source of his inquiry, and he truly remarks that it seems strange that every reminiscence of the heraldic splendour of a fabric, which may be reasonably supposed to have been entire for nearly half a century after it was so strikingly characterised by Nisbet in 1722, should have been altogether blotted out of the memory of the oldest inhabitant. I should be glad if any of the correspondents of "N. & Q." could throw any light on this apparently dark subject. Aberdoniensis.

Lord Huntingdon.—Horace Walpole, in one of his letters, says, "By as many ways as my Lord Huntingdon is descended from Edward III." How many ways was that? Uneda.

Philadelphia.

The Folger Family.—Dr. Franklin, in a letter from London to one of his relatives, informs him that there are no arms of this family in the Heralds' College; adding his belief that they were of Flemish origin, and came to England in the time of Queen Elizabeth, to escape persecution for their religion.

The recent mention in "N. & Q." of Flemish settlements upon the borders of Wales, leads me to inquire if there are any persons of the name of Folger among them. The name is pronounced *Fole-jur*, with the accent on the first syllable.

D. W.

Philadelphia.

Maiulies, Manillas.—In Hostus *de Rei Nummariæ*, 1695, tom. i. p. 49., occurs the following passage:

"Nigritæ Libyæ populi e plumbo candido nummos signant, quos Maiulies nominant. Similiter habitatores insulæ Taprobanes."

I can find no authority for the first statement, and wish to know if any of your readers are better informed on the subject. I know that in Kordofan, and elsewhere in Africa, an iron currency is used. Can the name given above be an error for Manillas? These manillas, however, are now made either of iron, or of an alloy of copper and iron. (Dr. Wilson's *Archæology*, p. 309.; Humphrey's *Ancient Coins*, p. 16.) W. H. S.

Edinburgh.

Bibliography of Hampshire.—If any of your correspondents could direct me to a Bibliography of Hampshire, or to any accessible collections, topographical or antiquarian, relating to that county, it would be esteemed and acknowledged as a great service. Norfolk has had done for it, by my father, and his friend Mr. W. C. Ewing, what I fear no other county can boast,—its bibliography up to some dozen years ago collected with care, and *published* in a volume, the bulk of which is some measure of its worth, to those whom it concerns. B. B. Woodward.

St. John's Wood.

"*Man cannot build.*"—Who was the author of some lines which a few years ago appeared in the *Reading Gazette*, without signature, commencing,—

"Man cannot build a temple worthy of his Maker.
From noble Solomon's stupendous fane,
Down to the humble chapel of the Quaker,
All, all is vain!"

E. G. F.

Tenure by Drengage.—Mr. Worsaae, at p. 158. of *The Danes and Northmen*, ranks drenges with "other landed proprietors or agriculturists." Will he be so good as to state the precise nature of the tenure by drengage, as near as can be made out?

There exists an opinion that it was a mixed tenure, half-predial, half-personal: *i.e.* part of the services to be rendered were to be discharged in cultivating the land; other part in personal duties, as finding or keeping a greyhound, going on messages, &c.; differing slightly from villenage.

J. C.

Martial Law.—What is martial law, properly so called? What its powers? its forms, if any? And are all crimes subject to the cognizance of a military court, when martial law is proclaimed?

J. M. A.

Coleridge's Additions to "Aids to Reflection."—In Sara Coleridge's Introduction to her illustrious father's *Biog. Literaria* [Pickering], p. cxxxix., we read:

"But what mere speculative reason cannot oblige us to receive, the moral and spiritual within us may. This is the doctrine of the *Aids to Reflection*; I believe that my father, in his latter years, added something to it, on the subject of ideas, which will appear I trust hereafter."

Has this "something" ever been published? If not, who has the MS.? C. Mansfield Ingleby.

Birmingham.

Meaning of Lyde.—You will oblige me by inserting the following Query in your valuable medium of literary inter-communication. What is the etymology and meaning of the word "Lyde?"

There was formerly, in this parish, the "Lyde Lane" and the "Lyde Farm." The latter is now spelt and pronounced "Lloyd;" but this is an ascertained corruption. An old lease is before me, "made the xiith daye of Februarye, in the yeres of the rayne of our Sou'rand Lord and Ladye Phylyppe and Marye, &c., thryd and fourthe," in which the parcels are described as "All that hys mesuage or tenemet callyd the *Lyde*, lyeng w^tin the lordship of Netherpen, with half a yard of land," &c. A. H. B.

Penn.

Cullery Tenure.—What is the nature and origin of the particular species of tenant-right custom called "Cullery tenure," anciently used and approved of within the city of Carlisle? S. W.

"*Per viam expedientiæ.*"—I asked (No. 160., p. 487.) a question which I shall be agreeably surprised if any reader of "N. & Q." can answer, namely, What is "the old saying" which exists in connexion with the well-known formula, "In Nomine Domini?" The same great divine, whose writings suggest the preceding inquiry, writes also as follows:

"One of the popes, when one of the cardinals told him he might not follow a certain line of policy, 'because it was not according to justice,' made answer again, 'that though it might not be done *per viam justitiæ*, yet it was to be done *per viam expedientiæ*.'"

Quære, What story, and which pope, is here referred to? M. A.

James Paget or Pagett.—Wanted: the residence, issue, and date of death of James Pagett, sheriff of Hampshire in 1580. Arthur Paget.

Col. Sykes's Catalogue, &c.—Can you or any of your readers kindly inform me where Col. Sykes's *Catalogue of the Animals found in the Dukhun* (India) is to be procured? I am aware that it was published in the *Proceedings of the Zoological Society for the Year* 1832, but wish to procure a copy, if published separately. Also, if a copy of the above *Proceedings* could be had for that year? A. Griffin.

Privileges of the Degree of B.C.L.—I have been told that a graduate in the civil law has always a right to demand to be seated among the members of the bar at assizes. Is this the case; and are there any other peculiar privileges attached to a civilian's degree? The holding of a plurality of livings was one such formerly. An Oxford B.C.L.

Inscription at Dewsbury.—

"Lachen bitoch harajah hojim bemaveth,
Chi Chol habbasser chatzir hia."

Inscription in Dewsbury churchyard, Yorkshire. What is it in English? Rustic.

Pepys's Book-plates.—Some years since I met with a large quantity of the book-plates of Mr. Secretary Pepys, consisting of four different varieties. Two are beautifully engraved, and I believe them to be the work of Faithorne. Many were with the rough margin, as from the printer's, but others cut quite close up to the edge of the mantle on the arms; and I am told this is the case with those in his books preserved at Cambridge. There were also many impressions of the two plates by White, which used to be considered very rare, inscribed, "Mens cujusque, is est Quisque," as well as some few of the scarce mezzotint of James II. with the anchor. I was told they came from a broker, who had cleared out a house of an old lady lately dead. Can any of your readers say who the deceased was? as it is evident this collection must have remained just as it was when in Pepys's own possession. Hugh W. Diamond.

Minor Queries Answered.

Monk Wearmouth Monastery.—In the year 1790 a portion of the monastic buildings, Monk Wearmouth, then used as a place of residence for the curate of the parish, was destroyed by fire. Can any of your readers inform me whether any particulars, as to the state of those buildings previously to the fire, or any sketch of them, is in existence? The refectory, I understand, was used as a kitchen by the curate. The house was known as the "Old Hall." Antiquary.

Bishop Wearmouth.

[Hutchinson, who published his *History of Durham* in 1787, states that, in his time, "there were several remains of the monastic buildings, which form three sides of a square, with the church; but none of the offices can be ascertained from the edifice now standing" (vol. ii. p. 506.). Surtees notices the "Old Hall," which, he says, was "a large, noble, old mansion, built about the age of James I. It formed three sides of a square, with the church. The kitchens, which fronted to the east, and closely adjoined the church, were lofty and spacious, with large square windows, divided by stone mullions and transoms; these had very probably formed part of the monastic offices. A large dining-room was panneled with dark oak, on which were painted landscapes and hunting-pieces; the staircase also was of dark oak. Several of the out-offices were probably reared out of the remains of the monastic buildings. This noble old mansion perished by fire, April 12, 1790."—*Durham*, vol. ii. p. 10.]

Law against Blasphemy.—In a discussion on universal salvation between the Rev. Dr. Rice, Presbyterian, and Rev. Mr. Pingree, Universalist, I find in p. 169. the following quotations:

"On the 2nd May, 1648, the parliament enacted a law for the punishment of blasphemy and heresy: one

part of which declares that, 'Those that say that the bodies of men shall not rise again after they are dead, shall be adjudged guilty of felony, and, on complaint before any two justices of the peace, be committed to prison, without bail, till the next gaol-delivery for the county; and at the said gaol-delivery shall be indicted for feloniously publishing and maintaining such error: and in case the indictment be found, and he shall not, upon his trial, adjure his said error, he shall suffer the pains of death as in case of felony, without benefit of clergy.'"

Also —

"Be it further enacted, by the authority aforesaid, that all and every person or persons that shall publish or maintain as aforesaid any of the several errors hereafter ensuing, to wit — that all men may be saved; or that man by nature hath free will to turn to God, &c., shall be committed to prison until he shall find two different securities, that he shall not publish or maintain the said error or errors any more."

May I ask the favour of your stating in the "N. & Q." what act and cap. these quotations form part of. Query: Is this not a Scotch act; and is it yet in force? J. P. Whitford.

[This Act was passed during the Commonwealth, and will be found in Scobell's *Acts and Ordinances of Parliament*, p. 149., edit. 1658, cap. 114.]

Galway, "the City of the Tribes."—In the newspaper accounts of the late elections, Galway is styled "the city of the tribes." Is this an ancient title, or a mere political *sobriquet* of modern date? What is its meaning? W. T. M.

Hong Kong, Sept. 28, 1852.

[The "Tribes of Galway" is an expression first used by Cromwell's forces, as a term of reproach against the natives of the town, for their singular friendship and attachment to each other during the time of their troubles and persecutions; but which the latter afterwards adopted as an honorable mark of distinction between themselves and their cruel oppressors. These tribes or families, who colonised Galway in the thirteenth century, were thirteen in number, according to the following distich:

"Athy, Blake, Bodkin, Browne, Deane, Darcy, Lynch, Joyes, Kirwan, Martin, Morris, Skerrett, French."

See Hardiman's *History of Galway*, pp. 6—20., 4to., 1820, which contains a plate of the armorial ensigns of these ancient families.]

Lack-a-daisy. — What is the etymology of Lack-a-daisy? Rustic.

[In Todd's *Johnson* it is explained as "a frequent colloquial term implying *alas;* most probably from the forgotten verb *lack*, to blame. The expression, therefore, may be considered as *blaming, finding fault with, the day*, on which the event mentioned happened."]

Replies.

NOTES ON THE RASPBERRY PLANTS FROM SEED FOUND IN THE STOMACH OF AN ANCIENT BRITON.

(Vol. vi., pp. 222. 328. 471.)

Being in possession of some interesting facts connected with this question, I with much pleasure transmit them to you, premising that they have already been published by me in the *Gardeners' and Farmers' Journal* for August 30th and September the 6th, 1851.

A dentist living at Dorchester (Dorset) of the name of Maclean, anxious to prosecute some scientific inquiries bearing upon his profession as a dentist, obtained permission to open a barrow in the neighbourhood of that ancient town near to Maiden Castle; in which he found, at the depth of thirty feet below the surface, not only the teeth of ancient Britons, the chief object of his search, but he also discovered, lying in what seemed to be the cavity of the abdomen of a skeleton, a quantity of a substance, which turned out upon investigation to be the seeds of raspberries. Some of these seeds were planted in a pot, and placed under the care of Mr. Hartwig, then employed in the gardens at Chiswick. Four of these seeds germinated, and plants were preserved and grown therefrom, and which we are told are still living in those gardens. Wishing to collect all the matter possible on this interesting subject, I wrote to my friend the Rev. Wm. Barnes of Dorchester, a gentleman whose knowledge and abilities require no mention at my hands. His statement in the following letter will, I think, place the truth of this question beyond all doubt:

"In answer to your letter, by which I find you are seeking for confirmation of the account of the raspberry seeds which were found some years ago in a barrow near Maiden Castle by Mr. Maclean, I am very happy to place at your service my small share of evidence in his behalf. About the year 1835, and I believe some few years later, Mr. Maclean was in lodgings on the Corn-hill at Dorchester, and I often talked with him on subjects of animal and vegetable physiology, as well as on the Gaelic language, which I wished to compare with Welsh, and which was his mother tongue. At one time, when I was at Mr. Maclean's rooms, he showed me some pieces of brownish earth-like matter of rather cylindrical form, and hard throughout, though, as I thought, still more hardened at the surface. He pounded some of it in my presence, and showed me that a large proportion of it consisted of plant seeds. He told me he had found it near some jaw-bones in a barrow which he had found somewhere near Maiden Castle; and that from its form, its matter, and its place in the barrow, he fully believed it was a portion of the contents of the colon of the man whose jaw-bones he had found near it. He told me that the teeth on the jaw-bones were those of an old man; but that none of them bore any tokens of caries, and were

worn down to the gums. I am sure I am not mistaking these circumstances, for they afterwards formed the subject of much thought, in which I at length drew a conclusion, which might have been too hasty a one, that the only appearance of caries in the teeth of civilised tribes, and especially of our own race — the Teutonic — was owing to high feeding, if not flesh eating, and therefore I rejected flesh food through an interval of many years. Mr. Maclean told me he had sent some of this seedy half-coprolite substance to some botanist — I believe, Dr. Lindley: and at another time he showed me, as it seemed, with much pleasure and pride, a spray of a raspberry plant, which he said had sprung from one of the seeds of the seedy substance which he had shown me as the contents of the colon of an ancient Briton; and that the sprig had come to him from the gentleman to whom he had sent the seeds, and under whose care they had germinated. And, lastly, I once called upon him, and found in his room two or three of the labourers who had opened, under his own eyes, the barrow in which the seeds were found; and he told me they had just signed a declaration of their knowledge of their finding of the seedy substance in the barrow, and, as I believe, though I did not hear the declaration, of its manner and form, and relative place. I fully trust in Mr. Maclean's good faith through the whole of the transaction, and know, or believe most confidently, that he opened a barrow near this town, and that he found in it the seedy substance which he showed as what he thought the contents of the colon of a Briton who was buried in the barrow; that he sent some of it to some gentleman in or near London; that he afterwards received from him a twig of a raspberry plant, which he was told, and believed, had grown from the seed of it. Mr. Maclean is now dead. The *Gardeners' Chronicle* makes Mr. Maclean to have said, 'He found a *coffin* in his barrow.' I never heard that he found anything like what we call a coffin, though he might or might not have found a *kist-væn* in it; and might have called a *kist-væn* a stone coffin. There is not, I believe, any reason to believe that any of the Ridgeway barrows are the graves of a later tribe than the ancient Britons or Belgæ. I am, &c.

"21st Aug. 1852. WILLIAM BARNES."

In addition to the above, I beg to add that of another friend, Jas. Froud, Esq., also of Dorchester, in whose house Mr. Maclean lodged for some time. Mr. Froud says:

"It is with pleasure I bear testimony to the following: Mr. Maclean, who has been dead now some years, was a man of great natural talent, persevering industry, a good botanist, and as a dentist stood high with the profession and the public generally. The devotion with which he pursued his profession, induced him on every possible occasion to be an eye-witness at the opening of any of the barrows in the vicinity of Dorchester, hoping thereby to procure specimens of human *teeth*, which might confirm his previously formed opinion that the Creator intended that those important parts of the human frame should survive every other; and that unless interfered with, either by taking deleterious medicines, or the use of acids as articles of diet, or tooth powder, teeth may *wear*, but would *never decay*. It was, then, as a useful member of his profession, that he was led to witness the opening of barrows. And it was the accidental finding of something resembling *seeds* that excited his botanical propensities, and induced him to preserve for future investigation the mass in which the seeds were imbedded. I was not present at the opening of the barrow, but I have a most *distinct recollection* of Mr. Maclean bringing home and showing me the *teeth*, and a mass of something containing what he then thought to be seeds of fruit eaten by the person shortly before death. He then told me that he should either send or take to London the mass he had found, and leave it with some parties who in all probability would be able ultimately to determine the character of its contents, and this I know he did; but from that time to the present, I had lost sight of the subject altogether: for Mr. M., who had been with me for three or four years, soon after left my house for a more central part of the town.

"Dorchester, August 28th, 1851. JAS. FROUD."

To what I have already advanced on this interesting but disputed subject, I will make a few quotations from a letter published in the *Gardeners' Chronicle* from Dr. Smith, M.D., Weymouth, whose letter is doubly interesting, he having been an intimate friend of Mr. Maclean, and in possession, I believe, of Mr. M.'s papers through Mrs. Maclean. Dr. Smith says:

"I had the pleasure of knowing Mr. Maclean intimately for a period of four years before his death; I attended him professionally during that period; and I am not saying too much for departed worth, when I express my firm belief that he was a man perfectly free from guile or deceit: in fact, that no two meanings or false pretences ever attached to any assertion he made. I have often conversed with him on the subject of the fossil seeds in question, and have walked with him over the very spot, where he told me he had found them at the depth of thirty feet. I recollect his remarks at the time, as perfectly as if they had only been spoken yesterday: 'In this barrow, Doctor, I found the seeds I told you of, and from which were reared the raspberry plants I have showed you the two dried specimens of; and yet Dr. Lindley, to whom I gave the seeds from which those plants were raised, has never thought it worth his while to mention my name, or me as the discoverer!'"

For the truth of this assertion I beg to refer the readers of "N. & Q." to Lindley's *Introduction on Botany*, published in 1835, where the first notice of these seeds appears to the public. Dr. Smith again says:

"I have seen a letter from Dr. Lindley, dated 1836, on this subject to Mr. Maclean, and a copy of the letter of the latter in reply, together with a copy of a certificate of the labourers employed by Mr. Maclean, in proof of the fact."

Which facts may be thus briefly and simply stated: that Mr. Maclean did open a barrow near

Dorchester, at or near the encampment known and called by the name of "Maiden Castle," and one of the most perfect encampments in the West of England. In which barrow Mr. M. found the remains of a portion of a skeleton, from which he took a mass of matter containing raspberry seeds; a portion of which was sent to Dr. Lindley, who placed them under the care of Mr. Hartwig, then employed in the gardens at Chiswick near London: four of these seeds germinated, and produced the common raspberry. Now, if we have as much proof from Dr. Lindley that the seeds were actually sown, and germinated and produced the raspberries in question — as we have of Mr. Maclean finding the mass of seedy matter,— the question as to the vitality of raspberry seeds two or three thousand years old is for ever a settled question.

J. McIntosh.

5. Middle Street, Taunton, Somerset.

"THE WHOLE DUTY OF MAN."

(Vol. v., p. 229.)

I have in my possession a copy of this work, published in London in 1729, and printed by John Baskett, "printer to the king's most excellent majesty." Inside the cover there is written in a legible hand, "Elizabeth Walker, her book, given to her by Mrs. Jane Foxwell, Janāury ye 27, 1748-9." Immediately after the title-page there is a printed letter addressed to the bookseller, which I do not copy at length, fearing that it would occupy too much space in "N. & Q." It terminates thus: "Your assured friend, H. Hammond, and dated March 7, 1657." Dr. Hammond, it appears, had been requested by a bookseller to write a preface, and declined, saying that the first chapter would well answer for an introduction to the work, without his assistance.

My object in calling attention to the *Whole Duty of Man*, is for the purpose of informing Mr. Simpson, that although his copy was printed two years before mine, still the work had been published seventy years before his edition was known. This will have been seen by Dr. Hammond's letter, to which I have just referred. Again, Mr. Simpson asks who was the author? This question was mentioned in an interesting Note in the same column where the Query was printed, and reference made for its solution to the Rev. Mr. Hawkins's introductory remarks to Pickering's edition, and to a valuable communication from J. E. B. Mayor, Esq., of Marlborough College, in the second volume of "N. & Q."

As all which relates to the author, or authoress, whether he may have been Bishop Sterne, or any other divine, or Lady Packington, or any other lady, will be of interest, I beg to refer Mr. Simpson to the following extract, which I take from a catalogue of books printed for John Baskett, and inserted in the end of the volume now before me:

"The Works of the Learned and Pious Author of the Whole Duty of Man, published in a large folio.

"The Duty of Man.

"The Causes of the Decay of Christian Piety; or an impartial Survey of the Ruins of the Christian Religion undermined by unchristian Practice.

"The Gentleman's Calling.

"The Lady's Calling: in Two Parts.

"The Government of the Tongue.

"Art of Contentment.

"The Lively Oracles given to us; or the Christian's Birth Right and Duty, in the Custody, and Use, of the Holy Scripture.

"These seven by the author of the Whole Duty of Man."

As I am unable to find any of these works in Malta, perhaps Mr. Simpson would give a search in England. Is it not possible that in some one of these publications the author's name may have been mentioned, or something said by which the writer could be discovered? I hope to hear from "N. & Q." on this subject again, for I hardly think it probable that the author of so many well-known works in his day should himself have remained unknown.

W. W.

La Valetta, Malta.

[Two editions have been published of *The Complete Works* of the Author of *The Whole Duty of Man*: Oxford, 1684, fol.; and 1726, fol. The documents from Baker's MSS., communicated by Mr. Mayor ("N. & Q.," Vol. ii., p. 292.), were unknown to Mr. Hawkins, whose Introductory Essay should be perused before the inquiry respecting the disputed authorship is further pursued. Most of our readers are aware that these works have been attributed to Lady Packington, Archbishop Sterne, Abraham Woodhead, William Fulman, and Archbishop Accepted Frewen, President of Magdalen College, Oxford. (See Ballard's *Memoirs of Learned Ladies*, p. 316.: 4to. 1752.) Thomas Hearne at one time judged them to be the composition of Archbishop Sancroft: *Letters from the Bodleian Library*, vol. ii. p. 125. Whereas Evelyn in his *Diary* has the following entry under July 16, 1692: "I went to visit the Bishop of Lincoln [Tenison], when, amongst other things, he told me that one Dr. Chaplin, of University College, in Oxford, was the person who wrote *The Whole Duty of Man;* that he used to read it to his pupils, and communicated it to Dr. Sterne, afterwards Archbishop of York, but would never suffer any of his pupils to have a copy of it."]

WALLER FAMILY.

(Vol. v., p. 619.; Vol. vi., p. 401.)

I am obliged to your correspondent Tewars for enabling me to correct an error in my communication at Vol. v., p. 619.

Francis Waller was *great-uncle*, not *grandfather*, to the poet. Several documents (among the rest, the writ of "oustre les maynes" for Edmund Waller the poet) all led to the presumption that the poet's father, Robert, was the posthumous child of Francis, alluded to in the said Francis's will. But, from the evidences cited below, it would seem that this Robert was the son of Edmund, the brother and heir in remainder of Francis.

In my former communication, my object being solely to answer the Query relative to Mrs. Pope, I neglected to test my conjecture as to the relationship of the poet to Francis Waller, by a more extended examination of charters, and lose no time in acknowledging my error.

Tewars asks for the early pedigree. I subjoin the deductions I have made from the family muniments, with the evidences.

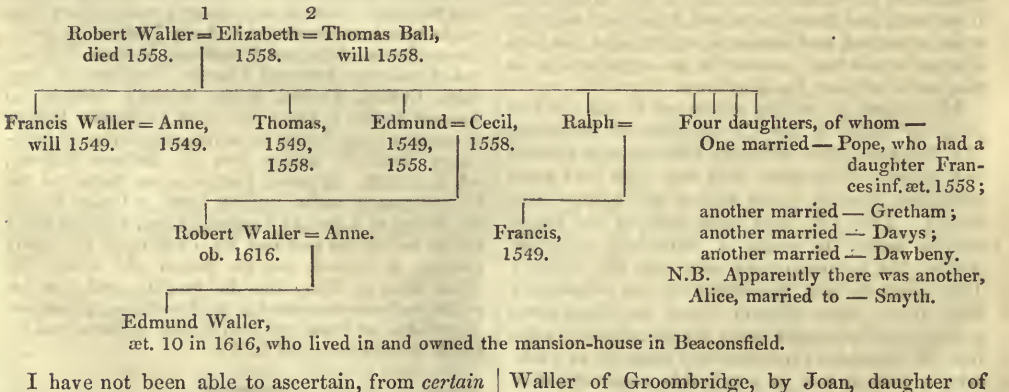
13th January, 1548–9. Francis Waller's will:—"To Anne, my wife, the lands, &c. which I late bought of my brother Ralph, and my mansion-house at Beaconsfield, as long as she remains unmarried." If she marry, to be put to the best uses for the child of which she is now pregnant. To which child he also gives all his lands, &c. in Beaconsfield, in Bucks. or Herts. or elsewhere. In default, "to my two brothers, Thomas and Edmund Waller, to be divided between them. In default, to Francis Waller, son of my brother Ralph. In default, to the heirs of my sister Pope and my sister Davys." "To my brother Dabney's children, 20*l.*" "To my brother Pope, my black gelding." "To my brother Davys, a standing cup with cover." "To my brother Gretham, a goblet."

13th October, 1558. Thomas Ball of Beaconsfield, yeoman, in his will leaves—"To my son Edmund Waller, and his wife Cecil, 100*l.*," &c. "To my god-daughter Francis Pope, 40*s.*, payable at coming of age or marriage." "To my son Robert Dawbeny, 20*s.*" He states also, "My wife Elizabeth acknowledges nothing of her husband Robert Waller's will to be unpaid, but Robert Waller's portion, which Thomas Waller will see discharged;" to which Thomas he leaves four messuages. "To Anthony Waller, 20*l.*"

15th June, 1644. A deed to lead to the uses of a fine, wherein Edmund Waller (the poet) of Beaconsfield, Esq., covenants to levy a fine of the manor, advowson, &c. of Knotting, Beds., and the lands, &c. which the said Edmund Waller has in Knotting and Soulthorp, Beds., formerly purchased by Edmund Waller, grandfather of the said Edmund, and Robert Waller, Esq., father of the said Edmund, from William Pope of Croxton in Oxon., Esq., and the messuage, lands, &c. in Knotting, Odell, and Soulthorp, heretofore purchased by the said Robert Waller of Thomas Boteler of Biddenham in Beds., Esq., free of all charges, except the jointure of Anne Waller, mother of said Edmund Waller, Esq.

20th June, 1629. Writ of "oustre les maynes," citing that Robert Waller died 26th August, 1616; that Edmund Waller was his son and heir; and that, on 4th October in same year, the said Edmund was ten years old.

The subjoined pedigree may, I think, be *fairly*, though perhaps not *conclusively*, deduced from the above documents:—



I have not been able to ascertain, from *certain* authority, when the Wallers of Beaconsfield branched off from the main stock at Groombridge in Kent.

In Sir Edward Dering's MS. copy of a Visitation of Kent, by Mr. Philpot, Rouge Dragon, 1619 and 1620, we have Richard Waller, eldest son of John Waller (the second son of John Waller of Groombridge, by Joan, daughter of William Whetenhall), described as of Beaconsfield, and as having a son Robert by his wife Anne. No dates are given; but this Robert, by his position in the pedigree, may well have been the Robert at the head of our pedigree.

Should Tewars wish for further information, I shall be happy to give all that is in my possession;

but perhaps, as the subject will have little interest for general readers, it should be matter of private communication. Lambert B. Larking.

SHAKSPEARE A CALVINIST.

(Vol. vi., p. 410.)

I do not think we have any right to infer Shakspeare's opinions from those expressed by his personages. If Isabella, Portia, and Hamlet are Calvinists, Aaron is an Atheist, and the ghost of Hamlet's father, who fasts by day in fire till his foul crimes are burnt and purged away, is a Romanist.

Moreover, the passages cited are not Calvinistic:

"Why all the souls that are were forfeit once;
And he that might the vantage best have took,
Found out the remedy."

Arminius or Calvin might have adopted this. It belongs to both; one would have stamped it with his mark by adding "for some," the other "for all."

"Consider this,
That in the course of justice none of us
Should see salvation."

I believe it is as much the practice of the highest, as of the lowest, churchmen, to pray for *mercy*, not for *justice*.

"Use every man after his desert, and who shall
'Scape whipping?"

Supposing Hamlet to have talked theology to Polonius, surely "whipping" does not signify more than purgatory. The synod of Dort "went further."

In endeavouring to show that these passages are not Calvinistic, I have tried to keep clear of theological controversy, which I trust will never be admitted to the pages of "N. & Q." H. B. C.

Garrick Club.

The following appears to be such a parallel as is required by your correspondent. After having enumerated his pious deeds, Henry V. adds:

"More will I do,
Though all that I can do is nothing worth;
Since that my penitence comes after all,
Imploring pardon." — *Henry V.*, Act IV. Sc. 3.

However, "for my poor part," I consider the passages adduced as merely proofs that Isabella, Portia, Hamlet, and Henry V. (not Shakspeare, but the children of his brain) were so far Christians, and by no means exclusively Calvinists. Perhaps Corporal Nym might be enlisted in the defence of this position, since he declares "that things must be as they may," and "it must be as it may." In truth, if the dramatist is to be held responsible for all the sentiments of his characters, he must, like one of them, have been "made up of opposites." As reasonably might it be maintained that Shakspeare was no poet, since *he* says:

"I had rather be a kitten and cry mew,
Than one of these same metre ballad-mongers —
I had rather hear a brazen candlestick turn'd,
Or a dry wheel grate on an axle-tree;
And that would nothing set my teeth on edge,
Nothing so much as mincing poetry —
'Tis like the forc'd gait of a shuffling nag."
First Part of Henry IV., Act III. Sc. 1.

It is a common misapprehension to quote the following lines from *The Merchant of Venice* as expressive of the author's feelings, without bearing in mind that they are only words put into the mouth of Lorenzo:

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treason, stratagems, and spoils."

C. T.

I know not what people will make of poor Shakspeare in time; volumes of quotations have been made, and learned notes thereon, to prove him a Papist, and as many in reply to prove the converse. Mr. Ingleby has now furnished three quotations, with the view, as would appear, of showing that he was a Calvinist. As to the third of these quotations, I should reject it altogether on the principle that it is confounding religion with mere moral philosophy. But as regards the two other most striking instances, I would ask whether they do not both involve the fundamental principles of Christianity, which might have been expressed with the same propriety by a Romanist or a Lutheran, as by a Calvinist, or, in short, by "all who profess and call themselves Christians?"

M. H.

IRISH RHYMES.

(Vol. vi., p. 431.)

Your correspondent Cuthbert Bede has selected from Swift several instances in which the doctor's Pegasus disdained the curb of English *pronouncing* dictionaries, and, according to Mr. Bede, has in his curvettings flung up, not English, but Irish, rhymes; forcing us, if we would read his lines in rhythm, to call tea *tay*, keys *kays*, and please *plaise*, &c., *more Hibernico*.

I must admit at once the acuteness of your correspondent's ear and criticism; but, as an Irishman and rhymer, he must allow me a *tu quoque* retort, and suffer me to tell him that those liberties in rhyme, of which he asks "What can be more Irish?" are neither peculiarly Swiftian nor Hibernian, for I have noted similar liberties in cases, and to an extent I cannot now recollect, as taken, not by the unbroken Pegasus of a wild Irishman,

but by the managed and trained steeds of the most polished and accurate English poets. Since I have read Mr. Bede's critique, I turn at random to what is considered, perhaps, the most finished poem in the English language, *The Rape of the Lock*, and I find the Pegasus of even the polished Pope flinging up his heels in the face of the "pronouncing dictionary," with quite as much of the *brogue* as the "hobbelar" of the Irish doctor, thus —

> "Soft yielding minds to water glide away,
> And sip, with nymphs, their elemental *tay!*"

Again:

> "Late as I ranged the chrystal wilds of air,
> In the clear mirror of thy ruling *star*."

Or:

> "Than, issuing forth, the rival of his beams,
> Launch'd on the bosom of the silver Thames."

Or:

> "Here thou, great Anna! whom three realms obey,
> Dost sometimes counsel take — and sometimes tea"
> (*tay* again).

Or:

> "Straight the three bands prepare in arms to *join* (*jine*),
> Each band the number of the sacred *nine*."

Here are a few instances *out of several* selected from a model poem of the premier poet of England, embodying the very liberties with pronunciation which an Englishman hypercritically pronounces peculiarly Irish.

I have no doubt I could with a little research multiply these examples from other poets, but will not occupy your space by doing so. I shall content myself with adducing a much worse rhythmical liberty, growing in modern English poetry, a piece of "pure Cockneyism," which cannot be too soon corrected; it arises out of a certain softness of London pronunciation, which dismisses the rolling (*r*) from certain words, such as *alarm*, *harm*, the consequence of which has been the production, by so elegant a poet as Bernard Barton, of such a stanza as the following:

> "The heaven was cloudless, the ocean was *calm*,
> For the breeze that blew o'er it scarce ruffled its breast,
> Not a sight or a sound that might waken *alarm*,
> Could the eye or the ear of the wanderer molest."

I cannot just at this moment recall any other instances of the same slip-slop metre (though I know I have seen many such) except the following ludicrous specimen.

I remember to have walked the streets of London during the illuminations in honour of the eighteenth birthday of her gracious Majesty, our Queen, just previous to her coming to the throne.

Her Majesty's tradesmen were vieing with each other in the splendour of their devices and demonstrations of loyal attachment, and one shop in a leading thoroughfare, which I will not designate more particularly, was adorned with the following complimentary *morceau* to the Princess and her royal mother:

> "All hail to Victoria and her glorious *mama*,
> Who rear'd up in safety so brilliant a star!"

Mr. Bede will decide by the English pronouncing standards whether the rhyme in the foregoing should be established by adding *r* to the first line, or deducting it from the last.

Seriously, and in perfect good humour, I submit to your correspondent's further examination, whether it be quite fair to hold up as Irishisms those rhyming liberties, which English, as well as Irish, poets seem to have taken *poeticâ licentiâ*.

A. B. R.

Belmont.

In *The Tatler*, a literary penny paper, established by Leigh Hunt about 1830, but which came to an untimely end by a harsh application of the stamp duties, was an article on Swift's Irishisms, in which his rhymes were cited, and the brogue traced through the Anglo-Latin of his *Consultation of Physicians*. This is not surprising, as Swift was an Irishman. Pope has —

> "Here thou, great Anna! whom three realms obey,
> Dost sometimes counsel take — and sometimes *tea*."

Perhaps he caught it of Swift.

The most unaccountable use of Irish rhymes is in Young, whose life was passed in good English society. I select a few examples:

> "'Tis Tory, Whig; it plots, prays, preaches, *pleads*,
> Harangues in senates, squeaks in masquerades."

> "In Britain, what is many a lordly *seat*,
> But a discharge in full for an estate?"

> "Men, overloaded with a large estate,
> May spill their treasure in a nice *conceit*."

> "Is there whom his tenth epic mounts to fame?
> Such, and such only, might exhaust my *theme*."

The above are from the *Love of Fame*, Sat. i., a poem of 286 lines. The following are from *The Foreign Address:*

> "The labour of the deep my Muse surveys
> A fleet, whose empire o'er the *wave*
> You grant time strengthens, Nature gave,
> Now big with death the terror of the *seas*."

> "But give just cause, at once they blaze,
> At once they thunder o'er the *seas*."

> "And now, who censures this address?
> Thus crowns, states, common men, make *peace*."

> "And when rank interest has prevail'd,
> And artifice the treaty *seal'd*."

In conclusion, let me offer a specimen of Irish rhyme from a poem where it might have been expected, *The Emerald Isle:*

"Oh! if no tongue of holy grace
Should bid the lawless tempest *cease*,
Let suppliant Erin's voice be heard,
Though weak her tongue, yet wise her word,
The word of *peace*."

I know no other passage, either of prose or verse, in which weakness of tongue is imputed to Erin.

H. B. C.

U. U. Club.

THE SIN-EATER.

(Vol. vi., p. 390.)

In addition to your reference to the scape-goat, as accounting for the custom to which Jelinger C. Symons refers, it occurs to me that Hosea iv. 8. might be also quoted: "They *eat up the sin* of my people." "They eat up," that is, "the sin-offering of my people." As the priest of old, by eating the sin-offering, declared in the clearest way that the sins of the guilty offerer *had* been transferred to the victim that was offered, so in some sort it came to be believed by superstitious persons, that the eating a piece of bread which had been taken off the body of a dead man, and offered to another in his behalf, transferred the sins of the deceased to the eater of the bread. Perhaps indeed the practice referred to may be rather traced up to the one great sin-offering of Him who was "made sin" for us, and who "took *bread*," the night He was betrayed at the institution of the Eucharist. "The *bread*" became the representative of the victim on Calvary; and from the *sin-offering-eater*, or "sin-eater," being a regularly ordained priest—who might, for a consideration, say a mass for the *dead*, —laymen of "reprobate character" usurped his priestly functions, and took that honour to themselves. Some notion at least of the *feast upon a sacrifice* seems to be implied by the proceeding referred to by your correspondent.

Alexander Leeper.

Dublin.

In Whitby and Doddridge there is a note on 1 Cor. iv. 13. which gives some information on this subject. Whitby, from *Phavorinus*, states the custom referred to to be an Athenian one; but I see, in Pole's *Synopsis*, that Grotius, in a note on the above passage, refers to Cæsar, lib. vi., in proof that a custom of the same kind prevailed among the Gauls. See also Bos, *Exercit. Philolog.*, p. 125., to whom Doddridge refers. E. B.

PHOTOGRAPHIC CORRESPONDENCE.

Sandford's Waxed Paper.—In reply to your correspondent W. F. W., I beg to state that I have never operated with Sandford's waxed paper. If it be French paper, and simply waxed, I see no reason why it should not succeed, if treated subsequently by the method I have given; but if it be already iodized or excited, not knowing the method of its preparation, I can, of course, offer no opinion upon the subject.

The address of Mr. Slater is "4. Somer's Place West, Euston Square." William Crookes.

Hammersmith.

Photography and the Microscope.—We learn from *The Athenæum* of Saturday last, that at a meeting of the Microscopical Society, on the 24th ultimo, a very interesting conversation took place after the reading of a paper by Mr. Hodgson "On the Reproduction and Delineation of Microscopic Forms," in which that gentleman went into the history of the attempts made to delineate microscopic objects by means of the Daguerreotype and Talbotype. He referred more especially to the labours of Dormé, Claudet, Carpenter, and Kingsley. He stated his conviction that till we could engrave from Daguerreotype plates, photography would be of little service to the microscopist, and recommended sketches from the camera lucida, as much superior for the delineation of microscopic objects.—Mr. Delarue stated that he could not agree with the author as to his estimate of the value of photography to the microscopist. So highly did he think of it, that he had recommended the council of the Society of Arts to present Mr. Delves with a medal, for the series of representations which he had exhibited at the last meeting of the Microscopical Society.—Mr. Shadbolt believed that photography would be of great service in delineating microscopic objects, and exhibited a very beautiful representation of the bee's tongue, which he had succeeded in producing upon a surface of collodion.—Mr. Bowerbank saw no reason why we should not be able to print from photographic negatives with as much ease as we now print from a drawing on steel or on stone.—Mr. Hogg stated, that he should long since have published such plates, but for Mr. Fox Talbot's patent: as that gentleman had now presented his patent to the public, such plates would not be long in making their appearance.—Mr. Varley pointed out some optical difficulties in presenting thick objects upon a flat surface by means of photography, and recommended a greater focal length for the object-glass, and a wider aperture.—Mr. Jackson, the chairman, stated, that he believed all the optical difficulties might be easily removed.—A beautiful series of photographic representations, by a French artist, was exhibited by Mr. Baillière.

Novel Application of Photography.—In the *Critic* for November 15, 1852 (p. 599. col. 3.), is the following statement, illustrative of the importance of photography, which may serve as a note of a new application of its powers:

"The *Revue Génève* states that the Federal Council has authorised the department of justice and police to

incur the charge of photographing the portraits of persons breaking the laws by mendicancy in cantons where they have no settlement. It has been found that the verbal descriptions hitherto relied on are insufficient to the identification of the offenders."

What a curious picture-gallery the police will ultimately form, if this system is carried out!

W. Sparrow Simpson, B.A.

The Chemical Foci of Achromatic Lenses (Vol. vi., p. 515.). — In answer to E. S. I may inform him I have now in my possession two double combination (portrait) and three single (landscape) lenses, made by a London optician.

I have tested the visual and chemical foci of each of these, as well as several others by the same maker, in all of which I found them perfectly coincident. Some of these I have submitted to a very severe test.

I have now by me four copies of one sheet of the *Illustrated London News*, taken at various distances, and in no case have I made any alteration from the visual focus: they are nevertheless very clear and well-defined. The smallest is about the 1800th part of the original, which, under a magnifying power of sixty times linear, is readable: the height of each letter is about the 1000th part of an inch.

Last week I was paying a visit to a friend who possessed a three and a half inch double combination achromatic lens by the same maker, which during my stay I used for several days, and produced very first-rate definition. My friend was so pleased, that he told me that if I met with the maker I might inform him that he was perfectly satisfied with the lens, although he had previously felt rather disappointed with it, arising from some error in manipulation. This induces me to think that there may be some other cause than defect in the lens which prevents E. S. from producing satisfactory pictures. A. R—g.

The Terrace, Camberwell.

Replies to Minor Queries.

Judge Jeffreys (Vol. vi., p. 149.). — This judge dated from his residence at Bulstrode, 5th April, 1685, a very characteristic letter to Lord Sunderland about the celebrated Buckinghamshire election, published for the first time in the current number of the *Law Magazine*.

W. Durrant Cooper.

Clapper (Vol. v., p. 560.). — *Clapper* is used in Devon and Sussex for a single plank raised on piles as a foot-bridge over a running stream. They are common in both counties: one of the longest in Sussex is by the side of the turnpike road at Robertsbridge, and the gate at the end is named *clappers*. W. Durrant Cooper.

Twitten (Vol. v., p. 560.). — *Twitten* means an alley or narrow passage: in the time of Ray it was in general use in Sussex; it is now confined to Brighton. Whence derived, I know not. Halliwell gives *Twit* as an acute angle.

W. Durrant Cooper.

Kyrle's Tankard at Balliol (Vol. v., p. 537.). — In answer to your correspondent J. B. Whitborne, I beg to say that this tankard is not only in existence, but frequently used at dinner at the scholar's table. I am not aware that it has ever been engraved, although, upon inquiry, I find that a descendant of John Kyrle inspected it about a twelvemonth ago, with the intention of engraving it in a book that he was about to publish: nor can I discover that there is any record in the College books about it. The date assigned to "the Man," as it is commonly called, is about 1654; John Kyrle having taken his degrees about that time. The tankard holds five pints. There is a smaller one commonly called "the Woman," which holds about two quarts, and I subjoin a copy of the inscription on it:

"Johannes Hanbury de Feckenham in Comitatu Wigorn Armiger, D^s Thomas de Marcle. Parva in agro Hereford., Eques Auratus, Fratres, hujus Coll. Socio Communariq circa Ann. Dom. 1650, Duo Minora Vascula Argentea D.D., ex quibus detritis et usui vix servientibus Novo Sumptu D^ni Thomæ Hanbury prædicti hoc Poculum conflatum est A.D. 1676."

R. J. Allen.

Ball. Coll.

Ancient Watch (Vol. vi., p. 412.). — In the "N. & Q." of October 30th, inquiry is made by Mr. Joseph Knight respecting the age of an ancient watch in his possession. Will you be so good as to inform him that I consider the date of the watch to be the end of the sixteenth or beginning of the seventeenth century. The engraving of the dial-plate is in the style of the designs of Theodore de Bry, who engraved and furnished to goldsmiths and watchmakers many designs for their works at the latter part of the sixteenth century. Octavius Morgan.

9. Pall Mall.

"*In Nomine Domini*" (Vol. vi., p. 487.). — The passage apparently contains an allusion to the ancient and reverential, and still common form of beginning a will, viz. "In the name of God, amen." Hooker's will begins, "In the name of God, amen. This sixe and twentieth of October, in the yeare of our Lord one thousand and sixe hundred, I, Richard Hooker," &c. — *Works*, vol. i. p. 112.: Oxford, 1836. E. M.

[We have just had occasion to refer to the will of Wulfric, in Mr. Kemble's *Codex Diplomaticus Ævi Saxonici*, vol. vi. p. 147. The document, which is of

the date of A.D. 1002, is in Anglo-Saxon, but commences with the Latin, "In nomine Domini."]

Georgia Office (Vol. vi., p. 462.).—The Georgia Office was established about 1732, for the colonisation of the province of Georgia in America, which was in that year granted by patent to Mr. (afterwards General) Oglethorpe and a company of trustees. The scheme, however, was not successful, and in 1752 the company resigned their patent, and Georgia became a royal province. I dare say the papers, if of any value, were handed over to the Secretary of State. C.

Philip Thicknesse, in his *Memoirs*, vol. i. p. 56., says —

"The colony of Georgia was, at the time I returned to England [when Sir Robert Walpole was minister], still under the management of certain trustees, and as I was the first of the emigrants who had returned from thence, I was sent for to attend some gentlemen *at their office in Old Palace Yard.*"

D.

Americanisms (Vol. vi., p. 411.). — Uneda, of Philadelphia, will find the participle of *progress* in Milton, in the magnificent conclusion to the "Reformation in England:" "progressing the dateless and irrevoluble cycle of eternity." And *generally* I have observed that *Americanisms* are *provincialisms* of England, or *archaisms*, or *both at once*. A singular instance, which illustrates this view all the more, for that it is not quite to the point, is the use of the term *platform*, to signify the system or principles of a political party in the States; which unquestionably originated from its employment by the New Englanders of old, in the phrases "Presbyterian platform," "Independent platform;" which is not wholly extinct in England, though almost superseded by "church principles."

B. B. Woodward.

St. John's Wood.

Door-head Inscriptions (Vol. vi., p. 412.). — On the entrance to an old hostel in the town of Wymondham, Norfolk, may yet be seen, fairly cut out in the oaken beam, in Roman capitals —

"SIT MIHI NEC GLIS SERVUS, NEC HOSPES HIRUDO."

I quote from memory, I ought to add; and the building is divided into small tenements now.

B. B. Woodward.

St. John's Wood.

Eagle supporting Lecterns (Vol. vi., p. 415.).—Dr. Wordsworth, canon of Westminster, in his *Lectures on the Apocalypse*, page 260., says:

"The eagle is the natural foe of the dragon; and the church of Israel is said, in Scripture, to be borne from Egypt by God through the *wilderness on eagles' wings.* (Exod. xix. 4.) Hence the church is here described in the Apocalypse as thus rescued from the dragon. And antient expositors, observing that the church flies on the pinions of Holy Scripture through all ages and into all lands, saw that the two wings of the great eagle are the two Testaments of the Incarnate Word, who ascended on the clouds of heaven, and carries His children thither, like the eagle, described in Scripture, *spreading abroad his wings, and mounting with his young upon them.*—Deut. xxxii. 11., Isa. xl. 31."

And in a note the learned expositor continues:

"This symbol has received a beautiful *practical* exposition in the usage of the church to place the Bible on the two wings of an eagle, and to read the lesson therefrom."

Wm. M. W.

Netherbury.

Louis Napoleon (Vol. vi., p. 435.). — Admitting that the dynasty of Napoleon has never ceased (for so the ultra-Bonapartists assert), still Louis-Napoleon, or Napoleon III., as he is to be called, is not the third, but the fifth of his race.

Although Napoleon, by the act of abdication in 1814, renounced for himself and his heirs all claim to the throne of France, yet by the act of 1815 he abdicated in favour of his son, whom he declared Napoleon II., emperor of the French, and whose claims were, to a certain extent and for the moment, recognised by the French chambers.

According to the decree of the senate, May 18, 1804, confirmed by the vote of the French people Nov. 27 in the same year, the imperial dignity was declared to be vested in Napoleon Bonaparte and his direct male descendants; and these failing, in his brother Joseph and his male descendants; and, in defect of these, in his brother Louis and his male descendants.

Now, on the death of Napoleon's son unmarried in 1832, the crown, according to the Bonapartists, devolved on Joseph Bonaparte, ex-king of Spain; and, upon his death without male issue, on his brother Louis, ex-king of Holland; who, dying shortly after, was succeeded by his only surviving son, and the only surviving heir to the imperial dignity, Louis Napoleon, the present ruler of France.

So that the line of succession, say the Bonapartists, stands thus:

1804.	Napoleon I. - - -	abdicated 1815.
1815.	Napoleon II. - - -	died 1832.
1832.	Joseph - - - - -	died 1844.
1844.	Louis - - - - - -	died 1846.
1846.	Napoleon III.	

This statement of facts will be an answer in full to the Query proposed, and, perhaps, at the present moment, not unacceptable or uninteresting generally. J. R. W.

Bristol.

Medallic Queries (Vol. vi., p. 314.). — There is as yet no work on Portuguese coins, and but very

few are to be found described. I cannot attempt to explain the legend given; I incline to think it of Alfonso V., 1438—1481, but cannot be certain. In the *Wellenheim Catalogue*, Vienna, 1844, vol. ii. p. 1., is a silver coin of this monarch, but differing in legends. On this coin, as well as on one of John I., described *l. c.*, the name thus, ALFO or IHNS, occurs repeated on reverse, and surmounted by a crown. By a note at p. 374. of Barthelemy's recent *Manuel de la Numismatique moderne*, Paris, 1852, I learn that M. Langlois, known by his *Essai sur les Monnaies Roupiéniennes, Numismatique de la Georgie, &c.*, is engaged with a work on Portuguese coins.

I have always understood FERT to signify *Fortitudo ejus Rhodum tenuit.* Whether this be the meaning or not, it is a motto of some antiquity. The earliest coin on which I can find it recorded is one of Amadeus VIII., first Duke of Savoy, 1391—1451, described in the *Catalogus Wellenheim*, p. 146. No. 2491. W. H. S.

Edinburgh.

Portraits of Lady Jane Grey (Vol. vi., p. 341.). —If your correspondent T. R. POTTER would give a description of the portrait of Lady Jane Grey, which was exhibited at the Derby Exhibition of 1841, it might enable me to determine on the identity of a portrait said to be of that lady, which is in the possession of a friend. It is certainly cotemporary, and represents a lady of her age. T. W. T.

Jewish Lineaments (Vol. vi., p. 362.).—MR. ALFRED GATTY observes that "the Jewish lineaments wear out in the face after conversion to Christianity." This circumstance may, I think, in some way be accounted for, by the intermarriage of Jews with Gentiles, by which (as in the case of the African tribes when intermarried with Europeans) they will gradually lose all the characteristic marks of their race. No Jew, before conversion, will marry into a Gentile family. I have observed that the children of converted Jews, who have married Gentiles, soon lose all appearance of Jewish extraction. It is a curious fact to observe how frequently a change of names takes place when an Israelite renounces the religion of his fathers. F. M. M.

Gurnall (Vol. vi., p. 414.).—The Rev. Wm. Burkitt preached a funeral sermon on the occasion of his death, in which (or appended to it) is a sketch of his life. The sermon, I imagine, is scarce, as I have never seen a copy, and know of its existence only from a note by the late Mr. Poynder, in his copy of Gurnall's *Christian in Complete Armour*. If my memory is correct, Mr. P. stated that he had found it in the British Museum. F. S. Q.

"*The Good Old Cause*" (Vol. vi., pp. 74. 180. 319.).—A full account of the circumstances under which this famous cry first arose, will be found in a tract published by Prynne in 1659, entitled *The Republicans' and others' spurious Good Old Cause briefly and truly anatomised*, which is a sequel to a previous tract of his, referred to in my former communication. The author, after describing the cabal of the "all-swaying army-grandees" against the new Protector, Richard Cromwell, by means of which they succeeded, with the assistance of the republican party, in establishing a general council of officers with supreme power, says (p. 4.):

"To engage all the old and new republican members, sectaries, soldiers and others, in this their fore-plotted new-confederacy, they did in sundry printed papers, at the beginning of the last convention, since its dissolution, and in several speeches in the House, extol 'The Good Old Cause' in which they were engaged," &c.

Thus it appears that the "Good Old Cause" was first heard of at the beginning of the last convention, *i. e.* January, 1658 (1659 N.S.), and was a cry raised by the army in order to engage the republican party to join them. E. S. T. T.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. John Martin, the librarian at Woburn, announces that the second edition of his *Bibliographical Catalogue of Books privately printed* is now at press, and invites communications of additional information upon the subject.

We introduced the subject of Photography into the columns of "N. & Q." from a feeling of its importance to our antiquarian readers; and, indeed, to all who might require truthful copies of any existing objects. The discussion at the Microscopic Society, reported *antè*, p. 541., shows a recognition of its value by that eminently scientific body; and we learn that *The Society of Arts*, appreciating the vast importance of this new science, are about to form a collection of specimens of the various processes, by the most able professional and amateur photographers, for the purpose of exhibiting them at their rooms on the 22nd of the present month.

BOOKS RECEIVED.—*Literary Essays and Characters; selected from the Introduction to the Literature of Europe*, by Henry Hallam, is the new volume of Murray's *Railway Library*.

Sir Edward Seaward's Narrative of his Shipwreck, &c., edited by Miss Jane Porter, forms the thirty-fourth and thirty-fifth parts of Longman's *Traveller's Library*.

A Reply to the Strictures of Lord Mahon and others, on the mode of editing the Writings of Washington, by Jared Sparks: also *A Review of Lord Mahon's History of the American Revolution; from the North American Review for July*, 1852.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Of the Office of a Deacon. 4to. London, 1699.
Prideaux's Connection of the Old and New Testament History.
The Metropolitan Magazine, March 1833.
Bernard's Retrospections of the Stage. 2 vols. 8vo.
Edwin and Emma. Taylor. London, 1776.
Watson's New Botanist's Guide.
Elegiac Epistles on the Calamities of Love and War; including a Genuine Description of the Tragical Engagements between His Majesty's Ships the Serapis and Countess of Scarborough and the Enemy's Squadron under the Command of Paul Jones, on the 23rd September, 1779, 8vo., 1781.
Costerus, Franciscus S. J., Meditationes de Passione Christi. In Latin 5s., or English 10s. Published in Latin at Antwerp about 1590. Date in English unknown.
Hayward's British Muse. 3 vols. sm. 8vo. 1738.
Cases of Conscience, by Rev. John Norman; with an Account of him, by Mr. W. Cooper.
Christ's Commission Officer: an Ordination Sermon, by Rev. J. Norman.
Christ confessed (written in prison), by Rev. J. Norman.
Letters of an Old Statesman to a Young Prince.
A Letter to David Garrick, published by Bleadon, 1772.
Essay on Public Worship, Patriotism, and Projects of Reform.
A Liturgy on Universal Principles of Religion and Morality.

Book of Jasher. The Book of Jasher *may be forwarded to the Publisher of* Notes and Queries *by the gentleman offering it.*

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Notices to Correspondents.

Prestoniensis. *The lines*

"Th' adventure of the Bear and Fiddle
Is sung, but breaks off in the middle,"

are the closing lines of the Argument to Canto I. *of* Hudibras.

Anything You Like. *We do not believe in the existence of the books referred to.*

H. A. H. *The Henley of Pope's* Dunciad *was the celebrated Orator Henley, who preached on Sundays on theological matters, and on Wednesday on scientific and other subjects, and occasionally declaimed among the butchers in Newport Market.*

Americanus. *The title of John Dunton's book was* The Post-Boy robbed of his Mail; *the second edition was published in* 1706.

The Prior. *Our Correspondent probably refers to Nicholls'* Commentary on the Book of Common Prayer, *of which the first edition was published in* 1707 *in* 8vo.

Photography. I. W., G. C., C. E. F. *are unavoidably postponed until next week.*

X. A. A Lady Photographer *and* H. G. R. *are informed that we cannot undertake to recommend any particular houses for Photographic instruments, chemicals, &c. We can only refer such inquirers to our advertising columns.*

Tyro *is informed that he may use the solution as long as any remains, returning it into the bottle, and always taking care that it is clean. About fifteen grains of gallic acid will readily dissolve in eight ounces of water.*

An Amateur *is referred to the advertising columns of some of our late Numbers. The actual rendering the paper sensitive should be performed by the operator at the* time *of use, to ensure success; but iodized paper can be procured as above indicated.*

Eirionnach. *We have two letters for this Correspondent. Where may they be addressed?*

Errata.—No. 160. p. 479. col. 1. l. 12. for "*pulsis* for *pulses*" read "*pulses* for *plures*;" p. 482. col. 1. l. 46. and col. 2. l. 1. for *Lady* Holland read *Lady* Oxford; p. 483. col. 2. l. 17. for "*carry*" read "*earn*."

On 1st of December, price 2s., No. LXXXIV.

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Notes.

A COTEMPORARY ACCOUNT OF THE "BATTLE OF KERBESTER," IN ROSS, 27TH APRIL, 1650.

"Leut. General Lesly having appointed a rendevouz of his forces at Brechin, 25 Aprile, did make all possible haste against the enemie, marching 30 miles everie day, and to put a stop to the enemies' advance, he sent Leut. Col. Strachan before him to command the troopes that were lying about Rosse and Innernesse.

"Upon Saterday, the 27 Aprile, ye enemie was quartered at Strathekell in Rosse; L. Colonell Strachan with his owne troope, Colonell Montgomery, Colonell Ker's, L. Colonell Hackett's, and the Irishe troopes were quartered about Kincardine; the number y^at wer present being onlie about 230: the officers being conveined, and having considered the grate scarsity of provisions for horsse, and y^at it was very probable, ye enemies' strength being in foote, they would take the hills upon the advance of more of our horsses, they concludit to fight y^at wicked crewe with the force they had. Bot the Lord's day approaching, and the enemie being 10 miles distant, they doubted whither to marche towardes them presentlie, or to delay untill Monday, and so declyne ye hazard of ingageing upone ye Lord's day; bot this doubt was soune removed, for notice was presentlie brought, that the enemy was marched from Strathekel to Corbisdale, sex miles nearer unto them, wheripone they furthwith drewe upe in 3 pairties — the 1, consisting of neire a 100 horsse, to be led one by L. Colonell Straquhan; ye 2, somme more than 80, to be led one by L. Colonell Hackett; and ye 3, about 40, to be led one by Captaine Hutchesone; and 36 musquetaires of Lawer's regiment (which wer occasionally upon the place), to be led one by Quarter Master Shaw: after prayers said by the minister, they marched, about 3 o'clock in the afternoone, towards the enemy, quho wer drawin upe in a plaine, neire a hill of scrogie woode, to which upon the advance of our horsse they quicklie retired. Yet L. Colonell Strachan pursued them into the woode, and at ye first charge made them all to rune; the Lord did stricke suche a terror into their hartes, as ther

most resolute Commanders had not ye courage to lifte a hand to defend themselves; and our forces without opposition did executione one them for 5 or 6 myles, even untill sunne sett.

"Ther wer killed 10 of their best Commanders, most of their officers takin, and 386 comon souldiers. The number of the quhole (as ye prisoners did informe) was not above 1200, of all wich ther did not escape one 200, bot wer ather takin prisoners, killed, or drawned in a river y^at was neir ye place; ye cheiffe standard called ye kinges, and four others, were takin; y^e *Traitor James Grhame* escapit, bot was afterwards takin by the Laird of Assin's people. His horse was takin; his coate with ye starre, and sword belt, wer found on the field. L. Col. Strachan received a shotte upon his belley, but lighting upon the double of his belte and buffe coate, did not peirce.

"One of our troopers haisting too forwardly after a boate, wich carried 2 or 3 of the enemie over the river, was drowned, and 2 were woundit, and this was all ye losse Straquhan and his fellowes had.

"It is to be remembered y^at Cap. Will. Rosse and Cap. Johne Rosse came upe to the executione with 80 fellowes chosen out of ye country forces, and did good service.

"*A Liste of those who were killed at ye Battle of Kerbester in Rosse, 27 Aprile, 1650.*

Laird of Pourie Ogilvy.
Laird of Pitfodells, younger, Standard Bearer.
Jo. Douglasse, youngest sonne to Will. Earl of Morton.
Major Lyle.
Major Byger.
Capitan Stirling.
Captane Powell.

"*A Liste of the Officers takin.*

Vicount Frendraught.
G. Major Urrie.
Col. Graye.
L. Col. Stewart.
Major Stockes.
Cap. Mortimer.
Routte Master Vellemneson.
Peeter Squer, Cap. of Dragoons.
Cap. Warden.
Cap. Authenlecke.
Cap. Spotswoode.
Cap. Charteris.
Cap. Lawsone.
Leut^t Carstaires.
Leut. Vertrun.
L. Androw Glen.
L. Rob. Tenche.
Ernestus Buchan.
Laurence Van Lutenberge.
L. Da. Drum̃ond.
L. Will. Rosse.
L. Jo. Drum̃ond.
L. Ja. Din.
L. Alex. Stewart.
Cornett Ralph Martie.
Cor. Hen. Erlachie.
Cor. Daniell Bennichie.
Ens. Rob. Grahame.
Ens. Adrian Rigwerthe.
Ens. Hans Boaze.
2 Quartermasters, 6 Serjeants, 15 Corporalls, 2 Trumpetters, 3 Drummers, 386 Soũldiers, and 2 Ministers, Mr. Kiddie, Mr. Meldrum."

The above quaint but graphic account of one of the battles of the olden times—the "last fight," too, of the celebrated and gallant Marquess of Montrose—is a literal copy of a MS. in the Advocates' Library, Edinburgh (W. 7. 6.), supposed to have belonged to Sir James Balfour of Denmill, Lord Lyon King-at-Arms, temp. Charles I. and Charles II. It is evidently a cotemporary account; and as, to the best of my belief, it has never before appeared in print, I thought that it might, perhaps, be worthy of a place in the pages of "N. & Q.," and so be rescued from oblivion and given to the world.

The scene of the battle is very correctly described. I know the place well, and have frequently visited it, situated as it is in my native parish of Kincardine, Ross-shire, N. B. The plain is bounded on one side by a river of considerable width and depth, the Oikel (hence "Strathekell," or Strath Oikel), and on the other by a range of low hills, still covered with a "scrogie woode." I believe skulls, pieces of broken armour, and weapons of war, have occasionally been dug up in the field of battle, though I never saw any such; nor does any tradition appear to linger about the spot among the surrounding peasantry, which is rather strange.

When writing a description of the parish of Kincardine, for the *New Statistical Account of Scotland*, some twelve years ago, I described the field of battle and surrounding scenery rather minutely, though the Edinburgh editor, who had the supervision of the publication, chose to abridge considerably my account, and remove nearly all praise of Montrose, of whom I have always been an ardent admirer, considering him, in the words of, I think, Cardinal de Retz, to have approached nearer the heroes of antiquity described by Plutarch, than any warrior of modern times. However, the covenanting spirit of the seventeenth century still exists, and any praise of "the traitor James Grahame" might have appeared out of place in a work conducted by the Presbyterian clergy of Scotland; so my poor account was emasculated.

It is easy to see, from the above account of this battle, that it was written by an enemy of Montrose, and adherent of the covenanting party; but still the facts are probably correct, and so I give it, with all its imperfections of spelling and diction. I do not know whether Mr. Napier, in his *Life and Times of Montrose*, published a few years since, gives a further account of the "Battle of Kerbester," or rather *Corbisdale*, nor whether he was aware of the existence of this MS.; and I have no access to that work in this country. A. S. A.

Punjaub.

[Mr. Napier, in his *Life and Times of Montrose*, p. 469. edit. 1840, as well as in his *Montrose and the Covenanters*, vol. ii. p. 530. edit. 1838, has given a vivid description of the battle of Corbisdale, which substantially agrees with the account furnished by our correspondent.—Ed.]

TWO CURIOUS AUTHORS: H. A., *GENT.*, AND H. W., *GENT.*

The lover of curious books is often at a loss to adjudge a category to the oddities which fall in his way. Such is my perplexity at this moment in regard to a pair of authors, or "Gents," as they style themselves. The first has contributed to our poetical stock —

"The Court Convert: or, a sincere Sorrow for Sin, faithfully travers'd; expressing the Dignity of a true Penitent. Drawn in little by ONE whose manifold Misfortunes abroad have rendered him necessitated to seek for Shelter here; by dedicating himself and this said small Poem. By H. A., Gent." 12mo. pp. 32. Printed for the Author. N. D. (circa 1700.)

Although this piece was noticed at length in *Restituta*, vol. ii. p. 481., there was no light thrown upon its author, or its bibliographical peculiarities. It is to these, therefore, and not the subject, or its treatment — in which there is no merit — that I would make a remark or two.

The book, then, commences with an address "To the Honoured,"— followed by a vacant space, which is filled up in my copy, in fair black-letter caligraphy, "Sr John Pestaville, Bart.," and undersigned "Henry Anderson." In this the poet, thus obscurely as to his history, and humbly as to his merits, seeks to conciliate his patron:

"The Author's condition being at present on a level, and the basis of his former fortune overthrown, to get clear of the dilemma, and prevent his future interment in the ruins, humbly takes leave to dedicate this small poem (the offspring of a penny-less Muse) to your kind acceptance: having nothing in this iron age, wherewith to support him, but a feeble quill. He knows it is not practicable to trade for wealth in the poet's territories; he might as well depend on the wheel of Fortune for a benefit, which only turns to the advantage of her favourites, than fish for pearl in the Muse's Helicon, where are only wrecks, and no riches; he has only play'd a little about the brink; which, if not well done, is submitted to correction: but, believing the spirit of goodness and true humility resides in your generous breast, as a rich gemm in a noble cascate, he is encourag'd to lay this the aforesaid brat at your hospitable gate," &c.

Did this description of my copy fully represent all those extant, it would be hardly worth a Note; but it seems the worthy author, taking advantage of the convertible "H. A." on his title, was in the habit of varying the signature to the address,— carrying, apparently, a pocket-press with him, and imprinting "Henry Anderson" or "Henry Audley," as his fancy or his interest might suggest. There are, indeed, other varieties, such as an Edinburgh imprint, and an appeal to his patrons on behalf of his "brat," totally different to that from which I have quoted. So much for the *Court Convert.*

The other "Gent." I would draw attention to is not less mythical. One of his performances, now before me, is a dusty little quarto, yclept

"The Divine or Hypostatical Union: being a small Poem upon the Life and Death of the Blessed Jesus; beginning with the Advent. By H. W., Gent." Pp. 39. Edinburgh: printed in the year 1707.

As I never take up one of the foregoing books without being reminded of the other, I may note wherein I think they bear a family resemblance. As in the first, so in this, the book commences with an address "To the Honoured," with a like blank —wide enough, in this example, to contain the lord provost and his town council—filled up in a coarse hand-type, with the name of "Sir James Car-Michael."

"Where business is wanted by those that love not to be idle," says the logical dedicator, "it's better to performe things indifferent than to sit still and do nothing. Action is the alpha and omega of man, for were there not a general activity in nature, all must return to it's primitive nothing, and the world would die. 'Tis this, and the account receiv'd of your excellent character, which thus imboldens my unmannerly Muse to make an offering of this to your judicious contemplation; believing that nothing can be more advantageous to ourselves than to meditate on the life of God, because we all would live; nor more to the disadvantage of our cupidities than to reflect upon His death, because we all must die," &c.

Besides this precious production, "H. W.," or, as he extends it in his dedication, "Henry Waring," was the author of two other nondescript pieces which have come under my notice: the first a dry specimen, *The Rule of Charity:* Lond., printed for the Author, 1695, — a prosy affair upon the text "Cast thy bread upon the waters," &c., and inscribed in a corresponding strain, and at his "Private Press," to "Dr. Hance Sloane;" the other, the oddest of the lot, rejoices in the following title: *The Sight's Retreat: a Poem, by H. W., Gent.* This title, with its dedication to "Dr. Sloane," is in the rudest style of the aforesaid locomotive press, and is additionally curious from its throwing more light upon the condition of its author than any of the preceding.

"The ensuing poem, entitled the *Sight's Retreat*, being," says he, "the offspring of an obscure Muse, is with all deference dedicated by the author himself to your discreet compassion, who being of late almost overwhelm'd with darkness, and his candle at present quite extinguish'd, humbly takes leave, on a just consideration of your manifold virtues and perfections, to illuminate the same, and light it again at your honour's altar, who am, with all due submission, your honour's unfortunate but dark and dutiful servant, HENRY WARING."

The *Sight's Retreat* is on the charity of "their Honours," and in ringing the changes upon this

staple topic the author thus further alludes to his blindness, and to his extensive "forren travaile:"

"Dark in a closet all alone,
But not to muse on pelf,
Nor no man's business but my own,
Bewail I with myself.
I who have seen, and likewise gon
As far ('tween shore and shore)
As most have done, except the sun,
I'm like to see no more."

Such, *verbatim et literatim*, are a few jottings from a class of books usually styled by the dealers "Privately Printed," but which I would introduce to your readers as specimens of the beggar-books of the period. I cannot at this moment recall to mind any allusions to this tribe of literary mendicants in our earlier essayists; but it is evident, from these examples, that Messrs. H. A. and H. W., if not one and the same *firm*, were active members of a fraternity who made a trade of foisting their bastard literature upon the unwary; and when we look at the superior style of binding (all the copies of the *Court Convert*, in their pristine state, being uniform, and creditable specimens of that art), and special dedications, it is not to be wondered at that they found a ready sale for their article, particularly among the country squires of the day, who would probably look more to the compliments and externals of the ware offered, than to its literary merits. J. O.

THE CHURCH OF ST. BARTHOLOMEW THE LESS—MILES COVERDALE.

Most of your readers will remember that, about ten years ago, the church of St. Bartholomew, at the corner of the busy lane to which it has bequeathed its name, was condemned, with other adjacent buildings, to make room for those improvements which of late years have revolutionised the topography of not only the city, but the metropolis at large. When the church was closed, awaiting the hand of the destroyer, I was courteously entrusted with the keys for the purpose of making a record of the monumental memorials it contained, and many an hour I spent in contemplating the solemn and impressive scene. There are few persons who have not experienced the undefinable thrill which creeps through the veins on finding oneself, alone, the living among the dead; but in most cases the effect is relieved by the appearance of comfort displayed in the simple but appropriate furniture which meets the eye; here, however, was "no foreign aid of ornament," but all was bare, desolate, ghastly.

There the depopulated gaping pews, once filled with earnest faces and beating hearts, eager to catch the sound of pardon and of peace issuing from the lips of "heaven's ambassador," who had so long and so faithfully dispensed the glad tidings from yonder pulpit, now tenantless, and from whence the last warning has been urged, the last invitation given, the last benediction implored! And there, too, stands the huge organ, from whose marvellous mechanism no more,

"Through the long drawn aisle and vaulted roof,
The peeling anthem swells the note of praise."

Just beneath this noble instrument is seen the enamelled dial, whose index no longer trembles under the pulsation which regulated its daily movement, and the iron tongue now hangs listless and mute, which once rang out the hourly reproof that—

"Man takes no *note* of time but by its loss!"

Rousing myself from this reverie, I took a closer survey of the building, one of those erected by Sir Christopher Wren after the Great Fire of 1666. The style is plain and heavy, but as it was about to be swept away, I made two rough sketches of its architectural design as mementos of the past, and then betook me to the task originally proposed, that of copying the inscriptions, as well those engraved on the tablets which encumbered the walls, as those still legible on the grave slabs which formed the pavement of the church.

One memorial I sought for in vain, viz. that to the learned and laborious Miles Coverdale, who translated the Bible into English. The old chronicles of London agree that this benefactor to his country was buried in the cemetery of this church; it is therefore probable that, if any memorial existed, it perished in the general conflagration which destroyed the structure in which it was erected. The following Queries naturally occur; whether, in removing the ashes of the dead from their ancient resting-place, the remains of this "Man of God" were discovered and identified; if so, whence were they conveyed, and how disposed? These Queries are historically and individually interesting, and I look with confidence to some of your numerous contributors for their solution. M. W. B.

MAUDLIN — SAPPHO — GOING TO SKELLIG.

Will you allow me to offer you a handful of small archaiologies—pepper-corns of acknowledgment, as it were, for the pleasure I have received from "N. & Q.," so full of all curiosities and felicities? The idea of your publication was a happy one, and it has fallen in with the tastes and needs of thousands everywhere. This catching the eels of science by the tail is not so trifling as Plutus Millionaire, Esq., supposes. It is highly interesting to the philosopher, the historian, and to all literary men in general.

The spirit of a great revolution may be discovered in a slang phrase, such as "hocus pocus," or "my eye, Betty Martin." I wish to know if I am

right in thinking the term *maudlin* comes from Palestine. It means, as you of course know (I don't mean anything personal), tearfully tipsy, the quality of being crying drunk. Magdalene (in the Anglo-Norman, and in the popular pronunciation, Maudeline) was mostly represented with a weeping, *éplorée* countenance; hence a maudlin face was understood to mean one of tearful emotion — pathetically slobbered. What do your merry men say?

Again, can you confirm me in the belief that Sappho, who lives in song, died only in metaphor at Leucadia? It was an old Greek custom to propitiate Apollo and other divinities by throwing people headlong from precipices. Leucadia got a great name for such ferocious piety. Stesichorus has a story, somewhere, of a Greek girl—not Sappho — who threw herself from Leucadia for a youth who did not return her passion; the savage old hatchet-armed Eros of the earlier mythologies having apparently demanded such homage, as well as the rest. Anacreon, in "Hephæstion," I believe, has the following: "Again, casting myself from the Leucadian rock, I plunged into the sea, drunk with love." Some critics who cannot believe the Sappho of "Oh Hesperus! thou bringest all good things," could be so dementit, say it was another Sappho of Lesbos — a courtesan — who "plunged the steep" in that distressing manner. I know a somewhat parallel case of metaphoric expression, which you might not have heard of. It is called, "Going to Skellig," in the south of Ireland; and before it dies away, you may be disposed to preserve it in your amber. On the day preceding Lent (a season in which no marriages are made in the Catholic Church) it is humorously fabled that the unmarried folks of both sexes "go to Skellig" in pairs. Regular rhymed lists, with their names, are published and sold by hawkers *à gorge déployée*,—a pleasant piece of Saturnalia to all but those who find themselves hitched into a satirical or abusive rhyme. The young people are supposed to go to do penance — the penance of delay for forty days. Can any one explain this? Formerly there were austere hermitages on the Skellig Rocks, where the ruins are still visible, a short distance from the south-west coast of Ireland. There the most devout monks of the mainland were in the habit of resorting, to enjoy a sharper amount of maceration and general discomfort, during Lent. The proverb of "going to do penance at Skellig" became a general one, and the apt humour of the people applied it as above. Ask "the Nestor of the critic generation," Sylvanus Urban's erudite J. R., about this. It is, I think, a somewhat local *bizarrerie*. W. Dowe.

Chelsea, Mass.

"GENEALOGIES OF THE MORDAUNT FAMILY," BY THE EARL OF PETERBOROUGH.

In Miss Agnes Strickland's amusing "Life of Mary of Modena" (whose name should be pronounced Modĕna and not Modeena), she makes frequent reference to the *Genealogies of the Mordaunt Family*, written, as she tells us, by Henry Mordaunt, Earl of Peterborough, "a book of which four-and-twenty copies only were printed for private use." (*Queens of England*, vol. vi. p. 16. ed. 1852.) As this lady writes popularly, for the benefit of the ignorant, it might have been as well if she had added, that the Earl in this work assumed the pseudonyme of *Robert Halstead;* that he was assisted in its compilation by his chaplain, the Rev. Mr. Rans, Rector of Turvey; and that it was printed in 1685. All these points, although necessary to enable any one who never saw the book to make some inquiry about it, are omitted as of no moment, and we are told instead, that out of the four-and-twenty copies printed, the *only one* that *she* (the emphatic *I* is used) had *been able to trace*, was in the Heralds' College. Now, without expecting too much bibliographical information from a popular writer, it is really mischievous to mislead by a paragraph of this kind, for there are many persons who put such faith in Miss Strickland's pretensions to research, that they would take it for granted *only one copy* of the aforesaid work was in existence! Had Miss Strickland consulted such well-known books as Moule's *Bibliotheca Heraldica*, printed in 1822, or Martin's *Catalogue of Books privately printed*, published in 1834, she would have learnt that, instead of *one*, no less than *fourteen* copies are extant, *four* of which are deposited in such very *inaccessible* libraries as the *British Museum* (namely, the Royal and Grenville copies), the Bodleian, and the University Library, Cambridge. Earl Spencer's copy is described at length by Dr. Dibdin in his *Ædes Althorpianæ*, vol. i. p. 186., from a manuscript note in which it would appear, that the Earl of Peterborough printed only *twenty*, and not *twenty-four* copies. B.

Minor Notes.

The Westminster Play: curious Coincidences.—Perhaps it may be worth a Note to remark, that in the present year, 1852, arrives the turn for the representation, by the scholars of Westminster, of Terence's play of the "Adelphi." This play, as is well known, was originally produced at the funeral games of the Roman general Paulus Æmilius. One of its turns for representation at Westminster also fell out just after the death of General Wolfe at Quebec, in the year 1759, to whose memory there are in the Westminster prologue of that year some beautiful tributary lines, written by Mr. Lloyd.

The turn of the same play also arrived, and its representation was postponed in consequence, in the year 1817, when this country had to deplore the death of the Princess Charlotte, wife of Prince Leopold: and now again its turn falls out just after the death of the late commander-in-chief, Wellington.

Mr. Colman, in the second volume, page 7., of his translation of Terence, quotes twenty-four of Mr. Lloyd's Latin lines. ROBERT SNOW.

6. Chesterfield Street, Mayfair.

Talleyrand.—I find the following in Mr. Jerdan's *Autobiography*, iii. 263.:

"A council of the ministry having sat three hours upon some important question, an eminent nobleman met Talleyrand as he came from the meeting, and asked, 'Que s'est-il passé dans ce conseil?' to which the witty diplomatist drily answered, 'Trois heures.'"

Was "the witty diplomatist" acquainted with Lord Bacon's apothegms, the 59th of which I subjoin?

"Mr. Popham, when he was Speaker, and the lower house had sat long, and done in effect nothing; coming one day to Queen Elizabeth, she said to him, 'Now, Mr. Speaker, what has passed in the lower house?' he answered, 'If it please your majesty, seven weeks.'"

C. H. COOPER.

Cambridge.

Old Title Deeds.—I wish it were possible to impress upon the cultivators of antiquarian lore, in the various counties of England, that a mine of authentic information of the most curious and valuable kind lies hidden *in old title deeds.* I have myself detected either a distinct *Peddars Way*, or a branch of the main one, far away from it, in Norfolk; and Mr. Harrod, the secretary to the Norfolk Archæological, has thrown some singular light upon the question of the triple moat round the castle at Norwich by this means. If such sources were examined, and any facts disclosed in them *noted*, and either by your literary telegraph, or by the more slow and dignified vehicle of "Transactions," communicated to the antiquarian world, better service would be done than many an elaborate disquisition on "Aiken Drum's Lang Ladle" has been. B. B. WOODWARD.

St. John's Wood.

Quakers' Meeting-house at Whittlebury.—In no history of Northamptonshire do I find any notice of this place of worship, which existed till about the year 1804; when the building, falling into decay, was pulled down, and the premises appropriated to other purposes. The registers furnish several entries relating to it; among others, the following, which is one of the earliest:

"1680. A certificate brought me 9^{br} the 22nd dated 9^{br} the 20th for one John Gibbins of Pawlespury, buried att the Quakers' meeting-house in Whittlebury."

H. T. WAKE.

Inscriptions on Bells.—On looking over some old family papers (a short time since) at Colne Priory, Essex, I found the following memorandum, dated 1695:

"Motto upon ye 3rd Bell in Earls Colne Steeple:
'In multis annis resonet campana Johannis.'
"On ye 4th Bell:
'Sum Rosa pulsata munda Maria vocata.'"

A translation of the latter inscription is prayed.

C. K. P.

Newport, Essex.

Beautiful Epitaph.—The following very beautiful epitaph is inscribed on a tablet in the parish church of Bardsey, near Leeds:

"Hic Jacet
Carolus Lister in utraque
Acad : Med : Stud : Qui ipse, paulo
Ante mortem, suam cecinit
Cygnæam cantionem.

1 *Cor.* xv. 55.	*Phil.* i. 23.
Ubi mors aculeus tuus,	Cupio dissolvi,
&c.	&c.
Grata venis, mors,	Mens mea mundum,
Grata venis, nec	Vanaque vitæ
Me tua terrent	Somnia et umbras
Spicula quæ nunc	Læta relinquit,
Sentio in ægro	Et cupit alis
Corpore fixa.	Nixa duabus
Mors etenim agni	Speque, fideque,
In cruce cæsi	Scandere summas
(O amor ingens!)	Ætheris oras,
Undique mentem	Merset ubi se
Munit, et illam	Flumine puri
Servat ab omni	Gaudii, Jesu,
Vulnere tutam.	Teque fruatur
	Omnia in æva.

Obiit die 5 Aug. Æt. 23, Sal. 1684."

C. H.

Americanisms (so-called).—The word *bottom*, as meaning a piece of low ground upon a stream of water, is called an Americanism by some English writers. But the word was used in this sense by the translators of the Bible, in the reign of James I. Turn to Zechariah i. 8.:

"I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him were there red horses, speckled, and white."

Sparse and *sparsely are* Americanisms, and express ideas that would otherwise require circumlocution. A new country might be expected to produce such words. As *dense* comes from *densus*, so *sparse*, which expresses the reverse of dense, comes from *sparsus.* UNEDA.

Philadelphia.

Queries.

ANCIENT IRISH TITLES.

As the dignity of chief of a sept was, according to the old Irish laws, *elective* and not hereditary, perhaps you would be able to inform me, through your numerous correspondents, upon what ground certain Irish gentlemen have of late *assumed* this title, as indicated by their prefixing the article "The" before their names. Allowing that many of these gentlemen may be the lineal descendants of the last legitimate chiefs (though some of them are not), still such descent gives them no claim whatever, even in courtesy, to this honourable and ancient title, which, with the true possessors, was, as I said before, elective and not hereditary.

The most frivolous pretexts are made use of to sanction these assumptions. I may instance the case of one gentleman, a late M.P., who has installed himself into the chieftainship of two old septs, one on his father's account, and the other on his *mother's!* she having been the only child of the last *soi-disant* chief: and again, a late morning paper informs us of an interesting event in the career of another of these gentlemen, who, it is to be feared, has not even an hereditary right to his assumed title, as Dr. O'Donovan, in his notes to *The Annals of Ireland*, strongly suspects him of being of English descent, although flourishing of late years the "O" before his name.

Surely it is time to put a stop to this desecration of titles once so honoured in this country; and I know of no better way than by calling attention to it through the pages of "N. & Q.," unless, indeed, that Parliament might be induced to take up the matter, and favour us with an "Ancient Irish Titles Assumption Bill." T. O'G.

Dublin.

Minor Queries.

Niágara or Niagára. — How is it that the name of "the Falls" has been so completely changed? The Huron pronunciation, and unquestionably the more musical, was *Niagára.* Again:

> "Where wild Osnego spreads her swamps around,
> And *Niagára* stuns with thundering sound."
> *The Traveller.*

Have the Yankees thrown back the accent to the antepenult, or who? W. Fraser.

Is there an earlier description of the Falls of Niagara than that contained in Father Hennepin's book, the first edition of which appeared in 1683? Americanus.

Philadelphia.

Lady Arabella Stewart.—Who performed the marriage ceremony between Lady "Arabella Stuart" and Lord William Seymour? It is said to have been celebrated in "the ladye's chamber," in the palace at Greenwich, some time between February and July, 1610. I wish to ascertain, if possible, the exact date of this marriage, and who was the celebrating clergyman, if such can be discovered now. A. S. A.

Punjaub.

William (titular) Earl of Gowrie.—Where and when died William Ruthven, fourth Earl of Gowrie, and was he ever married? Wood's *Douglas* (vol. i. p. 663.) states, that "he went abroad, and became famous for chymistry" (query, in what country?); and Bishop Burnet (*History of his Own Times*) says, "it was given out that he had the Philosopher's Stone." If Colonel Stepney Cowell's researches regarding the Ruthven family have been successful, he would confer a benefit on antiquaries by publishing them in a Note, stating particulars concerning the above titular Earl of Gowrie, and also respecting Dr. Patrick Ruthven, his death, marriage, issue, &c. Chambers, in vol. v. of *Papers for the People*, gives an interesting story about the "Last of the Ruthvens," making Patrick marry a daughter of David Calderwood, &c., but all evidently romance. A. S. A.

Punjaub.

Drake, an Artist. — I shall be glad of any information respecting N. Drake, an artist, who lived, and was successful in portrait painting, about the year 1766 or 1770. G.

Electrical Phenomena. — I should wish to inquire of your correspondents whether they have observed any similar phenomena to the understated. In the spring of this year, after a few days of dry weather, I was about to spend an evening at a friend's house, and for the purpose of making myself presentable, went into my bedroom to brush my hair. While doing so, I heard a slight crackling noise as I thought, exactly similar to that heard when stroking a cat. I put out the light and looked in the glass, when I was rather astonished to observe, whenever I brushed or combed my hair, a shower of electric sparks following the course of the brush. I continued to observe this for about three weeks, when it gradually ceased. At the time I was in perfect health, though a short time previously I had suffered from a slight cold. No sensation of any kind attended the evolution of the electricity. I do not distinctly remember any similar cases recorded, but should feel obliged if any one could give me informatiom on the subject. Adsum.

Arnold Family. — Wanted particulars of the family of Arnold, who was on the jury when the seven bishops were tried in the reign of James II., and was the only one who was for a verdict of

guilty. He was a brewer in Westminster, and was married into the Gough family. What I wish to know is, where was his place of residence in Westminster, where he was born, and if he left any issue. A READER.

Bills explained to the Sovereign, &c.—At p. 198. (vol. i. part 1.) of Clarendon's *History of the Rebellion*, edit. 1707, there is an account how —

"By the Constitution of the kingdom, and the constant practice of former times, all bills, after they had passed both Houses [of Parliament], were delivered by the clerk of the Parliament to the clerk of the Crown, and by him brought to the attorney-general, who presented the same to the king, sitting in council; and, having read them, declared what alterations were made by those bills to former laws," &c.

I wish to inquire,—

1. Whether the same forms are now gone through?

2. Whether any bill since the time of Charles I., after passing both Houses of Parliament, has been refused the royal assent? ARTHUR H. BATHER.

Admiralty, Somerset House.

Passage in Burke.—In his *Reflections on the French Revolution*, ed. 1852, p. 60., Burke, praising the Queen of France's behaviour in her trying situation, says:

"I hear, and I rejoice to hear, that she feels with the dignity of a Roman matron; that in the *last extremity* (an expression which Jonathan Edwards calls tautological) she will save herself from the last disgrace; and that, if she must fall, she will fall by no ignoble hand."

What is Mr. Burke's meaning here? QUANDO TANDEM.

"*'Twas on the Morn.*"—

"'Twas on the morn of sweet May-day,
When Nature painted all things gay,
Taught birds to sing and lambs to play,
And gild the meadows fair."

Who is the author (and where are they to be found) of the song of which the above are the first four lines? S. WMSON.

"*My mind to me,*" *&c.*—Who is the author of the song, "My mind to me a kingdom is?" I believe it is mentioned somewhere in Beloe's *Anecdotes*. M. M.

J. Brougham's Sermons.—What *J. Brougham* in 1813 published *Sermons*, 2 vols. 8vo.? J. R. RELTON.

Did the Carians use Heraldic Devices?—Does the following extract from Herodotus justify the assumption, that to the Carians belongs the credit of first using heraldic devices? or is the supposition, that the quotation has any heraldic signification, altogether a conceit of my own? I have never seen it adduced in proof of the acknowledged antiquity of armorial bearings; but the association of ideas which it suggests tends to the conclusion that such *may* be its import.

"Καὶ γὰρ ἐπὶ τὰ κράνεα λόφους ἐπιδέεσθαι Κᾶρές εἰσι οἱ καταδέξαντες, καὶ ἐπὶ τὰς ἀσπίδας τὰ σημήϊα ποιέεσθαι καὶ ὄχανα ἀσπίσι οὗτοί εἰσι οἱ ποιησάμενοι πρῶτοι."—*Clio*, clxxi.

Here we have the λόφος, or crest; the ἀσπίς, or shield; and the ὄχανον, or supporter (lit. handle, or that by which anything is supported). JOHN BOOKER.

Prestwich.

Bagford's Collections at Cambridge.—Nichols, in his *Anecdotes of Bowyer*, p. 505., speaks of "a large part of his [*i.e.* Bagford's] collections in the public library at Cambridge." At p. 612. of the same work is the following note, signed "T. F.":

"Bagford's collections are locked up in a large cubical deal box, and probably have never been opened since they have been at Cambridge."

Are these collections to be got at? Is there any list of their contents? EDWARD F. RIMBAULT.

Minor Queries with Answers.

St. Distaff's Day.—On what day of the year was it held? Herrick, in his "Hesperides," mentions its rude celebration,—the ploughmen burning the flax and tow of the spinners, and being in return well "bewashed" with pails of water by the maidens; and it is evident, from the context, that this occurred at the end of the Christmas holidays. But on what day? CUTHBERT BEDE, B.A.

[St. Distaff's, or Rock Day, is a name jocularly given to the day after the Epiphany, or Twelfth Day, because, the Christmas holidays having ended, good housewives resumed the distaff and their other industrious employments. See Nares' *Glossary*, and Hone's *Every-Day Book*, p. 57.]

Baptist Meeting at Newcastle-on-Tyne.—In one of the letters of the Rev. John Foster, of whose Life and Correspondence, edited by J. E. Ryland, a new edition has just been published by Mr. Bohn, occurs the following reference to an old house at Newcastle-on-Tyne:

"But *our* meeting, for amplitude and elegance! I believe you never saw its equal. It is, to be sure, considerably larger than your lower school; but then so black and so dark! It looks just like a conjuring-room; and, accordingly, the ceiling is all covered with curious antique figures, to aid the magic. That thing which they call the *pulpit* is as black as a chimney; and indeed there is a chimney-piece and very large old fire-case behind it."

In a note the editor adds,—

"The sombre appearance was owing in part to the old oak wainscotting: the pulpit also was of the same material. At one end of the room the figures '1485,' rudely carved, probably mark the date of its erection. It was used as a place of worship before the Baptists purchased it in 1725."

The date of Foster's letter is 1792. Is this interesting old house still in existence; and is anything known of its history? G. J. De Wilde.

[Mr. Mackenzie, in his *Descriptive and Historical Account of Newcastle-upon-Tyne*, vol. i. p. 397., has furnished the following notice of this ancient meeting-house: "No record of the affairs of the Baptists has been preserved previous to the year 1725, when they purchased the property they now possess in the Tuthill Stairs. This property extends sixty-eight yards on the east side of the stairs, and is forty-three yards in breadth. On it was a very large and highly-ornamented room, which, from some figures on the wainscotting, seems to have been built in the year 1585. This room must have been used as a place of worship previous to the Revolution, when the corporation occasionally attended meeting-houses; for affixed to the old pews were two hands for holding the mace and the sword. Above this room was a dwelling-house, and a vestry adjoining to it. Here the Baptists assembled for public worship for seventy-three years. In 1797 [five years after Mr. Foster's letter was written] the congregation resolved to erect a new chapel on the vacant ground above the old one. The foundation-stone was laid on the 17th July of that year, and was opened for public worship on February 19, 1798."

We have also received from J. E. Ryland, Esq., to whom we submitted our correspondent's Query, some further particulars of this old house to what is stated in Foster's *Life and Correspondence*. "When preparing that work for the press," says Mr. Ryland, "I applied to my friend the Rev. R. Pengilly, then resident at Newcastle, to obtain some account of this curious remnant of 'the olden time.' He sent my inquiries to a gentleman who took an interest in the antiquities of the place, who replied as follows: 'I wish it had been in my power to have given Mr. Ryland any intelligence respecting the Tuthill Stairs Chapel, but I know nothing certain about it. You are aware that the Close was, in ancient times, inhabited by the principal county families, and the wealthy merchants of the town. In all likelihood the old chapel formed the principal room of the house of some family of consequence, and the entrance must have been from the Close. The room used as the chapel was highly ornamented. I have a drawing of it. From the hands affixed to the pews in the chapel, I infer that it must have been used as a place of worship previously to the Revolution, as the mayors in the olden time used to go in procession on a Sunday to the places of worship they respectively belonged to, the corporate officers accompanying them. But whether a Baptist, an Independent, or a Presbyterian mayor was a member of Tuthill Stairs I do not know, though the presumption is that the Baptist was the only denomination that occupied the chapel.'"]

Bacon's History of Life and Death.—Lord Bacon's *History of Life and Death* was published in 1623. Was there an earlier edition? and is it known when he *wrote* that work? H.

[The first edition of *Historia Vitæ et Mortis* was published in 1623; and, according to Basil Montagu, was written in that year, shortly after Bacon had retired to Gorhambury.]

Replies.

MATHEMATICAL SOCIETY OF WAPPING.

(Vol. vi., pp. 410. 493.)

I took the liberty of asking whether anything is known of a Mathematical Society of Wapping in 1750?

In a reply by M. H. (not, I think, expressed in over-courteous terms), he states his surprise at my inquiry, and presumes that my notion of Wapping must have been formed "from the deck of a steamer on a trip to Dover." He enlarges on the extent of "streets and squares" of Wapping, tenanted by the "merchant seamen" of the port of London, and informs us that every tenth shop, or thereabouts, is that of a "maker of mathematical instruments principally used in navigation," many of these shops bearing on the very face of them the signs of a respectable antiquity. After thus peopling the parish with suburban Dollands, M. H. very naturally proceeds to suggest the probable existence, at this day, not of one only, but of "several" similar societies, containing among their matriculated members "every assistant and apprentice in the trade."

M. H. and I have certainly surveyed this parish with very different eyes. It has been my fortune to pass whole days in the heart of it; and I know every house in one estate of eight acres (forming a large fraction of the entire parish), in which there is certainly not a single mathematical instrument-maker's shop. In confirmation of this I may add an extract from a letter just received from my friend Mr. Walton, the vestry clerk of Wapping: "I believe," he says, "there is not one mathematical instrument-maker in my parish; but, to be on the safe side, I would say there are not two."

I beg, therefore, to repeat my inquiry, whether anything, and what, is known of the "Mathematical Society of Wapping" in 1750? Does any record exist of its members, or of its transactions? Of course I do not require to be satisfied that there was, in fact, such a society; nor am I ignorant of the circumstance noticed by A. W. (*antè*, p. 493.), that the various hamlets, which once formed the great manor of Stepney, gave birth or education to many persons of high literary distinction. The author (or one of the authors) of the *Parentalia*, Joseph Ames, himself a Fellow of the Royal Anti-

quarian Societies, was resident either in Wapping or in the adjoining parish of St. George's in the East, and may have procured the subscription of the Wapping *savants* to his work. Possibly the memoirs of that eminent historian of Typography by Gough and others may throw some light on this local association.

In conclusion, let me express my regret that the real names of contributors are not more frequently attached to their communications.* The practice would give additional weight to those statements of which the value must depend on the personal authority of the correspondent. It would tend to improve the tone of some contributions, and would certainly be a check upon rash and ill-considered assertions. SYDNEY SMIRKE.

* [We will take this opportunity of inserting another communication from a valued correspondent upon this point.

"In a late 'Notice to Correspondents' you have asked for the address of I. Allow me to suggest to your many contributors, that, unless they are ashamed of their Queries (which, perhaps, none need be, since Johnson himself has said 'that one fool, or child, would ask more questions than twenty wise men can answer'), it would tend very much to increase the usefulness of your publication, and facilitate a more direct communication between men of similar pursuits, if they would more generally drop all initials and feigned names, and sign their own proper name and habitat, or at least entrust it to the editor. Much trouble too would be saved. To oblige one correspondent, you were led to ask who is another under the initial I.

"I have been led to make this suggestion, from having just received a very long and interesting letter from Boston, on one of my genealogical contributions: and some time ago I received another from Ireland; and these are not the only ones. I have every reason to believe that much mutual gratification and additional information has been the result to all of us.

H. T. ELLACOMBE.

Clyst St. George."]

DISCOVERY AT NUNEHAM REGIS.

(Vol. vi., pp. 386. 488.)

On my first reading the account of the interesting discovery at Nuneham Regis, the thought occurred to me, as it did to MR. HESLEDON, that the remains might be those of James Duke of Monmouth: but on a little further consideration, I made up my mind that this could not be so. In the first place, the estate of Nuneham Regis does not appear to have belonged to the Duke and Duchess of Monmouth at all, but descended, as stated by L. M. M. R., to the family of Buccleugh, from the Dukes of Montague. This settles the point at once; so that it may seem unnecessary to offer any more proofs. I would, however, remark, that the peaked beard, which this corpse is described to have had, could not have belonged to Monmouth. In Lodge's Portraits his face is delineated perfectly beardless, which probably was its usual appearance; but at the time of his capture, according to Macaulay, "his beard, prematurely grey, was of several days' growth." Yet if even he allowed it to continue to grow during the short interval that elapsed between his capture and his execution (exactly a week), it could hardly have become a "peaked beard." Moreover, it may be doubted whether his widow would have cared to show much respect to his remains, when it is remembered that, after his last interview and parting with her, which some have spoken of as having been very tender, even on the very scaffold, "He went on to speak of his Henrietta," and maintained that she, with whom he had been living in adultery, was "a young lady of virtue and honour." The Duchess certainly showed much feeling during their interview; but she must soon have recovered her composure, if it be true, as is stated by Dalrymple, I think, that she breakfasted with the king the morning after the execution.

Though Nuneham Regis did not belong to the Duke of Monmouth, it is worthy of remark that it was the property of another illustrious man, who lost his life on the scaffold for an attempt precisely similar to that of Monmouth, viz. John Dudley, Duke of Northumberland. There can be no doubt that he was buried in the chapel of the tower. Holinshed accurately describes the position of his grave as being between the two queens, Catherine Howard and Anne Boleyn, and next to the Duke of Somerset. Do they still repose there? Could the initials worked on the breast clothes of the discovered body be J. D., not T. B.? W. H. G.

Winchester.

The reply suggesting that the decapitated Duke of Monmouth was the person found buried in the ruins of the chapel of Nuneham Regis in Warwickshire is very well for a guess. But the guesser should not have added *as a fact*, in proof of the probability of his guess being correct, that which is contrary to the fact, viz., that "the quiet chapel of Nuneham Regis" was "*at that time*, as now, the property of the Buccleuch family." So contrary is this to the fact, that the property of Nuneham Regis only came into the possession of the Buccleuch family in consequence of the marriage of Henry Duke of Buccleuch, the grandfather of the present duke, with Elizabeth, daughter of George, last Duke of Montague, in 1767; the property having come to the Montague family by the marriage of Ralph, son and heir to Edward Lord Montague of Boughton (who afterwards, in the fourth year of the reign of Queen Anne, became Duke of Montague), with Elizabeth, only surviving daughter of Thomas Earl of Southampton,

and widow of Josceline Earl of Northumberland. The property descended to the Earl of Southampton from the Leigh family, who possessed it in the beginning of the reign of Queen Elizabeth. See Dugdale's *Warwickshire* (Thomas's edition, 1730), p. 101. J. S. s.

Should a surgeon have been present at the exhumation at Nuneham Regis, the corpse of the Duke of Monmouth might have been partly identified by traces of the clumsy manner in which the executioner performed his office in severing the head from the body. W. G.

Reform Club.

PAROCHIAL LIBRARIES.

(Vol. vi., p. 432.)

Mr. Newton, in his *History and Antiquities of Maidstone*, 1741, observes:

"In the large and commodious vestry of this church (All Saints) is a large and useful parochial library; this was begun many years ago, but was lately (1735) much augmented by a valuable collection of books, which that public-spirited man, Dr. Thomas Bray, late perpetual curate of the church of St. Botolph, Aldgate, ordered to be sold for 50*l.* on assurance given of their being placed in some town corporate in South Britain for a parochial library."

In 1736 a catalogue of the books was taken and printed by the Rev. John Lewis, the compiler of the *History and Antiquities of the Isle of Thanet;* and subsequently, in 1810, the library was re-arranged, and a new catalogue made by the Rev. John Finch, then curate, but not, I believe, printed. This library most probably was one of those contemplated by the act of Anne, but notwithstanding the wise precaution thereby enacted for the preservation of the books, and for the better encouragement of similar benefactions, it would appear from a *Topography of Maidstone*, published in 1839, that of about 800 volumes, which, inclusive of Dr. Bray's collections, constituted the library, no less than one-eighth of them were missing and decayed at the period of Mr. Finch's overhaul. Among the missing were two copies of Bishop Walton's *Polyglot Bible* (one of which was presented to the library by the corporation), Calvin's works, and many valuable theological commentaries. There still, however, remains, quoting the same authority, a folio MS. Latin Bible, many of the leaves of which have been sadly mutilated, and all the illuminations cut out. The act of Anne would therefore seem, in the eyes of the men of Kent, to have been more honoured in the breach than the observance of it.

Any respectable inhabitant can obtain admittance to the library on application to the minister or clerk. Roffa.

I recollect hearing, about twelve or fourteen years ago, of a parochial library, in some part of Oxfordshire — Wendlebury, I think, — and that it consisted of some very excellent old divinity. The volumes composing it having fallen into a state of dilapidation, were carefully repaired and made fit for use by the new rector of that time. I understood that the library was one of those originally set on foot by Dr. Bray, through whose exertions, and those of Lord Chancellor King, an act was passed in the seventh year of Queen Anne, entitled "An Act for the better Preservation of Parochial Libraries, in that Part of Great Britain called England." J. M.

FIRST FOLIO SHAKSPEARE.

(Vol. vi., p. 470.)

I fear your correspondent Mr. Heath will be altogether unable to perfect his copy of the first folio, as it is imperfect exactly in the places where the leaves are the rarest to be met with. A friend at Stratford-on-Avon some time ago placed in my hands a copy of the work in a similarly imperfect state, in the hope I might succeed in finding a copy in London which might at least partially supply its deficiences; and I am most anxious to do so, especially as it is the only copy of the first folio which has found its way to the place of the poet's nativity. The search will, I suspect, be fruitless, the verses by Ben Jonson, the title-page, and the last leaf being next to impossible to procure. I possess no less than three copies of the first folio — Dr. Dibdin would have told me I was "trebly blessed" — one in an absolutely perfect state in the minutest particular, the other two more or less imperfect. It will give me much pleasure to show these copies to Mr. Heath, or to give him any advice in my power respecting his copy, if he will communicate with me.

J. O. Halliwell.

Avenue Lodge, Brixton Hill.

CATCALLS.

(Vol. vi., p. 460.)

I have inquired among veteran play-goers, and cannot find one who has seen a catcall, or heard one since the O. P. riots. They describe the noise as similar to, but quite distinguishable from whistling through the fingers, as now practised by the galleries. A full and minute history of the O. P. is to be found in *The Covent Garden Journal*, London, 1810. The contest began September, 1809; at p. 150. it says, —

"Mr. Kemble made his appearance in the costume of Macbeth, and amid vollies of hissing, hooting, groans, and *catcalls*, seemed as though he meant to speak

a steril and pointless address announced for the occasion."

We are not told by whom the catcalls were played; that they were once used by critics and gentlemen will appear from the following passages:

"He did intend to have engraved here many histories; as the first night of Captain B——'s play, where you would have seen critics in embroidery transplanted from the boxes to the pit, whose ancient inhabitants were exalted to the galleries, where they played upon *catcalls*."—*Joseph Andrews*, b. iii. c. 6.

By the way, who was Captain B——? I have seen the blank filled up with "Breval;" but as Captain Breval, the dramatist, recorded in *The Dunciad*, died in 1739, Fielding would hardly have so noticed him three years later.

Lloyd, in his *Law Student*, says:

"By law let others strive to gain renown!
Florio's a gentleman, a man o' th' town.
He nor courts, clients, or the law regarding,
Hurries from Nando's down to Covent Garden.
Yet he's a scholar, — mark him in the pit,
With critic catcall sound the stops of wit!
Supreme at George's he harangues the throng,
Censor of style from tragedy to song;
Him every witling views with secret awe,
Deep in the drama, shallow in the law."
Lloyd's *Works*, vol. i. p. 24., Lond. 1774.

Florio is represented as a would-be man of fashion, but his ostentatious use of the catcall shows that it was not reputed a vulgar instrument eighty years ago. H. B. C.

Garrick Club.

I am surprised that the investigating querist M. M. E. has not been able to discover "any one who has heard or seen the (above) instrument," since I recollect in my schoolboy days that the so-named *catcall* was often used as a common whistle, and even now at our theatres it is too frequently made the medium through which "the gods" cause themselves to be heard. Its construction is very simple, being two circular pieces of tin, in diameter rather more than a shilling, perforated in the centre, and attached by solder to a small tube of the same metal, scarcely half an inch in length. The instrument is held in the mouth between the teeth and lips, being nearly concealed by the latter, when, by means of the tongue, and inhaling and exhaling the breath, that fearful screech is made, oftentimes so alarming to dramatic authors.

Having made the Note, let me in my turn put a Query. What is the *unde derivatur* of catcalls? for the sound by no means resembles the squeal of the feline race in anger, nor the loving invitation of Tabby to Tom in the gutter. Neither can I imagine it to have been invented by Mother Bunch, that phœnix of nursery literature, for the purpose of summoning her pets, as a sportsman uses his dog-whistle to call or direct his pointers or spaniels. G. T. B. M.

I am surprised that M. M. E. should doubt the existence of the catcall. He will find in Johnson's *Dictionary*, "*Catcall*, a squeaking instrument used in the playhouse to condemn plays," and I myself have seen and possessed, and have heard in playhouses even in the present century, what were called *catcalls*. It was a small circular whistle, composed of two plates of tin about the size of a halfpenny, perforated by a hole in the centre, and connected by a band or border of the same metal, about one-eighth of an inch thick. The sound given was sharp and shrill, and the advantage of the instrument in the playhouse was that it was altogether concealed within the mouth, and that the perpetrator of the noise could not be easily detected. In my school-days it was in frequent use in our sports and our *rows*. C.

BURYING ALIVE AS A PUNISHMENT.

(Vol. vi., p. 245.)

I am not able to inform your correspondent JOHN H. A. if this punishment has at any time been inflicted by judicial authority upon criminals in England. Blackstone (*Comment.*, book iv. chap. xv.), quoting Fleta, informs us that the ancient Goths were wont, in case of a particular crime, to punish indifferently with burning to death or *burying alive*; and we learn from Calmet, who in the early editions of his *Dictionary* gives a plate representing its infliction, that it was resorted to occasionally by the Jewish nation:

"Comment," says Voltaire in his caustic way (*Prix de la Justice, et de l'Humanité*, article XXVI.), "le bénédictin Calmet s'est-il pu divertir à faire graver dans un dictionnaire, des estampes de tous les tourmens qui étoient en usage chez la petite nation Judaïque? Etre précipité du haut d'un rocher sur des cailloux; ou bien être lapidé avec ces cailloux dont le pays est couvert, et de là être pendu à une potence pour y attendre la mort; *être enterré vivant dans un monceau de cendres*," &c.

Of the comparatively recent use of this punishment among the French, an instance is recorded in the amusing miscellany of Vigneul-Marville (Dom Noel d'Argonne):

"Enterrer vifs les criminels étoit encore un supplice de ce tems-là. *En* 1460, dit la même Chronique (la Chronique scandaleuse), *fut fait mourir et enfouye toute vive audit lieu de Paris, une femme nommée Perrete Mauger, pour occasion de ce que la dite Perrete avoit fait et commis plusieurs larcins, &c. Pour lesquels cas et autres par elle confessez, fut condamnée par sentence donnée du Prevost de Paris, nommé Messire Robert Destouteville Chevalier, à souffrir mort, et estre enfouye toute vive*

devant le Gibet; ce qui fut exécuté." — *Mélanges d'Histoire et de Littérature*, vol. iii. p. 277.

In these cases, the patient, I presume, was entirely covered by earth, and must have died immediately from suffocation; in the modification of the punishment recorded by John H. A., where the criminal was immersed to the neck only, the death from starvation and exposure must be far more lingering and terrible. So also with the somewhat similar punishment suggestive of Roman Catholic times and countries, — bricking up the peccant nun, or other sinning person, in a hollow wall, — so touchingly illustrated by the pen and pencil in Rogers's *Italy*, and introduced by Mrs. Trollope to heighten the interest of her powerful novel *The Abbess*.

The case mentioned by John H. A. reminds me of a passage in Holinshed (*Chron.*, vol. vi. p. 331.):

"Subtle and crafty he was (the Irish rebel, Shane O'Neil), especially in the morning; but in the residue of the day, very uncertain and unstable, and much given to excessive gulping and surfeiting; and albeit he had most commonly two hundred tuns of wines in his cellar at Dundrum, and had his full fill thereof; yet was he never satisfied till he had swallowed up marvellous great quantities of Usquebaugh or aquavitæ of that country; whereof so unmeasurably he would drink, and brase, that, for the quenching of the heat of the body, which by that means was most extremely inflamed and distempered, he was eftsoones conveyed (as the common report was) into a deep pit; and standing upright in the same, the earth was cast round about him up to the hard chin, and there he did remain until such time as his body was recovered to some temperature."

We learn from this that the Elizabethan tippler anticipated the *panacea* of the notorious Dr. Graham, and that the grand idea of the *earth-bath* did not originate with that illustrious practitioner.

William Bates.

Birmingham.

SMOCK MARRIAGES.

(Vol. vi., p. 485.)

Mr. Eastwood ought, I respectfully submit, to have given the name of the "small village in Wilts," from the register of which he gives an extract which illustrates "a vulgar error" mentioned in Brand's *Popular Antiquities*, ed. Ellis (1842), vol. iii. p. 205., in these terms: "When a man designs to marry a woman who is in debt, if he take her from the hands of the priest, clothed only in her shift, it is supposed that he will not be liable to her engagements." This "vulgar error" is still prevalent at Cottenham, in this county.

C. H. Cooper.

Cambridge.

Miss Anne Sellwood was married in her smock, because the prudent Mr. John Bridmore shared the vulgar belief (by no means extinct), that a bridegroom taking a bride so little indebted to the milliner, did not become liable to any of her other debts. I first heard of this combined exemption from drapery and debt, when residing in Shropshire; but I dare say your correspondent Mr. Eastwood will obtain corroboration of my view of the case from other parts of the country. I suppose that the original notion arose from some ingenious rustic special-pleader's interpretation of the character of certain portions of our conveyance-like marriage service; "want of consideration" on the part of the lady-purchasers of marital protection being perhaps the plea relied on. A husband long supposed he could sell the article which he was "to have and to hold;" and some similar confusion of ideas may have led a wife who brought her husband *nulla bona* to believe that she came "free and clear of and from all claims and demands whatsoever." This is scarcely a place to express one's hope that some day the marriage contract will be made a little more explicit. The police magistrate will thereby be saved some trouble in expounding its meaning.

Shirley Brooks.

New Inn.

[We believe there is also a similar "vulgar error" as to all children *under the girdle* at the time of marriage being legitimate.]

PHOTOGRAPHIC CORRESPONDENCE.

As it seems to be a settled thing that the "N. & Q." is to be considered as the hitherto much wanted medium of communication on all matters photographic, I would suggest that your object would be greatly promoted if you were to give notice, once for all, that no communications professing to describe processes, new or old, would be printed in which the precise quantities and proportions of every chemical named were not given. The omission of these particulars gives rise to a world of unnecessary trouble by provoking inquiries, answers, and explanations, where none need have been required. Thus, had your correspondent Mr. Crookes told all he knew, I need not have troubled you with the following inquiries.

1. Is the iodizing solution to be brought to the colour of *brown* sherry or of *pale?* Had he not better state *how many grains* of the iodine should be added to his pint of water? And, after all, is he *quite sure* that the iodine will eradicate the iron and brass spots from the paper?

2. If a washing of the excited paper for *a few minutes* (how many?) will make it keep for six days, how long must it be washed in order to keep it three weeks?

3. He speaks of a *nearly* saturated solution of gallic acid, and of a *tolerably* strong solution of hypo.: both terms having no definite meaning whatever.

We all know that, after spoiling a dozen or twenty pictures, which have perhaps cost us much toil and fatigue to procure, and which, in many cases, we cannot try for again, we shall find out *how strong* the solutions ought to have been, Mr. Crookes knowing all the time the exact strength required.

It is greatly to be desired that you would favour us at once with Dr. Diamond's paper processes. The present state of the weather, so far from affording a good reason for the delay, is, on the contrary, just that which enables one *to get all things ready* against the first outbreak of sunshine.

There is a grievous inconvenience in the waxed-paper process, as hitherto described, — I mean in the development by *floating* on the gallo-nitrate. Of course, you can *float* only *one sheet at a time* in the same dish; so that a man bringing home twenty views, each requiring to be floated an hour, must either have twenty dishes at work, or consume twenty hours in the development. I presume that immersion one upon the other would not do. So also the paper has to be *excited* by a careful *floating* on the aceto-nitrate for above ten minutes, and then again washed by *floating* on distilled water. I hope Dr. Diamond will have been enabled to simplify this process.

Very unkind of Dr. D.'s *friend* not to have told him *what proportions* of amber to use in his collodion: for I consider this a valuable hint.

Dr. Diamond, p. 320., recommends "amber" for one varnish, and a few lines further on "the common amber of commerce" for another varnish. What is the difference, and where are they to be procured? I. W.

[No amber is better than the broken mouth-pieces of pipe stems and cigar tubes, being entirely free from extraneous substances. They may be bought for about 2*s.* per oz. of many tobacconists, and especially of Onderwich, the German pipe merchant, Princes Street, Leicester Square. The common amber of commerce may be procured at the varnish-maker's or chemist's, and although it gives a varnish it is always coloured, and not so satisfactory as the finer sort.]

Solution for Positive Paper. — Probably some of your correspondents will be good enough to say, what the strength of the solution for positive paper should be, when chloride of sodium (common salt) is used for the preparatory processes instead of muriate of ammonia; and what strength of solution of nitrate of silver to be applied with a brush should be used afterwards to render the paper sensitive?

I have followed Le Gray's directions, in using one part saturated solution of common salt, and three parts water; and for the nitrate of silver ninety-six grains to the ounce of distilled water; but I find that it is requisite to apply *three* washes of the nit. sil. solution before the paper is rendered properly and easily sensitive, and this of course is troublesome. After the first wash, the paper on exposure will only become of a faint slate colour; after the second it deepens irregularly in blotches, and cloudy; but after the third it darkens quickly and uniformly on exposure, even on a day that is not very bright, at this season of the year.

The paper I have used is Nash's. I prefer the tone of colour obtained for the positive by using chlor. sodium to that given by mur. amm.; at least for portraits. By using mur. amm. I have found a single wash of nit. sil. solution sufficient, but that the paper requires a much longer exposure to deepen sufficiently, than that prepared with chlor. sod. and three washes of nit. sil., as described. C. E. F.

Photography applied to the Microscope, &c. — One of the earliest uses I made of collodion was to apply it to taking the images through the microscope: in fact, I may say that on the first day that Mr. Archer introduced to me the collodion, in the autumn of 1850, some experiments were performed, and the images of monochromatous substances, as sections of wood, fossil infusoria, &c., seemed to be very successful; but in animal tissues, where a great deal of yellow or yellowish-brown prevails, the productions appear to be very inferior from drawings made by the camera lucida. Some of my friends carried these experiments to a great extent, and multiplied their results by printing from the negatives. I would beg to mention also, that the film of collodion has been successfully floated off the glass, and taken up upon prepared copperplates and wood, upon both of which etchings and wood engravings have been made,— the operator following nature's lines in his delineations, instead of relying upon his own imperfect powers of drawing. H. W. D.

Origin of Collodion: French and English Weights and Measures. — In your No. for Oct. 30. there is an inquiry by Q. Q. as to the origin of the name of *collodion*, and who first recommended its use in photography. I cannot tell him who gave it the name of collodion, or the origin of the name; but it was discovered by Le Gray in 1849. He mentions it in his work on photography; and the whole of the process, &c. The work may be got at Claudet's or Henneman's, of Regent Street. The work is in the French language. I have but just become a subscriber to "N. & Q.;" I should therefore feel obliged if you, or some of your subscribers, would inform me in which of the back Numbers I may find an account of the French weights and measures; their relative value compared with the English, &c. G. C.

[In Brande's *Chemistry*, the relative value of the French and English weights and measures is fully explained, as well as in many elementary works.]

Lenses and their Makers.—The complaint of E. S. in No. 161., p. 515., on the subject of his disappointment in finding that the chemical and visual foci of a newly purchased lens did not correspond, has overwhelmed us with a mass of communications, principally from the friends of that very scientific optician Mr. Ross. We could not understand why this was so, until we received a letter from that gentleman himself, in which he remarks that, in the communication in question, "the terminal ''s' appends very euphoniously to my name, and with those who should draw such an inference, I might be stigmatised as an incompetent optician and an unfair tradesman." Now, though it is quite obvious, from the construction of the sentence, that the name which *we thought right to omit* from E. S.'s letter might just as well have been Smith, Brown, Jones, or Robinson, and the terminal "'s" must still have been there, we think it fair towards Mr. Ross to remove any impression that he was the party referred to. He certainly *was not.* We may add that the only allusion to Mr. Ross which has to our knowledge appeared in "N. & Q.," is at p. 542. of our last Number. He is the London optician there referred to, and A. R—G having kindly exhibited to us the specimens alluded to in that communication, we have no hesitation in saying they justify all A. R—G's commendations. And with one word more we must dismiss the question of lenses, and makers of lenses, from our columns. All our *successful* experiments had been made with Voightlander's lenses; had we tried Ross's, and experienced, as we presume from the letters which have reached us we should have done, the same results, we should just as unhesitatingly have stated of Ross's lenses what we have honestly said of Voightlander's.

Replies to Minor Queries.

"*In Nomine Domini*" (Vol. vi., p. 487.).—There is an old Latin proverb, "In nomine Domini incipit omne malum." This is doubtless the saying referred to: I thought it was too well known to need a reply, but it appears it is not.

Lau. Ang.

Edward Polhill (Vol. vi., p. 460.).—I am unable to furnish your correspondent G. with any information regarding the personal history of Edward Polhill, but may state that some of his works have been recently reprinted by T. Ward & Co. of Paternoster Row. Among these I find two treatises not mentioned by G., viz.:

1. "The Divine Will considered in its Eternal Decrees, and Holy Execution of them."
2. "A Preparation for Suffering in an evil Day."

Besides these, *A Discourse of Schism*, originally printed in 1694, was reprinted by Hatchard in 1823; and I find in the Bodleian Catalogue, *Answer to Sherlock's Knowledge of Christ*, &c., printed in 1675.

Tyro.

Dublin.

"*The Choice of Hercules*" (Vol. vi., p. 485.).—There is a long poem so called in the third volume of Dodsley's *Collection*, edition 1782, without the author's name. It begins thus:

> "Now had the son of Jove mature attained
> The joyful prime."

Is this the production inquired for?

Braybrooke.

"*Nine Tailors make a Man*" (Vol. vi., p. 390.).—In *Democritus in London, with the Mad Pranks and Comical Conceits of Motley and Robin Good-Fellow*, will be found the following Note, which is an *earlier* authority than yours of 1742 for the above saying:

> "Let the following be recorded in honor of the tailors!
>
> 'There is a proverb which has been of old,
> And many men have likewise been so bold,
> To the discredit of the Taylor's Trade,
> *Nine Taylors goe to make up a man*, they said.
> But for their credit I'll unriddle it t'ye:
> A draper once fell into povertie,
> Nine Taylors joyn'd their purses together then,
> To set him up, and make him a man agen.'
>
> *Grammatical Drollery*, 1682."

A Subscriber.

Goose Fair (Vol. vi., p. 149.).—The origin of this name arose from the large quantities of geese which were driven up from the Fens of Lincolnshire for sale at this fair, which is on the 2nd of October, when geese are just in season. Persons now living can remember seeing fifteen or twenty thousand geese in the market-place, each flock attended by a gooseherd with his crook, which he dextrously threw round the neck of any goose and brought it out for inspection by the customer. A street on the Lincolnshire side of the town is still called Goose Gate, and the flavour of the goose is still fully appreciated by the good people of Nottingham, as on the fair-day one is sure to be found on the table of ninety-nine out of a hundred of the better class of the inhabitants.

J. W.

Newark.

Ecclesiastical Year (Vol. vi., p. 462.).—This is an erroneous heading; the ecclesiastical year begins at Advent. The question raised by Mr. Russell Gole is between what were distinguished, prior to the reformation of the style in 1752, as the *legal* and the *historical.* The legal year began on the 25th of March, the historical year on the 1st of January, and used frequently to be used together in this form, January $16\frac{60}{61}$, the upper

being the legal year, and in all public, and most private, *written* documents; the latter generally used in *print*, as it was all over the Continent. There, therefore, can be no doubt on the point raised, and that September 1660 *preceded* January 1660, which should be designated as *January* $16\frac{60}{61}$. It is inconceivable what a difficulty this difference of style makes in arranging the dates of old papers; but the legal year was most generally followed, even in private letters. C.

Editions of the Prayer Book prior to 1662 (Vol. vi., p. 435.). — The object of my Query, printed at page 435., was to obtain an accurate list of the various *editions* of the *Book of Common Prayer* which issued from the press from 1549 to 1662 inclusive. The very valuable work, Keeling's *Liturg. Brit.*, refers rather to the *revisions* which the Prayer Book underwent. I have not access, at present, to Mr. Pickering's elegant reprints, but I do not think that even this work would supply my desideratum. The following very imperfect list will, perhaps, form a groundwork for a correct one, to the compilation of which I solicit the attention of your correspondents:

1549. Whitchurche. 7th March, London. (Brit. Mus.)
Whitchurche. 4th May, London. (Brit. Mus.)
Whitchurche. 16th June. (Brit. Mus.)
Grafton. March. (Brasenose Coll. Oxon.)
(Query the same as Whitchurche, 7th March?)
Grafton. 8th March. (Bishop of Cashel.)
Grafton. *Mense Martii* on title, but *Mense Junii* in colophon. (Brit. Mus.)
Oswen. Worcester, 23rd May.
Oswen. ————, 30th July. (Brit. Mus.)
1550. Grafton. Booke of Common Praier. Noted, 4to.
1552. Whitchurche. First edition. (In private possession.)
Whitchurche. Second edition. (Brit. Mus.)
Grafton. August, first edition. (Lambeth.)
Grafton. August, second edition. (Brit. Mus.)
1553. Reginald Wolfe. Liber Precum Publicarum. 4to.
1559. Grafton, or Jugge and Cawoode. (Univ. Lib. Cam.)
1560. Reginald Wolfe. Liber Precum, &c. 4to.
Day. Church Service. fol.
1562. Cawood.
1569. Reginald Wolfe. Liber Precum, &c. 12mo.
1571. Reginald Wolfe. Liber Precum, &c. 12mo.
1572. R. Jugge. Fourme of Common Prayer.
1573. Vautrollier. Liber Precum, &c. 4to.
1574. Vautrollier. Liber Precum, &c. 8vo.
s. d. Christopher and Robert Barker. 4to.
1604. Query, by whom printed? (Trin. Coll. Cam.)
1620. Barker and Bill. (In my own possession.)
1637. Scotch Service Book. (S. John's Coll. Cam.)

This list has been compiled chiefly from the following sources; Rev. J. Ketley's *Two Liturgies of Edward VI.* (Parker Society); Rev. W. Keeling's *Liturgiæ Britannicæ*, 1st edit.; Mr. Stephen's reprint of the *Sealed Books* (Eccl. Hist. Soc.); and Johnson's *Typographia*, vol. i.

I do not remember to have seen any list of the editions of the Prayer Book prior to 1661–62, when it assumed its present form; though I cannot but think that some such list may be in existence in one of the many works devoted to its history. If a complete list has *not* yet been printed, the literary history of the Prayer Book will receive a valuable addition from the communications of those of your correspondents who may be disposed to correct and amplify the preceding enumeration; which, permit me to say, is put forth, not as having any pretensions to completeness (especially towards its conclusion), but simply as a nucleus for further information.

W. Sparrow Simpson, B.A.

Office for Commemoration of Benefactors (Vol. v., pp. 126. 186.). — It has been suggested to me that, in order to complete my former communication, I should send you a transcript of the Collect there referred to; it is as follows:

"O Lord, we glorify Thee in these Thy Servants our Benefactors, departed out of this present life; beseeching Thee, that as they for their time bestowed charitably for our comfort the temporal things which Thou didst give them, so we for our time may fruitfully use the same to the setting forth of Thy Holy Word to Thy laud and praise, and, finally, that both they and we may everlastingly reign with Thee in glory; through Jesus Christ our Lord. — *Amen.*"

W. Sparrow Simpson, B.A.

"*The Right Divine of Kings to govern wrong*" (Vol. iii., p. 494.; Vol. iv., p. 125. &c.).—Could this memorable line have originated from Milton's *Defensio pro Pop. Ang.?* I quote a passage or two out of many:

"Detur illa *regia licentia male faciendi.*" — Cap. ii. p. 15., Londini, 1651, 4to.

"Noli igitur Deo hanc atrocissimam injuriam facere, quasi is *regum pravitates et nefaria facinora jus esse regium doceret.*" — Cap. ii. p. 23.

"*Jus male faciendi cum sit regi* nullum, manet jus populi naturâ supremum." — Cap. v. p. 94.

Rt.

Warmington.

Civilation (Vol. vi., pp. 199. 376.).—Thomas De Quincey, to an article in Hogg's *Instructor*, or *Sir William Hamilton, with a Glance at his Logical Reforms* (Part LII., new series, July, 1852), has the following note:

"*In a state of civilation:* and what state may that be? As the word is a valuable word, and in some danger of

being lost, I beg to rehearse its history. The late Dr. Maginn, with whom some of us may otherwise have had reason to quarrel, was however a man of varied accomplishments; a wit, with singular readiness for improvising, and with very extensive scholarship. Amongst the peculiar opinions which he professed was this: that no man, however much he might *tend* towards civilisation, was to be regarded as having actually reached its apex until he was drunk. Previously to which consummation, a man might be a promising subject for civilisation, but otherwise than *in posse* it must be premature, so he must be considered as more or less of a savage. This doctrine he naturally published more loudly than ever, as he was himself more and more removed from all suspicion of barbaric sobriety. He then became anxious with tears in his eyes to proclaim the deep sincerity of his conversion to civilisation. But as such an odiously long word must ever be distressing to a gentleman taking his ease of an evening, unconsciously perhaps, he abridged it always after 10 P.M. into *civilation*. Such was the genesis of the word. And I therefore, upon entering it into my neological dictionary of English, matriculated it thus: '*Civilation* by ellipsis, or more properly by syncope, or vigorously speaking by hiccup, from *civilisation*.'"

J. D. N.

"*A hair of the dog that bit you*" (Vol. vi., p. 316.). — In Scotland it is a popular belief that the "hair of the dog that bit you," when applied to the bite, has a virtue either as a curative or preventive agent.

I have seen a shepherd pull a few hairs off his dog, and apply them to a wound which the dog had just made in the leg of a boy. In this case the application was to cure the wound, and to prevent bad consequences — such as the occurrence of hydrophobia.

M. E. V. E. P.

Skull-caps versus Skull-cups (Vol. vi., p. 441.).— Cowgill's learned and ingenious explanation of Ragnar Lodbrok's *skull-cup* seems to me to be far-fetched and unnecessary. The iron cap or helmet fitting close to the head, and representing its form, was in use from a very early period, and would naturally (as in fact it was) be called a "skull-cap," or more shortly "skull:" and what more fitting cup could the dying warrior image to himself than the spoil of his slain enemy, his iron skull-cap whereout to drink the beer of Valhalla? But not in Valhalla alone was the "skull" of the soldier used for other purposes than that of defence. In the famine which prevailed in Ireland after Edward Bruce's invasion of that island, Camden relates (A.D. 1315) that "many were so hunger-starved, that in churchyards they took up the bodies out of their graves, *and in their skulls* boiled their flesh and fed thereon." "Perhaps a kind of vessel," says Stewart (*History of Armagh*, p. 179.), noting this passage; but the Rev. Robert King (*Primer of the History of the Holy Catholic Church in Ireland*, p. 1298.), quoting Stewart, objects to this interpretation, and very justly, on the ground that "pots" or saucepans would not be at hand in such emergencies. Neither one or the other, however, seem to have had an inkling of what the old annalist meant to convey, namely, that the iron skull-caps of the starving fugitives (every one was then armed who could afford it) served them as pots wherein to boil their disgusting food — disgusting enough without the additional horror of being cooked in a recking skull, even were that proceeding possible.

There is a valuable note on the same fact given, sub ann. 1317, in the *Annals of Ireland*, compiled by James Grace, and edited for the Irish Archæological Society by the very rev. Dean Butler, in which he advocates skull-cap *versus* cranium; and concludes with the following analogous story:

"We know that, during the battle of Waterloo, the officers of the Guards boiled pigeons in the cuirass of a dead Frenchman at Hougoumont."—P. 91. *note.*

James Graves.

Kilkenny.

Francis Hopkinson, Author of "Dissertation on a Salt-box" (Vol. vi., pp. 54. 137. 233.). — Permit me to inform your correspondents J. Wn., Mr. John Booker, and H. Eeff, that the author of a *Dissertation on a Salt-box* was Francis Hopkinson of this city (Philadelphia), and not Professor Porson, as the latter supposes. The piece of humour will be found in the first volume of Hopkinson's *Works*, Philadelphia edition of 1792. It was originally written for, and published in, the *Pennsylvania Magazine*, as a satire upon the examinations in our old Philadelphia College. It is entitled *Modern Learning exemplified by a Specimen of a College late Examination.* The first part is dedicated to "metaphysics," and commences thus:

"*Prof.* What is a salt-box?
Stud. It is a box made to contain salt.
Prof. How is it divided?
Stud. Into a salt-box, and a box of salt.
Prof. Very well! show the distinction.
Stud. A salt-box may be where there is no salt, but salt is absolutely necessary to the existence of a box of salt."

The student goes on and divides salt-boxes into "possible, probable, and positive salt-boxes. A possible salt-box is "one in the hands of the joiner;" a probable salt-box is "one in the hand of one going to buy salt, who has sixpence in his hand to pay the grocer;" a positive salt-box is one "which hath actually and bonâ fide got salt in it." The examination then continues to investigate the merits of salt-boxes, under the heads of "logic, natural philosophy, mathematics (which is illustrated by diagrams), anatomy, surgery, the practice of physic, and chemistry." It is dated May,

1784, the time when it was written. The *Facetiæ Cantabrigiensis* does not contain the whole of Hopkinson's paper, which occupies twelve or fifteen pages in his works. Thus much is due to the memory of an American patriot. Francis Hopkinson was a member of the American Congress in 1776, a signer of the Declaration of Independence, and an active politician in his day. He was the author of *The Battle of the Kegs*, a satirical poem, composed whilst the English army occupied Philadelphia, which was very popular at the time, and is yet popular among Americans of the present generation. T. WESTCOTT.

Philadelphia.

Junius, Letter LVI., and the Continuation of Tom Jones (Vol. iii., p. 188.; Vol. vi., p. 341.).—The continuation of Tom Jones is entitled *The History of Tom Jones, the Foundling, in his married State:* Utile dulci: Lond., printed for J. Robinson, 1750, 12mo. p. 323. Its author is not known, nor is the point material, as it is a very poor production. Black George is not introduced in it, nor does it throw any additional light upon the allusion in Junius. I must confess, however, that I do not see any difficulty in the passage. Blifil and Black George, by different means, though not acting in concert, used their best endeavours, from interested motives, to ruin Tom Jones. The "union of Blifil and Black George" merely seems to express the concurrence of two different actors—one a hypocritical and sanctimonious cheat, and the other a bolder ruffian—to work injury to the public. The personal allusion in the two names is obvious enough. JAS. CROSSLEY.

The Word Brow, or Brough, in Essex (Vol. vi., p. 411.).—This is called *clam* in Devonshire, being a rough tree thrown across a river or brook for a foot-bridge. I find *clamber* (in Johnson), to climb up, pronounced, in Devonshire, to *climm.* W. C.

Harlow.

Phonetic Spelling (Vol. vi., p. 357.).—In 1730 there was published at Amsterdam, in seven vols. 12mo., a work entitled *Abrégé chronologique de l'Histoire d'Angleterre.* Throughout this book the author, who calls himself M. J. G. D. C., has deviated in a remarkable manner from the customary orthography of the French. He justifies himself thus:

"In the neglect with which this part of the French language is now every day treated, I should be sufficiently shielded from criticism if I only cited in my favour the authority of Ménage, Richelet, Furetière, Amelot de la Houssaie, and others of the like weight. . . . I have wished to avoid disorder, and restrict myself to exact uniformity. By this means my aim has been to reduce the system of orthography to fixed but general rules, to remove the crowd of inconvenient and repulsive exceptions, and to proscribe the ridiculous intermingling of antiquated spelling, which is now foreign to the pronunciation introduced by modern usage. In one word, I have not hesitated *to refer the letters to their natural functions, as assigned to them by the first elements of language.* It is noticeable at the same time, that this operation presents us at once with the true pronunciation and facility of writing," &c.

The author developes his plan, and enters into its details in the remaining pages of his preface; but I am unwilling to extend this Note, my reason for writing which is to add another to your authorities quoted on the subject of phonetic spelling—a system which appears to me opposed to all that is venerable in antiquity, dear in association, and sacred in philology. B. H. COWPER.

Earlier attempts than that of Howell (1650) were made to reform our orthoepy. The first who applied himself to effect this change was Sir Thomas Smith; and, according to Strype, in his life of this most learned personage, pp. 27, 28., the new alphabet framed by him was compiled in 1542. A second similar attempt was made by Sir John Cheke, in 1557. A third scheme, with a like object in view, was offered in 1621, by Dr. Alexander Gill, the famous master of St. Paul's School, in his rare and curious *Logonomia Anglica, quâ Gentis sermo facilius addiscitur.* In addition to these we have many other works advocating the use of phonetic spelling, which preceded that of Howell; *e. g.* the *Orthographie*, &c. of John Hart, Chester Herald, 1569; Bullokar's *Booke for the Amendment of Orthographie*, &c., 1580; Mulcaster's *Right Writing of our English Tongue*, 1582; Peter Bale's *Order of Orthographie*, in his *Writing Schoolemaster*, 1590; and Charles Butler's *English Grammar*, 1633. Then, there is the well-known scheme of Bishop Wilkins; that of George Dalgarno, in his *Ars Signorum*, &c., 1661; and the proposals set forth in the *Friendly Advice to the Correctour of the English Press*, &c., 1682. COWGILL.

Simile of the Soul and Magnetic Needle (Vol. vi., pp. 127. 207. 368.).—A much older author than Leighton, or others mentioned recently in the "N. & Q.," made use of the comparison of the magnet, namely, Raimond Lull, of Majorca, who died in 1315. These are his words, as given by Neander, in his "Memorials of Christian Life," *Works*, vol. vii. p. 429., Bohn's edition:

"As the needle turns by nature to the north, when it is touched by the magnet, so it behoves that thy servant should turn to praise his Lord God, and to serve Him, since out of love to him He willed to endure sore griefs and heavy sufferings in this world."

M. L.

Sea Water (Vol. vi., p. 290.).—In answer to the Query concerning the use of sea water, either Humboldt, Prichard, or Mrs. Somerville mention

its use without injury by the inhabitants of Easter Island. I "made a note of it" when reading, but I cannot find it in my common-place book. M. L.

Aiton or Eaton Family (Vol. vi., p. 435.).—I do not make this communication as in reply to SCRUTATOR's inquiry, but it justifies leaving in your pages monumental notes that, in an obscure Irish churchyard, might moulder away unknown. They were copied off by myself in the churchyard of Connor, co. Antrim, when I was making my collections for the then projected history of that interesting district:

"Exanlatis hujus ærumnosæ vitæ laboribus, migravit hinc ROBERTUS AITON, Artium Magister, decimo Maii salut. part. 1666, ætatis suæ 80, cujus exuviæ requiescunt in pace sub hoc cippo in spem beatæ resurrectionis. Itemque duorum nepotulorum.

Albion esse dedit, Mores formavit amœnos
Gallia, dum nunc tegit ossa solum."

"Here lyeth the Bodys of the Revrd. Mr. ANDREW AITON, Prebend of Connor, who departed this life the 7th day of June, in the year of our Lord 1794, and the 71st of his age;—and ELIZABETH AITON, wife to the said ANDREW, who departed this life Xbr. ye. 1713, in ye 80 year of her age.—Also, ROBERT AITON, Esq., son to the aforesaid ANDREW; and ELIAS AITON, who departed this life the 4th of August, 1742, in the 76th year of his age."

I have many particulars of this line in my manuscripts, but cannot at present think that these individuals connect with the object of SCRUTATOR's search. JOHN D'ALTON.

4. Summer Hill, Dublin.

Steeple Aston is in the gift of Brazen Nose College. John Eaton was admitted M.A. July 8, 1701. John Eaton was admitted M.A. Oct. 12, 1730. Both were of Brazen Nose. For name, parentage, &c. of their fathers, consult the Oxford Matriculation Registers. ARTHUR PAGET.

Spiritual Persons employed in Lay Offices (Vol. vi., p. 376.).—W. says, in reference to Dutens, that he "was probably the last spiritual person employed in a lay office." W. seems not to be aware that one of the successors of Dutens in the rectory of Elsdon, Archdeacon Singleton, attended the late Duke of Northumberland during the time of his holding the office of Lord Lieutenant of Ireland, and in the capacity of his Grace's private secretary had the privilege of franking. E. H. A.

George Chalmers' "Revolt of the Colonies" (Vol. vi., pp. 200. 281.).—An edition of the work to which BONSALL refers was published by James Monroe and Company, of Boston (Mass.), in the year 1845. The title runs thus: *An Introduction to the History of the Revolt of the American Colonies; being a Comprehensive View of its Origin. Derived from the State Papers contained in the Public Offices of Great Britain.* By George Chalmers.

It is in two octavo volumes, of 414 and 376 pages; and the following extract from the preface will show why your correspondent's copy, as well as that in the British Museum, wants the title-page:

"It was printed, under the author's inspection, as far as the end of the reign of George I., but no part has ever been published. To the printed copy which has been used for the impression now given to the public *a title-page is prefixed in the handwriting of the author*, with the addition, 'Suppressed in 1782.' It is one of the very few copies which he reserved for private distribution among his friends.

"The reason for its suppression can only be conjectured. The interference of the ministry, however, is presumed to have furnished the chief motive. Just at this time the treaty of peace was signed at Paris, ceding independence to the revolted colonies, as they were called; and the popular clamor against the treaty was already so strong that there could be no desire to have it increased by a work of this character. Indeed, no political ends could now be answered by its publication; and as Mr. Chalmers held an office under the government, and looked for promotion, it is probable that he thought it more politic to sacrifice the pride and fame of authorship, than to run the hazard of offending the ministers.

"The books and papers which belonged to Mr. Chalmers were retained in possession of his nephew till they were recently sold in London; and among them was a manuscript continuation of this work, in the handwriting of the author, completely revised and prepared for the press. It is now printed as it was left by him, beginning with the reign of George II., and constituting about three quarters of the second volume."

WILLIAM DUANE.

Philadelphia.

Sir John Hynde Cotton (Vol. vi., p. 388.).—I think J. W. will find the information which he seeks in Additional MSS. No. 5841. (Cole's), British Museum, p. 296. *et seq.* R. W. C.

Les Héros de la Ligue (Vol. vi., p. 418.).—I transcribe the following brief notice of this curious work from tom. ii. p. 553. of Brunet's *Manuel du Libraire*, Paris, 1842:

"Ce volume, publié en Hollande, se compose de 24 fig. gravées en manière noire, dans lesquelles on a travesti d'une manière grotesque différents personnages qualifiés du royaume, qui jouèrent les premiers rôles dans l'affaire de la révocation. Il n'y a d'autre texte qu'un sonnet qui occupe le dernier f.

"Les exempl. dont le frontispice est sans date renferment des épreuves fatiguées. On sait que ces caricatures ont été reproduites dans les *Mémoires de M. de Maurepas*, publiés par Soulavie, en 1792."

There is a copy of the work in the library of Trinity College, Dublin, in all respects answering

to the description given by F. H. of that which is in his possession, with the exception that it is not interleaved. TYRO.

Dublin.

Second Exhumation of King Arthur's Remains (Vol. vi., pp. 490. 598.). — I have just lighted upon the narrative, previously overlooked, of the particulars attending, *not the second exhumation* of Arthur's remains, but the *translation* of the shrine, in which they were deposited by order of Henry II.; and, as it seems to meet the Query of H. G. T., I venture to append a notice of it to my former incomplete reply on the subject. The narrative in question is contained in the chapter of the *Assertio Incomparabilis Arturii, Auctore Joanne Lelando, Antiquario*, entitled "Translatio Reliquiarum Arturii, ex Archivis Glessoburgensis," p. 55. I would invite attention to the observations of Thierry (*Norman Conquest*, book xi.) concerning the discovery of these precious relics. COWGILL.

Church Stile (Vol. vi., p. 339.). — At Exminster, near Exeter, there is a path through the churchyard, and an old stone church stile; the house and lands adjoining are called Church Stile, belonging to Phil. Lardner, Esq. W. C.

Harlow.

Sich House (Vol. vi., pp. 363, 364.). — There is a place called Sykehouse, a township and chapelry in the parish of Fishlake, about three miles north by west from Thorne, in Yorkshire, portion of the ancient level of Hatfield Chase, a country abounding in watercourses. The word *syke* occurs in an old "perambulation" of the parish of Hatfield (*Hunter, S. Y.*, i. p. 185.), "and so along the same unto Wrangle-syke, and by the same syke unto the river Don," &c. The names of Blacksyke, Foulsyke or Fulsyke, Wilsic or Wilsick, also occur in the same locality. C. J.

The Verbs "to lay" and "to lie" (Vol. vi., p. 388.).—Your correspondent A. H., who adverts to the not unfrequent use, by some modern authors, of the verb *lay*, as if it were synonymous with the verb *lie*, may not be displeased with the information that this absurd practice was, at one time, visited with condign punishment. The following is an extract from an article on Blomfield's *Prometheus Vinctus*, in the *Edinburgh Review* (vol. xvii. No. 33. p. 225. November, 1810):

"We recollect to have seen, many years ago, a work of a very popular author, the reputation of which was greatly diminished by a malicious reviewer, who discovered that the writer had frequently fallen into the colloquial error of using the active verb *to lay*, instead of the neuter verb *to lye*" [sic].

May I append a Query to this communication? Who were the "popular author" and the "malicious reviewer" above referred to? P. N.

Whipping Posts (Vol. vi., p. 388.). — At Doncaster there was formerly one of these posts of correction. Amongst the orders of the Corporation, under date of May 5, 1713, is one "that a whipping-post be set up at the stocks at Butcher Cross, for punishing vagrants and sturdy beggars." There are numerous charges in the old town-accounts, before that time, for whipping vagrants, rogues, and others, male and female. C. J.

The Termination "-ster" (Vol. vi., p. 409.). — Your correspondent CHARLES THIRIOLD, in his interesting Note respecting the termination *-ster*, says of *webbestere*, that it occurs in *Piers Plowman*. It is a small contribution, but it may be acceptable — this, that in the *old* registers of the freemen of Norwich *webster* occurs customarily for *weaver;* and we have in Norfolk *thackster* for *thatcher*, where (by the way) one would say it could scarcely be a feminine termination.

B. B. WOODWARD.

St. John's Wood.

Eiebreis (Vol. vi., p. 316.). — Did not Sandys mean hereby *eyebristles?* an uncommon but not inappropriate term for eyelashes. *Breis* is merely another form of *birse*, and is apparently the very word wanted in the couplet from an ancient canzonetta, quoted by Scott in a letter to the Duke of Buccleugh:

"The sutor ga'e the sow a kiss:
Grumph! quo' the sow, it's a' for my birss" (breis).

Sandys was a North Country man, and a clue may often be found to the meaning of obsolete expressions used by our older writers, by recollecting to which part of England they belonged.

J. J. A. B.

Penzance.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. C. Roach Smith announces a continuation of his *Collectanea Antiqua*. The work was discontinued from the heavy pecuniary loss which its publication entailed on the editor, who has now been urged to resume it, and proposes to do so upon receiving the names of a sufficient number of subscribers — to whom the work will be restricted. Mr. Smith proposes to complete a volume yearly by about four deliveries; the subscription (24*s.* per annum) to be paid in advance, or on the delivery of the first Part. The subjects announced in the Prospectus as being in preparation are of such interest to archæologists, that we feel sure Mr. Smith will readily secure the co-operation of a sufficient number to justify him in proceeding with his labour of love.

Of the numerous privately printed books in various departments of literature, which have issued from the press during the last two hundred years, none are so rarely met with as those devoted to genealogical sub-

jects. Works of that description, being generally compiled and printed for the gratification of family connexions, are handed down from generation to generation with more than ordinary care; consequently fewer chances occur of their leaving their original repositories, than may be expected with regard to works of a more ephemeral interest, as poems, tales, and travels. Moule's *Bibliotheca Heraldica*, and Martin's *Bibliographical Catalogue of Books privately printed in England*, contain notices of many curious privately printed Genealogies, but by no means a complete list. To supply this deficiency, Mr. Charles Bridger, F.S.A., has issued proposals for publishing by subscription *A Catalogue of Privately Printed Books on Genealogy and Kindred Subjects*, to form a handsome volume in imperial 8vo.

The question of the amount of the Annual Subscription to the Society of Antiquaries having been settled, it only remains for Mr. Hawkins to nominate his Committee, and for that Committee to do its work well. The Committee, as proposed by Mr. Hawkins, was to consist of the following gentlemen: Sir F. Dwarris, Mr. Foss, Mr. Heywood, M.P., Mr. Octavius Morgan, M.P., Mr. Ouvry, Capt. Smyth, and Mr. Tite. There being, however, a very general expression of feeling on the part of the meeting that Mr. Hawkins himself ought to form one of the body, Mr. Foss begged to be allowed to make way for Mr. Hawkins, which arrangement was eventually acceded to.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Religio Militis; or Christianity for the Camp. Longmans, 1826.
Milton's Works. The First Edition.
Dr. Cotton Mather's Memorable Providences on Witchcraft and Possessions. Preface by Baxter. Date about 1691.
Gibbon's Roman Empire. Vols. I. and II. of the twelve volume 8vo. edition.
Muller's Notes on the Euminides of Æschylus.
Campbell's Gaelic Poems.
Columbus' Conundrums.
Poems of "Alasdair Mac Mhaighstir Alasdair" Macdonald.
Turner's Collection of Gaelic Poetry.
Mac Aulay's History of St. Kilda.
Grant's Gaelic Poems.
Gillies' Collection of Gaelic Poems.
Of the Office of a Deacon. 4to. London, 1699.
The Metropolitan Magazine, March 1833.
Bernard's Retrospections of the Stage. 2 vols. 8vo.
Edwin and Emma. Taylor. London, 1776.
Watson's New Botanist's Guide.
Elegiac Epistles on the Calamities of Love and War; including a Genuine Description of the Tragical Engagements between His Majesty's Ships the Serapis and Countess of Scarborough and the Enemy's Squadron under the Command of Paul Jones, on the 23rd September, 1779, 8vo., 1781.
Costerus, Franciscus S. J., Meditationes de Passione Christi. In Latin 5s., or English 10s. Published in Latin at Antwerp about 1590. Date in English unknown.
Hayward's British Muse. 3 vols. sm. 8vo. 1738.
Cases of Conscience, by Rev. John Norman; with an Account of him, by Mr. W. Cooper.
Christ's Commission Officer: an Ordination Sermon, by Rev. J. Norman.
Christ confessed (written in prison), by Rev. J. Norman.
Letters of an Old Statesman to a Young Prince.
Essay on Public Worship, Patriotism, and Projects of Reform.
A Liturgy on Universal Principles of Religion and Morality.

*** *Correspondents sending Lists of Books Wanted are requested to send their names.*

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

The number of Replies to Minor Queries *waiting for insertion, and our wish to continue our usual practice of including, as far as possible, such* Replies *in the same volume as the* Queries *to which they refer, will, we are sure, be considered a sufficient reason why so large a proportion of this and the two following Numbers should be occupied with such communications; and for asking for the indulgence of our Querists.*

Spes. *We have a letter for this Correspondent. Where shall it be sent?*

A. W. S., *who asks respecting "Mind your* p's *and* q's," *is referred to our* 3rd Vol., pp. 328. 357. 463. 523.; and Vol. 4th, p. 11. *It is never too soon to begin a good work. The first No. of our Seventh Volume will be published on* Saturday, 1st January, 1853.

Eirionnach. *The letters for this Correspondent have been forwarded.*

G. M. *The monument is that of Tom D'Urfey the dramatist, the well-known author of* Pills to Purge Melancholy.

Photography. Dr. Diamond's *articles on Photography are contained in our* Nos. 151, 152, 153. *and* 155. *All the subsequent Numbers of* "N. & Q.," *however, contain numerous communications upon the subject.*

We are compelled to postpone until next week Mr. Weld Taylor On a ready Mode of Iodizing Paper, *and other communications.*

We again repeat that we cannot undertake to recommend any particular houses for the purchase of Photographic instruments, chemicals, &c. We can only refer Correspondents who write to us for such information to our advertising columns.

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Notes.

THE TOWNSHEND MSS.

The following extracts I take from a MS. notebook in my possession, written by one Henry Townshend, Esq., of Elmley Lovatt, co. Worc.). The book (which is a thick octavo of some 500 pages) is bound up and interleaved with *The Compleat Justice* (1661), and the MSS. vary in date from 1638 to 1683–4. I have carefully selected those that appear of the greatest histrionic or antiquarian value:

"At Lent Assiz. Worc. 8° Marc. 1660, one Vrsula Corbett condemned to be burnt and exer done for poysoning her husband. So at Lent Assiz. 1661, another wooman burnt for stabbing her husband." (MS. leaf to face p. 195.)

"One Ch. Chapman hangd at Worc. 20° Marc. 1640, for only breaking a hole in the wall of the howse, and putting his arm in to open the doore, and toke nothing out, of Ant. Artin's house in Elmley Lovatt." (MS. leaf to face p. 38.)

"One Eliz. Mayney being imprisoned for murthering her bastard childe, and one Wm. Shipman for felony, they both brok prison. And being retaken: being indited for murther, and anothr bill for breaking of prison, was acquitt of the murther and founde guilty of breach of prison: and because she was found guilty by Comon Law and not of felony by Statut, she had iudgmt of death and exerc pformed. At Lent Assiz. 11° Mar. 1662, before Sr. Rob. Hyde. As for Shipman, he should have had his booke, but being willing to be transported, was resptd." (MS. to face p. 230.)

I beg to offer the above curious cases to the notice of your correspondent W. W. (Malta). Touching witchcraft, I find the following:

"Mem^d. Q.? Whether this be not as great witchcraft:

1. To try whether one be a witch or no (mearly?) this offer —
2. To take a Bible, and putt in one scale, and the witch in another: and the Bible shall draw vp the witch.

3. Bind a witch with her armes close pinioned, and her legges wth her cloths together, and throw her in water: and she will not sink, as was attested vpon seuerall woomen at Worc. Assizes, 1660."

"One Joan Bibb, of Rushock, in Worcshr, was tyed, and thrown into a poole, as a witch, to see whether she could swimm. And she did bring her actn agst Mr. Shaw, the parson, and recouered 10lb damadges. 8o Marc. 1660.

"Memd. I compounded for (her) and others wth Mr. Shaw, and gaue them 20lb for costes and damadges by way of referense (query, recompense?) or both pts to me: and both ptys contented." (MS. to face p. 363.)

"8o Jan. 1660, Worc. Vpon peticn of the Grand Jury, yt was consented to by the Court, and so ordered: That ther shalbe no order of Court at Sessions, or act of Sessions, by Justices, for churchw. and ouerseers of poore to finde house or house-roome for any lusty yong married people, but to finde houses for themselves at ther will. And at Assizes, 8o Marc. 1660, upon the like peticn Sr. Rob. Hyde one of the Judgs sd, that yf yong men marry together befor they haue howsis, ther is no law to enforc. chw. and O. by the Justices to find howses, but yf they cañot get any, let them lye vnder an oke." (MS. leaf to face p. 220.)

"Memd. I being a Justice of Peace in the yeare 1638, did cause Trinity Sessions (then so called) to be kept according to 2 H. V. 4., on the Tuesday after ye week of Translacon of St. Thomas, not as vsually, Tuesday after Trinity Sunday." (MS. leaf to face p. 289.)

"Memd. After the happy restauracn of Charles the Second to the Crown, 1660, I was restored, and agayn did alter Christmas Sessions, wch was vsually kept the Tuesday after Twelfth-day: yf the same fall on a Munday, to ye Tuesday senight after, 1661, being 14o Jan." (MS. leaf to face p. 289.)

"And soe, 1662, it will happen to the Sumer Sessions to begin 15o July, and Michaems Sessions to begin 7o Oct. agst the vsual practise." (MS. leaf to face p. 289.)

"Memd. 8o Jan. 1660, at Christms Sessions at Worc. Consented to, and ordered vpon the presentmt of the Grand Jury, that the multitude of cott. erected yn the tyme of the late warr, to be a great grievance. That all cottages, erected since the beginng of the late warres, contrary to laws, to be pluckt down, either vpon the decease, or remouall of the dwellers. And yf now persons be placed therein, being not old or impotent, to be endited, and punished according to 31 Eliz. 7." (MS. leaf to face p. 65.)

"Ordered, 11o Jan. 6o Car. By the peticn of the Grand Jury, that ther be no making of mault wthin this Countie from this day vntl the next Generall Sessions, vnless it be for prouision of their own priuat howses, or in cases of necessity, yf any such happn as shalbe allowed by 3 Justices of ye Limitt, and for such quantitis as they shall think fitt." (MS. leaf to face p. 185.)

"Memd. 3o July 1662. By letters from the Lords of Counsell, and seconded by an attest of 19 psons from Bristoll, yt was comanded that all tobacco planted wthin the Countie of Worc. should be speedily destroyd by order of the Sheriff and Justices of Peace, to whom ye sd letters were directed." (MS. leaf to face p. 330.)

"Att Lent Assizes, Mr. Baron Atkins in his charge dyd recommend to ye Justices of the Peace of ys Countie, strict watch of ye Scotc pedlars, in regard they were employd to carry letters of correspondense betwixt ye factious party of our nation to ye discontented party of Scotland: Anno 168¾." (MS. to face p. 279.)

"Memd. At the Qter Sessions kept at Droitwich 30o Sept. 1651, before Sr. Saml Wyld, then Chief Baron, by reason of the late plundering of Worc. by the King's rout, and parlt army plundering, the Grand Inquest did consent yt the sum of 500lb be raysed out of the Countie, for the finding poore people of the Citty materialls to sett them on work to relieve themselves." (MS. leaf to face p. 1.)

"One Jo. Taylor of Elmbridg. was fined, and had judgmt at Worc. Assizes, 22o Aug. 1661, to pay 20lb and two months' imprisonmt wtht bayle, then bayld by two Justices to appeare at Sumer Assizes, then and ther solemnly to acknowledg his faulte, in speaking such scandalous wordes, as That ye kingdome is governed by Papistes and popish lawes: Mr. Georg Symonds and myselfe bailed him, and bound him also to his behavior." (MS. leaf to face p. 341.)

"Parsons and Curats shall teach that ye prishonrs may, wth a safe and quiet conscience, aftr ther comon prayers on holidays, in tyme of harvest, labour and save those things wch God hath sent. Injunctn of Edw. VI. 1547: 2 Eliz. 1549, reprnt 1661." (MS. leaf to face p. 304.)

"Articles in ye Bpps uisitacin of Worc. 1662, by Bpp Gaudin:

1. Do ye churchwdns and sidesmen diligently take notic of their names, who wthout a sufficient cause were absent on the Lordes-day, and othr holydayes? (MS. leaf to face p. 305.)
2. Do ye churchwdns and sidesmen, by warrant from the Justices, levy 12d for psons absent

from church, and is ye money so levyed distributed to ye poore of the p̃ish, and kept in a book?" (MS. leaf to face p. 306.)

QUAKERS.

"Concerning the sect of Quakr̃s, ther being in gaole above 50 p̃sons, it was Sr. Ed. Hyde's directions at Lent Assizes, 8° Marc. 1660, to bayle the men (firste acknowledging their Allegiance to ye Kinge) either by recognizanc, or p̃mise to appeare at the next Assizes, and in ye mean to be of peaccbl demeanor. And accordingly Mr. Georg. Symonds and myself releaed them on promise only." (MS. leaf to face p. 270.)

"Proclam^n, 29 Jan. 1660, prohibiting all subjects of whateuer degree or quality soeuer to eate any manr of fflesh in Lent, or any other daies vsually obscrued as ffish-daies, without lisence accordg to lawe." (MS. leaf to face p. 160.)

This is merely a tithe of the interesting matter the volume contains; the principal portion, however, is too local to interest general readers. If you think a few other extracts would be acceptable, I should be happy to send them for insertion.

R. C. WARDE.

Kidderminster.

DR. SOUTH VERSUS GOLDSMITH, TALLEYRAND, AND THE "MORNING CHRONICLE."

The *Morning Chronicle* of Friday, Nov. 19, in a valuable sketch of "the great duke's" career, has committed an oversight which I take an early opportunity of correcting.

These words occur in the third column of the fourth page:

"Perhaps Wellington was the most perfect living contradiction the world ever saw of Goldsmith's (not Talleyrand's) maxim, that speech was given to man to conceal his thoughts."

I do not remember to have found the saying in any of Goldsmith's works, except it be in his "Essay on the Policy of concealing our Wants or Poverty;" and certainly he is there speaking of something very different, and not intending to lay down a profligate and unprincipled maxim. His words are these:

"It is usually said by grammarians, that the use of language is to express our wants and desires; but men who know the world hold, and I think with some show of reason, that he who best knows how to keep his necessities private, is the most likely person to have them redressed; and that the true use of speech is not so much to express our *wants*, as to conceal them."

A far abler man than either Talleyrand or Goldsmith (viz. Dr. South) was the author of the saying. I quote from his sermon upon 1 Cor. iii. 19., and heartily wish that said sermon, and another by the same writer, upon "Lying lips an abomination to the Lord," were more generally acted upon than they are:

"It is looked upon as a great piece of weakness and unfitness for business (forsooth) for a man to be so clear and open, as really to think not only what he says but what he swears: and when he makes any promise, to have the least intent of performing it; but when his interest serves instead of veracity, and engages him rather to be true to another, than false to himself.

"He only now speaks like an oracle, who speaks tricks and ambiguities. Nothing is thought beautiful that is not painted: so that, what between French fashions and Italian dissimulations, the old, generous English spirit, which heretofore made this nation so great in the eyes of all the world round about it, seems utterly lost and extinct; and we are degenerated into a mean, sharking, fallacious, undermining way of converse; there being a snare and a trepan almost in every word we hear, and every action we see. Men speak with designs of mischief, and therefore they speak in the dark. In short, this seems to be the true, inward judgment of all our politick sages, that speech was given to the ordinary sort of men, whereby to communicate their mind; but to wise men, whereby to conceal it."—Vol. i. p. 114.: Dublin, 1720, fol.

RT.

Warmington.

CHRONOGRAM ON THE BEHEADING OF KING CHARLES I.

The vicar of Brockthrop, Gloucestershire, not having sent, as I know he intended, a Note upon the above, I am tempted to do so, with the hope of thereby eliciting some further light upon it, which, though disinterred by myself from the whitewash some twenty-five years ago, was reserved for my friend's ingenuity suddenly to discover its hidden meaning. It occurs on the oaken wall-plate of the porch of the said church, the letters being cut, apparently by a pocket-knife, yet boldly, in one continuous line, thus:

"Ter Deno IanI Labens reX soLe CaDente } =1212
500 + 1+1+50 + 10 + 50+100+500
CaroLVs eXVtVs soLIo sCeptroqVe seCVre } = 436
100+50+5+10+5+5+50+1+100 + 5 + 100+5
1648."

Query, May "sole cadente," which is also allusive to Charles as England's* sun, be translated, "in the afternoon"?

Query, When was the precise moment of his decapitation?

It is not difficult to see the drift of this, despite its awkward †, cramped construction; still a satis-

---

* There is a medal of Charles I., having in the foreground the monarch on horseback, in the distance the city of London; over all, this legend: "Sol rediens orbem, sic rex illuminat urbem."

† The poet, in his anxiety to get such words as would count the date A.D. 1648, was thereby limited in his choice. Doubtless similar inscriptions might, if

factory translation from the well-known pen of Rufus, or other contributor to "N. & Q.," is a desideratum. I. N. Trans-Dobunus.

On reading the interesting specimens of chronogram, in Vol. vi., pp. 361. 368. of "N. & Q.," it occurred to me that a distich, rudely incised in the cornice of the south porch of the little village church of Brockthrop, near Gloucester, which always struck me as oddly cramped and barbarous in construction, might possibly come under the same category. I send you the result of my examination, which has proved entirely satisfactory:

"Ter deno Iani labens rex sole cadente
Carolus exutus solio sceptroque secure."

Forming a chronogram thus:

"Ter Deno IanI Labens reX soLe CaDente } = 1212
500 + 1+1+50 + 10 + 50+100+500 }
CaroLVs eXVtVs soLIo sCeptroqVe seCVre } = 436
100 + 55+10+5+5+50+1+100 + 5 + 105 }
Year of King Charles's martyrdom - - - 1648."

I send you a rubbing of the inscription. By the extreme rudeness of the letters, and the abbreviation of the *qve*, which would make the date deficient by *five* unless supplied, it is not improbable that it was cut by one ignorant of its chronogrammatical nature. I also subjoin a smooth and accurate translation by a septuagenarian hand:

"Ere thirtieth January's setting sun
The axe on royal Charles its work had done.
His throne and sceptre lost—his short race run."

F. T. J. B.

Brockthrop.

A Collection of Loyal Songs, vol. i. p. 172., printed 1731, contains the following:—

"Chronosticon Decollationis Caroli Regis tricesimo die *Januarii*, secunda Hora Pomeridiana, *Anno* Dom. MDCXLVIII:

"TerDeno IanI Labens ReX soLe CaDente
CaroLVs eXVtVs soLIo SCeptroqVe SecVto."

This is followed by a poem in thirty-four lines, probably by the "same hand," of which the following is the first verse:

"Charles—Ah! forbear, forbear; lest mortals prize
His Name too dearly, and idolatrize
His Name! our Loss! Thrice cursed and forlorn,
Be that Black Night which usher'd in this Morn."

The chronogram may serve as a companion to the one on p. 361. The following occurs in Owen's *Epigrams*, close of lib. x.:

"Anno
SI DeVs nobIsCVM——," *i. e.* 1612.

B. H. Cowper.

closely examined, plead a like excuse for their apparent barbarism and distortion.

Minor Notes.

Sir Gammer Vans and Foote's Story of the She-Bear.—The following piece of nonsense went the rounds of the United States newspapers about twenty-one years ago, and is in the style of the above-named pieces, which appeared in Vol. ii. of "N. & Q." It was intended to burlesque Mr. Van Buren's letter resigning the office of Secretary of State, which his political opponents denounced as rather obscure and incomprehensible:

"Dear Sir,—The great moving spring of atheistical principles, predicated and promulgated by the influence of popish superstition, could not be more gratified than Jeptha was when he was commander, under the influence of the Providence mail-packet coming in contact with *belles lettres*.

"That class of persons who are never entrusted with anything should be careful what use they make of it, for it is a well-known fact that the heterogeneous matter, compounding with a sour stomach, renders the garment unfit for use; therefore buff vests are fittest for the rising generation, especially when dampness does not conspire to prevent horticulture from springing up amidst the vapours of enthusiasm, which could not have inspired genius with *Junius's Letters*, although it might have had a hand in hanging Gibbs the pirate."

Uneda.

Philadelphia.

Lord Nelson.—Everything which relates to our noble-hearted hero is of importance in the eyes of his admirers: therefore the epitaph on the gravestone of one of his old followers will be read with interest. I met with it, four years ago, in the churchyard of Wouldham, a village on the Medway, half-way between Rochester and Maidstone. The concluding lines appear to contradict the statement of my reverend brother, Mr. Gatty ("N. & Q.," Vol. vi., p. 438.), that Lord Nelson died in the arms of his chaplain, Dr. Scott. Can the two statements be reconciled?

"Sacred
to the Memory of
Walter Burke, Esq.,
of this Parish,
who died on the 12th September, 1615,
in the 70th year of his Age.
He was Purser of his Majesty's ship Victory
in the glorious battle of Trafalgar,
and in his arms
the immortal Nelson died."

T. H. Kersley, B.A.

Corruptions and Alterations of French Names.—The first European settlements in Illinois and Missouri were made by the French, in their efforts to connect Canada with Louisiana by a chain of forts and colonies: hence the oldest names in these states are of French origin. Some of them have been *done into* English, and occasionally in a

ludicrous way: for instance, *Bois brulé* (burnt wood) *Bottom* is called *Bob-a-Ruley's Bottom.*

Meredosia, the pretty name of a town upon the Illinois river, comes from *Marais d'Ogée* (Ogee's Marsh). UNEDA.

Philadelphia.

Curious Epitaph.—In the churchyard of St. Edmund's, at Salisbury, is the following epitaph, written by a Swedenborgian of the name of Maton, on his children:

"Innocence embellishes divinely complete
To prescience co-egent now sublimely great
In the benign, perfecting, vivifying state.
So heav'nly guardian occupy the skies
The pre-existent God, omnipotent, all-wise;
He shall surpassingly immortalise thy theme
And permanent thy bliss, celestial supreme.
When gracious repulgene bids the grave resign,
The Creator's nursing protection be thine;
Then each perspiring ether shall joyfully rise
Transcendently good, supereminently wise."

E. G. B.

An Old Soldier.—Some of your correspondents, who have made inquiries about General Wolfe, and such as are discussing the question, to what age people now attain, may be edified by the following paragraph cut from an American paper:

"*A Relic of the Past.*—The census of Canada developes the fact that a man, named Abraham Miller, now living among the Indians, in Grey Township, Simcoe county, and assimilated to them in manners and habits, is 115 years of age. He was in Wolfe's army, before Quebec, 95 years ago."

W.

Philadelphia.

Queries.

"LETTER TO DAVID GARRICK."

You lately advertised for *A Letter to David Garrick*, by David Williams, published, you said, between 1770 and 1773: subsequently the date was fixed at 1772. The advertiser, I suspect, was in doubt: so am I. In the "Memoir of David Williams," signed "B.D.," which appeared in the *Gentleman's Magazine*, 1816, it is said that Williams first made his appearance as an author by *A Letter to David Garrick*, published in 1770. Chalmers merely extracts this Memoir, and Watt follows Chalmers as a matter of course. All these authorities, therefore, are but one; and I would answer that, as far as my observation extends, there was no letter to D. G. published in 1770.

We come then to *A Letter to David Garrick*, published by Bladon, 1772. This answers very well to the description of the letter of 1770 given by B. D., and is described in British Museum Catalogue as written by "David Williams, according to MS. note of J. P. Kemble." I presume, therefore, that the date in Memoir is an error. In confirmation, I may mention that there is a strange letter in the *Garrick Correspondence*, dated Oct. 2, 1772 (vol. i. p. 487.), from an unknown correspondent, wherein the writer informs Garrick that the *Letter* published by Bladon is written by "a young man who is making himself known as a first-rate genius. . . His name is Williams; he is intimate at Captain Pye's: Goldsmith knows him, and I have seen him go into Johnson's, but perhaps it was for music." The curious fact, in reference to this private letter, is that it is signed "D. W—s," as if David Williams were himself the writer. Williams, as his whole life proves, though speculative and visionary, was a man of the highest personal honour. It is not, therefore, to be believed that he wrote this private letter; and I cannot conceive what was the motive of the writer. I, however, leave this point to be elucidated by your correspondents. As to Bladon's published letter, there is no reason why D. W. might not have written it, except that the writer's idol is Mrs. Cibber: and she speaks critically of her performance in many characters. Now Williams was educated and brought up in Somersetshire and Devonshire, and I cannot find evidence that he visited London before 1767 or 1768; whereas Mrs. Cibber performed in the provinces but rarely in her later years, from extreme ill-health, and died in 1766.

Can any of your readers clear up these difficulties;—tell us who was the writer of Bladon's pamphlet; give us any information about the early life of Williams—that is not to be found in the Memoir in *Gentleman's Magazine?* L. D. G.

Minor Queries.

"*Oh! spare my English subjects.*"—King James II. is said to have made use of the above exclamation at the battle of the Boyne, when he beheld his Irish dragoons cutting down an English regiment. Can you inform me upon what authority does this saying rest? T. O'G.

Dublin.

Single-Speech Hamilton—Home.—What was the reason Hamilton made his grand efforts of oratory so rarely? He spoke more than once, however, and that nickname hardly suits him. Horace Walpole, in a letter dated 1755, speaks of his first speech. Six months afterwards the man of Strawberry writes, "Young Hamilton has spoken and shone again." Where did Hamilton get those fine ideas that astonished the people so? I want to know whether his tutor and secretary, Edmund Burke, might not have had a hand in these spasmodic sporadic harangues. In 1765 it is known that Hamilton entered into some sort of an engagement with Dr. Johnson, to be *furnished*

with sentiments and views on the political topics of the day. Hamilton wished apparently to purchase his celebrity, and we know that Burke had a hard time, washing his employer's dirty linen. I suspect Hamilton got all the glory of the "poor scholar's" thunder.

Is not a writer in *Eliza Cook's Journal* wrong in mentioning, among the simpler Saxon words used for household and familiar things, the word *home?* I have an idea it came from Mount Aventine. I think I have read in the piebald Anglo-Norman of an old law book, the words *maison homme*, *maison beest*, and *maison home*, *maison beast*, meaning the man-house and the beast-house, the dwelling and the stable. I suppose the common term was dropped in time, and the *home* remained to express the place of residence. If I am right, man is home, and home is man. W. DOWE.

Chelsea, Mass.

Tipperary, Lines on.—Who was the author of the lines commencing —

"There was a bard in sad quandary
To find the rhyme for Tipperary;
He hunted through the dictionary,
But found no rhyme for Tipperary;
He rummaged the vocabulary,
But still no rhyme for Tipperary;
He applied unto his mother Mary
To know the rhyme for Tipperary;
But she, good woman, knew her dairy,
But not the rhyme for Tipperary."

and ending —

"At last this bard, in sad quandary,
Resolved *to leave out* Tipperary."

Where can the whole of these verses be found? UNEDA.

Philadelphia.]

Margaret and Pearl. — Can any one inform me the *unde derivatur* of *Margaret:* the name in several tongues is similar? Also, what is the etymon of our English word *pearl?* IFIGFOWL.

Magnetic Force. — I should be glad to be informed whether there is any difference in the intensity of the magnetic force at the magnetic poles and at the equator, and, if any, what is the ratio of increase or decrease? ADSUM.

Passage in "The Boldon Buke."—By *The Boldon Buke*, "in Wermouthe et Tunstall" the smith has twelve acres for the iron-work of the ploughs, *et carbonem quem invenit.* Mr. Greenwell, in the recently published edition of *The Buke* for the Surtees Society, renders the last clause, and the "coal which he wins." Here is a difficulty: the coal in Wearmouth and Tunstall lies at a great depth; some portion of it may have been worked by neighbouring colliery owners, but I believe no pit has yet been sunk in this parish; in fact, it is only by the use of the machinery of the present day that it could be reached.

Will any of your readers give an opinion on this point? HUGH.

Bishop Wearmouth.

Lady Catherine Grey. — Her marriage with William Earl of Hertford is stated to have taken place in the latter end of the year 1560, "between Allhallowtide and Christmas," in the Earl's house in Cannon Row; and the clergyman is said to have been a Puritan divine, "one of those lately returned from Germany." Is his name known, and the exact day of the month when the marriage took place? A. S. A.

Punjaub.

Mrs. Mackey's Poems.—I have a volume which, I presume, is scarce, as I never saw another copy, and I am sure is curious for its wonderful *niaiseries*, *The Scraps of Nature;* a Poem, by Mrs. Mary Mackey, printed for the Authoress: London, 1810. It contains 380 pages of such stuff as a nursemaid would extemporise to a child. If shorter, I should have supposed it a burlesque: but, bad as it is, it seems to have been written in earnest. At pp. 216. and 234. are allusions to a portrait which seems to have been intended to accompany the poem; but there is none to my copy. Can any one tell me whether Mrs. Mary Mackey was a real person, or whether anything is known to account for her appearing in print? I add two short specimens, if you have room for them.

"*Compliment to the Engraver.*

"On the left side under the eye
There see the falling tear of Nature,
Which adds a double lustre
To the ideas of the engraver:
The tear of Nature still will fall,
But God will set the virtuous right,
And honest Nature sport the ball."—P. 324.

"*The Produce of Nature is the Diction of Heaven.*

"Yes, God gave the diction,
And taught the hand of Nature to scribble,
Yes, she is the fountain
From which Nature flows;
But the stream shall run clear,
Nor will Nature run low:
No, her works shall run high,
As the gift of her God,
But one volume die with her
When she lays a sod.
She's the pupil of Nature,
And the works of her God."— P. 339.

G. C.

Yardley.

Miniature Ring of Charles I. — At p. 152. of Hulbert's *History of Salop* is an account of a ring,

in the possession of the Misses Pigott, of Upton Magnæ, "said to have been one of four presented by the unfortunate Charles I. prior to his execution. It bears a small but beautiful miniature of the royal martyr. Inside the ring and reverse of the portrait is inscribed, over a death's-head, "Jan. 30. 1648." Inside of the ring is engraved, "Martyr Populi."

By the insertion of the above in your valuable periodical, perhaps some further information may be brought to light: I should like to learn if there is any trace of the other three rings mentioned.

Salopian.

Manucaptor.—Can any of your readers inform me what were the office and functions of a *manucaptor* on a knight of the shire, or a burgess summoned to parliament to represent a borough or town in olden time? In the *Parliamentary Writs*, published by order of the Record Commissioners, and so ably edited by Sir Francis Palgrave, this officer is frequently mentioned. An Inquirer.

The University Cap.—It has been truly said there is nothing new under the sun. Is it possible that a portion of our academical costume has been adapted from the Chinese? The identical trencher cap, with scarcely any variation, I recently met with in a Chinese work, which was embellished with wood-cuts and drawings. On inquiry, I learn that this was the head-dress of their ancient kings. In the volume in question were nine figures in various draperies, but all wearing these caps, some with tassels, others without. Had "N. & Q." been an illustrated work, I should have felt much pleasure in enclosing a *fac-simile* drawing.

Clarence Hopper.

Obsolete Words.—What is the meaning of the words *fleshed*, *pork-pisee*, *wheale?* They occur in the following extracts:

"No prophet with his deedes *fleshed* him in his sinne."—Danl. Dyke's *Mysteries* (Lond. 1634.), p. 136.

"Euery waue turns thee ouer, like a *Pork-pisee* before a Tempeste."—Hall's *Heaven vpon Earth*, p. 399. of the collected edit. of his works, 1622.

"Our people had beene filled and fedde with gall of dragons, in stead of wine, with *wheale* in stead of milk."—Translator's Preface to the Bible, 1620.

R. C. Warde.

Kidderminster.

The Reprint, in 1808, *of the First Folio Edition of Shakspeare.*—Can any reader of "N. & Q." inform me whether the reprint of the edition of 1623 has ever been carefully collated with an unmutilated copy of that edition; and what is the result of such collation? All that I can state respecting the reprint is, that whenever I have referred to it for a reading said to be peculiar to the first edition, I have found the reading there. This however goes but a little way towards establishing the credit of the reprint. Varro.

New England Hymns.—A relative residing at Auburn, in the state of New York, sends me occasionally an American newspaper. I received on the 7th instant the *American Courier*, published at "Philadelphia, Saturday, November 13, 1852," which contains, amongst other amusing things, an article entitled "Wanderings in Iceland in 1852, by a Yankee."

The Yankee, for the first time in his life, sees a number of whales. "The sight of them," says he, "of course called up the words of the good old New England hymn:

'Ye monsters of the bubbling deep,
Your Maker's praises spout;
Up from the sands ye codlings peep,
And wag your tails about.'

"You see," continues the Yankee, addressing the editor of the *American Courier*, "I'm very fond of quotations, particularly from poetry: you must admit that this is every way a most appropriate one. Why couldn't good old Cotton Mather have given us some more of this sort? Perhaps he did: but if so, I've forgotten them."

"N. & Q.," some time back, contained notices of some of the Moravian hymns: it seems to me that the "good old New England hymns," by "good old Cotton Mather," are equally deserving of notice. The above verse is all I possess of the New England hymnology: but perhaps some of your United States readers and contributors (I see you have them) will favour us with a few more specimens of "good old Cotton Mather's poetry."

L. L. L.

Kirton in Lindsey.

Minor Queries with Answers.

Puritan Corruption of Scripture.—It is known that Field's large folio edition of the Bible, printed in 1660, and used generally in churches until it was exhausted, exhibits a memorable corruption of the verse (Acts vi. 3.), having "whom *ye* may appoint," instead of "whom *we* may appoint." Many other impressions also, issued between the years 1640 and 1660, contain the same depravation of the language of the Apostles. Can any of your correspondents state precisely the number of such editions, or add to the information afforded about this matter by Stackhouse's *History of the Bible?*

The recollection of this circumstance was suggested to me by perceiving the demand made, at a "Protestant Defence" meeting very lately held in London, for "a form of Church-government upon a reasonable and *moderate* basis, in which

the laity of the Church will have not only a great but a *dominant* share." R. G.

[We think it will appear, after a careful examination of the subjoined tabular list of the editions containing this corruption, that it looks more like a typographical blunder of the compositor, than a wilful perversion of the Puritan. The majority of the corrupt editions are those issued by the king's printers after the Restoration, whilst the beautiful edition by Bently the Puritan in 1648, and that by Giles Calvert the Quaker in 1653, are both correctly printed with the word "we." John Field, who printed seven or eight editions of the pocket Bible, supposed to have been for the use of the parliamentarian army, gave the correct rendering of the passage, "whom *we* may appoint;" although in one of those editions he made a much more serious error, in Rom. vi. 13.: "Neither yield ye your members as instruments of *righteousness* unto sin;" and another in 1 Cor. vi. 9.: "Know ye not that the *unrighteous* shall inherit the kingdom of God." Both these editions may be seen in the library of George Offor, Esq., of Hackney, to whose valuable collection and personal assistance we are indebted for the following list. The authorities quoted are—(S.) Stackhouse's *History of the Bible;* (L.) Lewis, who has quoted Howel's *History;* and (O.) George Offor's collection. Those with the initials K. P. are by the king's printers.

Date.	Size.	Place.	Printers.	Authorities.
1638	Folio.	Cambridge.	Buck and Daniel.	L.
1657	8vo.	Cambridge.	John Field.	O.
1660	8vo.	Cambridge.	John Field.	S., L., O.
1663	8vo.	Cambridge.	John Field.	O.
1666	12mo.	London.	Bill and Barker, K. P.	O.
1670	12mo.	London.	Bill and Barker, K. P.	O.
1671	8vo.	London.	Bill and Barker, K. P.	O.
1673	12mo.	London.	Bill and Barker, K. P.	O.
1673	8vo.	Edinburgh.	Anderson and partners	S., L.
1674	24mo.	London.	Bill and Barker, K. P.	S., L.
1674	8vo.	London.	Bill and Barker, K. P.	S.
1675	8vo.	Edinburgh.	Anderson and partners	S., L.
1676	12mo.	London.	Bill and Barker, K. P.	O.
1679	Folio.	Amsterdam.	Stephen Swart.	S., L., O.
1679	8vo.	London.	Bill, Newcomb, and Hills, K. P.	S., L., O.
1679	12mo.	London.	Bill, Newcomb, K. P.	O.
1680	8vo.	Oxford.	Guy and others.	O.
1680	8vo.	London.	Bill, Newcomb, and Hills, K. P.	S., L.
1682	8vo.	London.	Bill, Hills, and Newcomb, K. P.	O.
1683	Folio.	Amsterdam?	No name of printer.	O.
1683	12mo.	London.	Hills and Newcomb, K. P.	O.
1685	8vo.	London.	Bill and Newcomb, K. P.	S., L.
1686	12mo.	London.	Bill, Hills, and Newcomb, K. P.	O.
1689	8vo.	Oxford.	By P. Parker: sold by Guy.	O.
1691	post24mo.	Oxford.	Thomas Guy.	O.

Adamson's "England's Defence; or Treatise concerning Invasion" (folio, London, 1680).—Can any of your correspondents give me any account of this work, or its author? I find it mentioned in Brand's Catalogue, first day's sale. E. H. A.

[This work was written by Thomas Digges, son of Leonard Digges the mathematician, and father of Sir Dudley, and was merely edited by Thomas Adamson. It is a tract of sixteen pages, of the same character with that printed at the end of Digges' *Stratioticos*. The following is a copy of its title-page: "*England's Defence. A Treatise concerning Invasion;* or, a brief Discourse of what Orders were best for repulsing of foreign Forces, if at any Time they should invade us by Sea in Kent or elsewhere. Exhibited in writing to the Rt. Hon. Robert Dudley, Earl of Leicester, a little before the Spanish Invasion, A.D. 1588. By THOMAS DIGGS, Esq., Muster-Master General of all her Majesty's Forces in the Low Countries. To which is now added, An Account of such Stores of War and other Materials as are requisite for the Defence of a Fort, a Train of Artillery, and for a Magazine belonging to a Field Army. And also a List of the Ships of War, and the Charge of them, and the Land Forces designed by the Parliament against France, anno 1678. Also a List of the present Governors of the Garrisons of England, and of all the Lord Lieutenants and High Sheriffs of all those Counties adjoining the Coasts. Lastly, the Wages of Officers and Seamen serving in his Majesty's Fleet at Sea per month. Collected by THOMAS ADAMSON, Master-Gunner of his Majesty's Train of Artillery, anno 1673; and now thought fit to be published for the use of the Protestant Subjects of his Majesty's Kingdoms and Plantations: London, 1680."]

The Abbotsford, Bannatyne, Maitland, and Spottiswood Societies, &c.—It has often occurred to me that the above and other societies of a similar description do not bring themselves into view so prominently as they ought. Many a very judicious antiquary cannot tell whether the Abbotsford, Bannatyne, and Maitland Clubs are established in London, Edinburgh, or Glasgow. Now if the secretary of each of these societies was to communicate to such a publication as "N. & Q." the following particulars, it would save much time, trouble, and research:—

When the society or club was instituted, and the respective works issued, and the subjects on which they treat.

The town or city in which the head-quarters of such society is.

The amount of annual subscription, and any other particulars which might naturally suggest themselves. ABERDONIENSIS.

[Our correspondent's hints are valuable; these publishing clubs and their works ought to be more generally known. The best notice of them will be found in Mr. Martin's *Bibliographical Account of privately-printed Books*, 2 vols. 4to., 1834, a new edition of which has been announced in our advertising columns.]

Replies.

RUFUS'S OAK AND STONE.

(Vol. vi., pp. 264. 343.)

The copy of the inscription on the original Stone supplied from *Old England* is inaccurate in several particulars, which may, perhaps, render

the following remarks not out of place. The earliest representation of the Stone I am acquainted with, is a woodcut in the *Gentleman's Magazine* for December, 1750, p. 548., entitled:

"A representation of the triangular monumental Stone of William Rufus (in the parish of Minstead) in the New Forest, Hampshire, instead of the oak which always produced green leaves at Christmas Tide, and was cut down about the year 1737 or 1738."

On the top of the column is a round ball, supported on a bottle-shaped stem, and the inscriptions on the three sides are printed *seriatim*. In the same work for the year 1816, part i. p. 111., in some "Notes of a Journey to the Isle of Wight in June, 1753," the writer says:

"I hired a boy to guide me to King Rufus's Stone, which has three sides like a prism, and a ball at top. I copied the writing on each side, *letter for letter*."

The inscriptions are then again printed, which vary slightly from the copy given in 1750. Again, in the same periodical for 1786, part ii. p. 753., is a small engraving of the Stone, drawn in 1784, by J. P. Andrews, who describes the monument as five feet ten inches in height, and each side one foot ten inches wide. A third copy of the inscriptions is here given, *line by line*, and is perfectly accurate, except that the date A.D. 1745, which ought to stand at the head of the inscription on the *third* side of the column, is transposed to the end of the *second*, and printed A.D. 1143, and *thence* ought to be *hence*. In the *Beauties of England and Wales*, compiled by E. W. Brayley and J. Britton, in 1804–5, p. 176., we have the following remarks made on Rufus's Oak:

"Another celebrated oak, and noted also for its premature vegetation, was formerly standing at Canterton, near Stony Cross, a little to the north of Castle Malwood, and traditionally said to be the very tree against which the arrow glanced that was shot by Tyrrel, and caused the death of William Rufus. This tree had become so decayed and mutilated about sixty years ago, that the late Lord Delawarr, to preserve the remembrance of the spot, had a triangular stone erected, about five feet high, and inscribed thus ———."

Then follows the inscription, which is correct, with the exception of reading, first side, "*on* the breast" for "*in* the breast;" second side, omitting "*is*" after "*as*;" and third side, reading "*had*" for "*has*;" all three of which mistakes (with several others) are in the copy given from *Old England*. The last of these errors is important, for as the Stone was erected by John Lord Delawarr in his lifetime, he did not write "*had* seen the tree growing in this place," but "*has* seen," which he might very well have done, if the tree was cut down * in 1738. A proof of this also existed in a piece of the tree itself, which was presented by Lord Delawarr to Dr. Lyttelton, Bishop of Carlisle, in December, 1751, as appears by a notice in the *Gentleman's Magazine* for 1786, part ii. p. 859. This nobleman (inquired after by Josiah Cato) was John West, first Earl Delawarr, created 18th March, 1761, and well known for his military services. Among other appointments he held that of Master-Forester of the bailiwick of Fritham, in the New Forest, and resided at Boldrewood Lodge, in the vicinity. He died 16th March, 1766, and his descendants continued to reside at the same spot, on a lease from the crown. In the year 1789, on the occasion of King George III. passing a few days in the New Forest, [at the King's House, near Lyndhurst, a visit was paid by his majesty to Rufus's Stone, accompanied by John Richard, fourth Earl of Delawarr, by whom the monument was then repaired, and a record added to it, both of the royal visit and the reparation. In the *Gentleman's Magazine* for 1789, part ii. p. 707., the inscriptions are for the fourth time printed, with the additional lines added in that year, communicated by Dr. J. Milner of Winchester; and in the Topographical Collection of the Royal Library, British Museum, are preserved drawings of two sides of the Stone, with these inscriptions, made by J. Allen in 1803. The angles of the column are represented as then much broken and worn away, arising partly from the fraying of the deers' horns, and partly from the destructive habit of breaking off fragments by curiosity hunters. It is remarkable, that in the drawing of the first side (which appears very carefully executed) the lines added on the occasion of George III.'s visit do not agree with the copy given by Dr. Milner. The latter reads, "This spot was visited by King George and Queen Charlotte, June 27, 1789;" but the former, "This spot was visited by King George the Third, the 27th of June, Anno MDCCLXXXIX." I believe this to be correct, and it is subject of real surprise, how in trifling matters of this kind such discrepancies should occur; for if this takes place in regard to monuments of quite modern date, what have we to expect in copies of ancient inscriptions, difficult to read, contracted in the forms, and uncertain as to the sense? Before I conclude, I may remark, that the copies of these inscriptions given in the *Additions to Gough's edition of Camden*, in 1789, and again in 1806, as well as in Lewis's *Ancient and Modern State of the New Forest*, 1811, p. 60., are not to be depended on; and still less so in vol. iv. of *The Port-Folio*, a collection of engravings from antiquarian, &c. subjects, 12mo. 1824: in which latter work is a neat engraving by Storer, representing the *second* side of the Stone, on which the inscrip-

* In the *Gentleman's Magazine* for 1789, part ii. p. 708., Dr. J. Milner says, that the tree having been worn down almost to a stump, was "at length privately burned by one William House, out of mere wantonness."

tion is correctly given. The only authority I can find for the insertion of the words "stroke" on the *first* side, and "the spot" on the *third* side of the Stone (as repeated in *Old England*) is a small local guide-book, entitled *A Companion in a Tour round Southampton, &c.*, which first appeared in 1799, and has gone through several subsequent editions. In Gough's *Camden*, edit. 1806, instead of "the spot," we have "the place," neither of which words was ever engraved on the monument, if we may accept the concurrence of earlier and more trustworthy evidence. F. MADDEN.

RICARDO'S THEORY OF RENT.

(Vol. vi., p. 509.)

Sir Edward West was a fellow of University College, Oxford, and afterwards a judge in the Supreme Court of Bombay. In the *Literature of Political Economy*, by J. R. M'Culloch, p. 33., I find it stated that "the true theory of rent was elucidated in these pamphlets, which, by a curious coincidence, were published nearly at the same period." The pamphlets to which he refers are, *An Inquiry into the Nature and Progress of Rent, and the Principles by which it is regulated*, by the Rev. T. R. Malthus, London, 1815; and *An Essay on the Application of Capital to Land* [by Sir Edward West], London, 1815. Mr. M'Culloch goes on to observe,—

"There is probably no good ground for impeaching the originality of either writer; but, however this may be, the theory of rent developed in these tracts had been discovered and fully explained by Dr. James Anderson, in a tract on the *Corn Laws*, published in 1777, and in other works of the same author."

In p. 68. of the *Literature of Political Economy*, Mr. M'Culloch gives the full title of Dr. Anderson's book, which is, *An Inquiry into the Nature of the Corn Laws, with a View to the new Corn Bill proposed for Scotland:* Edinburgh, 1777. And after stating that "the publication of this tract marks an important era in the history of economical science, from its containing the earliest explanation that is anywhere to be met with of the real nature and origin of rent," he proceeds to give extracts, for which I must refer J. F. J. to Mr. M'Culloch's volume. In p. 70. Mr. M'Culloch adds:

"Dr. Anderson resided for some time in the vicinity of Edinburgh, where he projected and edited *The Bee*. In 1797 he removed to London, where he edited *Recreations in Agriculture, Natural History, Arts, &c.* In this work (vol. v. pp. 401—405.) he gave a new and lucid exposition of the origin and causes of rent."

TYRO.

Dublin.

J. F. J. will find his inquiries amply satisfied if he will refer to Mr. M'Culloch's edition (1828) of Smith's *Wealth of Nations*, vol. iv. p. 124. It is there stated that the Theory of Rent was first announced to the world in two pamphlets published in 1815 by Mr. West (afterwards Sir Edward West, Chief Justice of Bombay), in his *Essay on the Application of Capital to Land, by a Fellow of University College, Oxford*, and Mr. Malthus. A pamphlet explanatory of the same doctrine was published by Mr. Ricardo two years after. In page 574. of the same volume, Mr. M'Culloch corrects the preceding statement in the following words:

"I have since had my attention called to a paper that has satisfied me that this statement is incorrect, and that the honour of being the first to point out the real origin of rent, and to show that it is not a cause but a consequence of price, is not justly due to either of the distinguished individuals alluded to, but to Dr. James Anderson. In one of the works edited by this gentleman, entitled *Recreations in Agriculture, Natural History, Arts, &c.*, published in 1801, there is a paper on the effects of rent and tithe on the price of corn, in which the true theory of rent is most distinctly pointed out, and traced at considerable length;"

which Mr. M'Culloch illustrates by very extensive extracts from Dr. Anderson's paper. A slight biographical sketch of the Doctor is added, by which it appears that he had "projected and edited" a weekly publication called *The Bee*, in which your correspondent states the theory in question is to be found; and proceeds to inquire who was the author of the paper in that periodical. I think it may be reasonably inferred that it was Dr. Anderson himself, seeing that he is the acknowledged author of the *Recreations in Agriculture*, where the doctrine is explicitly unfolded; unless, indeed (as plagiarism appears to be the order of the day), he plumed himself in borrowed honours from some anonymous writer in *The Bee*. See also Brande's *Dictionary of Science and Literature*, art. "Rent," where the above circumstances are briefly stated.

A. W.

Kilburn.

MARTIAL LAW.

(Vol. vi., p. 533.)

Your correspondent J. M. A. asks what is martial law; what its powers; its form, if any? And are all crimes cognizable by a military court when martial law is proclaimed? The latest authority on this head is that of the Right Hon. Sir David Dundas, Judge Advocate-General under the government of Lord John Russell. He was examined as a witness by the committee of the House of Commons, which in 1849 sat to inquire into the operation of martial law during the rebellion of the previous year in Ceylon. When asked if there was any definition of the powers given when martial law is proclaimed, he answered that he knew

of none. In reply to a previous question, he had stated that it was a common error to confound martial law with military law, the latter being the written code to be found in the Mutiny Act and the articles of war, by which the land forces are regulated; whereas martial law is unwritten, and is merely the exercise of authority by the controlling military force during the interval when, in the judgment of the executive, it becomes necessary to suspend the ordinary functions of the civil power. Military law applies to the army alone; martial law embraces all persons, civil as well as military; it has no precedents nor fixed practice, but adapts itself to the necessities of the moment as to form, whilst aiming to administer substantial justice. In a newly conquered country martial law is the discretion of the occupying force previous to the establishment of a civil jurisdiction; in a disorganised country it is the substitute for a civil jurisdiction for the moment during which the functions of the latter are paralysed: and being the only protection for life or property, it is an object of resort in civil as well as in military matters.

Perhaps the most graphic definition of martial law was that given by the Duke of Wellington in the House of Lords in 1851, on the occasion of the defence of his government of Ceylon, made by Viscount Torrington, viz. that "martial law means *no law at all*, but the will of the general" till the ordinary law can be either established or restored.

W. W. E. T.

Belgrave Square.

RICHARD III.

(Vol. vi., p. 486.)

This monarch is said to have had three natural children, of whom Richard Plantagenet—the subject of Mr. Chadwick's inquiry—was assuredly the eldest, as he was fifteen or sixteen years of age at the time of the king's death, which happened when he was only thirty-two.

The story of Richard Plantagenet is told in Peck's *Desiderata Curiosa*; and although the Rev. Robert Masters, in his "Remarks on Walpole's Historic Doubts," printed in the *Archæologia*, vol. ii. p. 198., discredits the relation, it is substantially corroborated by the Rev. Samuel Pegge, one of the ablest antiquaries that England had ever to boast of; and in Drake's *Eboracum*, p. 117., it is stated that Richard knighted this son, when a youth, at York.

The story is briefly this: When Sir Thomas Moyle was building his house at Eastwell in Kent, he observed his principal bricklayer, whenever he left off work, to retire with a book. This circumstance raised the curiosity of Sir Thomas to know what book the man was reading, and he at length found that it was Latin. Upon entering into further conversation with his workman, Sir Thomas learnt from him that he had been tolerably educated by a schoolmaster with whom he boarded in his youth; and that he did not know who his parents were till he was fifteen or sixteen years old, when he was taken to Bosworth field, and introduced to King Richard; that the king embraced him, and told him he was his son, and moreover promised to acknowledge him in case of the fortunate event of the battle; that after the battle was lost he hastened to London, and, that he might have means to live by his honest labour, put himself apprentice to a bricklayer.

Upon hearing this story, Sir Thomas is said to have allowed him to build a small house for himself upon his estate, and there he continued till his death, which, according to the register of the parish of Eastwell, took place in the year 1550, when he must have been eighty or eighty-one years of age.

Here it may be observed, that this story of the interview on Bosworth field but ill accords with Drake's assertion that the king knighted his son at York. More particulars relating to Richard Plantagenet may be seen in the *Gentleman's Magazine*, vol. xxxvii. pp. 344. 408., and vol. lxiii. p. 1106.

Another natural son of Richard III. was John of Gloucester, as is shown by a charter printed in Rymer's *Fœdera*, vol. xii. p. 215., and quoted by Rapin, who says Richard had *only one* natural son: "John of Gloucester was yet a minor, when the king his father died. Some months before he had made him governor of Calais, Guisnes, and of all the marches of Picardy, belonging to the crown." This son is also mentioned in *The History of the Civil Wars between York and Lancaster*,—a scarce work, of which I beg to be allowed to say a few words below.

Besides these two sons, Richard had a natural daughter, Katherine Plantagenet, who is mentioned in Sandford's *Genealogical History* (p. 335., edit. 1707). And in Banks' *Dormant and Extinct Baronage*, vol. ii. p. 273., under the title of Herbert, Earl of Huntingdon, it is stated that on the 15th Nov., 1 Ric. III., the earl entered into covenant with the king to take his daughter Katherine Plantagenet to wife before Michaelmas next ensuing, &c., "but, the lady dying in early years, the marriage did not take effect."

The History of the Civil Wars between York and Lancaster: comprehending the Lives of Edward IV. and his Brother Richard III. Illustrated with Notes and Copperplates. This work was printed for the author, by W. Whittingham, of Lynn in Norfolk; and sold by R. Baldwin, London, 1792, 8vo. The former part of the work was written, as the title-page informs us, by Edward Spelman, Esq.; and the latter, with the notes, by the Rev. George William Lemon, rector of Geyton Thorpe, and vicar of East Walton in Norfolk. The work

is said to be of great rarity, not more than five or six copies having been circulated. To account for this, the printer's son informed me, that his father dying soon after the sheets were printed, the executors sold the whole impression for waste paper; and further, that after the copperplates had been engraved they were found to be such wretched performances that it was not thought advisable to bind them up with the few copies of the work that were issued. This story, however, does not seem very probable; for, as the work was printed *for the author*, who lived five years after it was completed, he would doubtless have looked a little more closely after his own property, and not have permitted it to be sold as useless rubbish by the printer's executors.

About one-third of the work was written by Edward Spelman, the great-great-grandson of Sir Henry, who relinquished the task, and gave his manuscripts to Lemon, upon engaging in the translation of *The Roman Antiquities of Dionysius Halicarnassensis*. This is the best written part of the history; but Lemon had the advantage of the assistance of his brother, who was chief clerk of the Record Office in the Tower, and who appears to have supplied him with copies of some original documents. Altogether the work is of some, though not very great value; and if of the rarity I have been led to suppose, will not be devoid of interest to many of the readers of the "N. & Q."

GEORGE MUNFORD.

East Winch.

SHAKSPEARE EMENDATIONS.

(Vol. vi., pp. 468. 495.)

I am of course much flattered by MR. COLLIER's approbation and confirmation of my correction of the word *capable* in *As You Like It*; which was, I may say, so *palpable* that it is only surprising it had not long since been generally adopted; especially as it had been before the world for at least a quarter of a century, in the edition I gave of the part in 1825. This was the reason why I only glanced at it, as occurring in the same page with the other error of *all* for *rail*.

I must further gratify MR. COLLIER with another proposed emendation in the same play, Act II. Sc. 7., which I feel confident will have his *plaudite*. In the well-known speech of Jaques, the folios read thus:

> "Why who cries out on pride,
> That can therein taxe any private party?
> Doth it not flow as hugely as the sea,
> Till that the *wearie* verie meanes do ebbe."

Pope substituted "*very* very means do ebb,"—a reading, though not so senseless as that of the old copy, yet sufficiently flat, and no great improvement.

It is quite obvious that the printer is here again in fault, and that we should read:

> "Why who cries out on pride,
> That can therein tax any private party?
> Doth it not flow as hugely as the sea,
> Till that the *wearer's* very means do ebb?"

The compositor's eye glanced on the termination of ver*ie* in the MS., and put wea*rie* instead of wea*rer's*. The whole context shows this to be the poet's word, relating as it does to the extravagant cost of finery, bestowed by the pride of the *wearers* on unworthy shoulders, "until their very means do ebb."

We may hope, therefore, that this spirited bit of satire, by the cynical Jaques, will never again be vitiated by the absurd *weary* of the old copies, or by the platitude of Pope's substituted *very*. I will add, that I fully concur with Malone in thinking that we should read, a few lines lower, "*Where* then," instead of "*There* then."

Another instance of the carelessness of the printer of the first folio is afforded by the singular variation pointed out by SIR FREDERICK MADDEN in the copy belonging to our mutual friend MR. HENRY FOSS. Supposing the poet to have written,

> "O, thou dissembling cub! what wilt thou be
> When time hath sow'd a grizzle on thy *face?*"

and that the word by accident got jumbled into *cafe*, it is quite evident that no reference to the copy from which he was printing could have been made when it was corrected to *case*, as it stands, I believe, in all other copies known of the first folio:

> "When time hath sow'd a grizzle on thy *case?*"

The confusion of the long f and f has indeed led to other corruptions of the text; but I must confess that I have my doubts whether *case* was not, in this instance, the poet's word. These doubts I mentioned to MR. FOSS some time since. It seems to me, from the words "dissembling *cub*" and "thy *craft*," that the allusion is to the crafty wiles of the fox, which are proverbially known to be increased by age, when his fur becomes grey, or "when time hath sow'd a grizzle on his case."

That the poet would have used the word *case*, if the allusion is as I suppose, may be gathered from his use of it in *All's Well that Ends Well*, where Parolles is unmasked, and one of the Lords says, "We will make you some sport with the *fox* ere we *case* him."

For these reasons I should hesitate to adopt the word *face* upon such slender grounds as we at present possess for discarding the received reading; for the second folio has *case* as well as the first.

S. W. SINGER.

Mickleham.

WELLESLEY PEDIGREE.

(Vol. vi., p. 508.)

It would be interesting, I should think, to many of your readers, if Mr. Hepple, or some other of your correspondents, would furnish a somewhat fuller pedigree of Wellesley than that in p. 508. What authority is there for the match of Aleson, daughter of a Sir William Wesley, of the date of 1500, with John Cusack? Sir William's great-grand-daughter, Catherine, was wife of Sir Henry Colley about the year 1550.

The best pedigree that I know of Wesley is in Lynch's *Feudal Dignities of Ireland*, article "Standard-Bearer," edit. 1830, p. 95., &c. According to him the pedigree runs thus, the parts in brackets being excepted:

Sir William Wellesley, of age = 46 Edward III. Custos of Kildare, tem. Henry IV.

- Sir Richard Wellesley, = Joanna, co-heiress of Houses of Cusack, Le Tuit, &c. [N.B. This lady called, in most pedigrees, daughter of Nicholas Castlemartin (a baron, 1374), and heiress of Dungan.] — possessed of Morningtion, &c., 1413, jure uxoris.
  - William Wesley, dead s. p. 1441.
  - Christopher, brother = and heir, 1441.
    - Ismay Plunket, 1st wife. = Sir William Wesley, = Matilda O'Tothill, 2nd wife, circ. 1497. — a minor, 1472.
      - Gerard Wesley had = [Query, if wife was Genet, daughter of Sir Thomas Cusack?] — livery, 1502, dead before 1539.

Wellesley family.

I suppose Aleson, the wife of John Cusack, was the daughter of the *first* Sir William Wellesley? The pedigree of Wesley, under Earl of Mornington, in Lodge's *Peerage of Ireland* by Archdall, edit. 1789, vol. iii. p. 67., and that in Sir E. Brydges' *Peerage*, of Collins, under Viscount Wellesley, is quite at variance with that in Lynch; but I presume the latter to be correct.

Can any one refer me to a pedigree of Wesley, giving the names of the wives, which are almost always omitted by Lynch? By that book it appears Walleran de Wellesley was in Ireland, 1230. Cannot he be connected with Walrand de Wellesleigh, who formerly held half a knight's fee at Wellesleigh, co. Somerset, which was held by John Stourton, 7 Henry VI., or with William de Wellesleigh, who held land there 37 Henry III. The following is the passage from Collinson's *Somersetshire* relating to them:

"The hamlet of Wells Leigh gave name to a family of distinction. 37 Henry III., *William de Welleslegh* held of the Bp. of Bath three parts of a hide of land in Welleslegh, by the service of the Serjeantry of the Hundred of Wells, and lands in Littleton, of Wm. de Button (Esch.). 22 Edward III., *Philip de Welleslegh* held lands in the same vill, and in Dulcot, as also the Serjeantry of the Bailiwick of East Perret (Esch.). 13 Henry VI., *John Hill of Spaxton* held these lands and the same serjeantry, as also the office of the Bailiff of Wells Forum, of John Bp. of Bath and Wells, in socage, leaving the same to *John Hill*, his son and heir (Esch.). 7 Henry VI., *John Stourton* held half a knight's fee in Wellesleigh and Est-Wall, which *Walrand de Wellesleigh* formerly held (Lib. Feod.). The manor of Wellesleigh was given to the vicars choral by Ralph de Salopia (see page 383., circ. A.D. 1330)."—Collinson's *Somersetshire*, vol. iii. p. 405.

G. R. Adams.

Oxford and Cambridge Club. See vol VII. p. 8

THE VATICAN PRESS.

(Vol. vi., p. 478.)

I must strongly protest against J. R.'s endeavour to revive the Gretserian method of accounting for the notorious variations between the Sixtine and Clementine editions of the Latin Vulgate (Vid. Grets. *Append. sec. ad lib.* ii. *Card. Bellarm.*, col. 1058., Ingolst. 1607). It is a very serious misrepresentation of the matter to speak of it as one connected merely with typographical exactness and blemishes, the work of printers' "hands, and not of minds;" for Pope Sixtus V. not only read, word after word ("ad verbum perlegit," Roccha states), the entire of the Bible which was published by his authority, but he himself corrected the errata:

"*Nostra nos ipsi manu* correximus, si qua prælo vitia obrepserant."— *Sixti Præfat.*

It does not appear that a single copy escaped from his revision; and when the pen was insufficient, words were printed and pasted on. (See Kennicott's *Second Dissertation on the State of the printed Hebrew Text of the Old Testament*, p. 199., note: Oxford, 1759.) So far was the Pontiff from admitting, or imagining, that, after all his labour, a more perfect book might be required, that, "according to his certain knowledge, and the plenitude of his apostolic power," he determined by a decree of permanent validity ("perpetuo valitura constitutione,") that henceforward *his* edition—"*hanc ipsam*"—was to be received "pro vera, legitima, authentica, et indubitata;" and every future impression was to be regulated by it alone, and to be completed with inquisitorial, or

at least episcopal care, — "*ne minima quidem particula mututa; addita, vel detracta.*"

What, then, was the pretence by means of which Pope Clement VIII. attempted to nullify such plain language, and to evade the express sentence of interdict and excommunication pronounced against offending ecclesiastics by his predecessor? Evidently no better device could be invented than to affirm that Sixtus V. had designed the execution of a new edition; but that, his death having intervened, his purpose had been frustrated. The passage deserves transcription: —

"Quod cùm jam esset excusum, et *ut in lucem emitteretur, idem Pontifex operam daret,* animadvertens non pauca in sacra Biblia præli vitio irrepsisse, quæ iterata diligentia indigere viderentur, totum opus sub incudem revocandum censuit atque decrevit. Id verò cùm morte præventus præstare non potuisset," &c.—*Præfat. ad Lect.*

The words which I have marked for Italics show the deception; for Sixtus had not sanctioned the publication of the volume until he had personally corrected the errors of the press, and then he imperiously proscribed subsequent alterations. The fact is, that his edition of the Scriptures encountered the identical fate to which his Index of prohibited books was consigned. They were printed in the same year, 1590; and were similarly withdrawn from circulation by Clement, and the plea of Sixtus's premature decease was artfully employed in both cases.

J. R. has made mention of the *Bellum Papale*; but I think that, if he had examined that very decisive book, he could not have regarded this question as one relating only to typography. If he should wish to reconsider the subject, I would recommend him also to read Dr. James's *Defence* of the said *Concordia Discors*, together with his treatise of *The Varietie and Contrarietie of the Vulgar Latine Bibles.* He will then, I should expect, assent to the truth of Dr. Donne's assertion, that between the Sixtine and Clementine editions of the Scriptures there are not simply some unimportant differences, but even "absolute and direct contradictions." (*Pseudo-Martyr*, p. 330., Lond. 1610.) R. G.

DANCING THE BRIDE TO BED.

(Vol. ii., p. 442.)

It is now two years ago since Mr. Chappell asked, "Can any of your readers favour me with notices of such a custom prevailing?" He has not been answered; and in noticing the subject, I intend my communication more as an illustration of the manners of olden times, than as a direct reply.

A curious account of the *merry makings* at marriages is given in Coverdale's *Christian State of Matrimony*, printed by Awdeley, in black letter, A.D. 1575.* The passages are as follows: —

"Early in the morning the wedding people begin to exceede in superfluous eating and drinking, whereof they spit, untill the half sermon be done. And when they come to the preaching, they are halfe dronken; some altogether: therefore regard they not the preaching, nor prayer, but stand there only because of the custome. Such folkes also do come unto the church with all maner of pompe and pride, and gorgeousness of raiment and jewels. They come with a great noyse of basens and drooms, wherewith they trouble the whole church. And even as they come to the church, so go they from the church again; light, nice, in shamefull pompe and vaine wantonnes."— Fol. 58. rev. 59.

"After the banket and feast, there beginneth a vaine, mad, and unmannerly fashion; for the *bride* must be brought into an open dauncing place. Then is there such a running, leaping, and flinging among them, that a man might think all these dauncers had cast all shame behinde them, and were become starke mad and out of their wits, and that they were sworne to the devil's daunce. Then must the poore bride keepe foote with all dauncers, and refuse none, how scabbed, foule, drunken, rude, and shameles soever he be! Then must she oft tymes heare and see much wickednes, and many an uncomly word. And that noyse and romblyng endureth even tyll supper.

"As for *supper*, looke how much shameles and dronken the evening is more than the morning, so much the more vice, exces, and misnurture is used at the supper. After supper must they begin *to pipe and daunce again* of anew. And though the young persons (being weary of the babbling noyse and inconvenience) come once towards their rest, yet can they have no quietnes! For a man shall find unmanerly and restles people that wyll first go to their chamber doore, and there syng vicious and naughty balates — that the devil may have his whole triumphe now to the uttermost!" — Fol. 59. rev. 60.

It was formerly the custom at weddings, both of the rich as well as the poor, to dance after dinner and after supper. In an old court masque of James I.'s time, performed at the *Marriage Ceremony of Philip Herbert and Lady Susan* (MS. in the writer's possession), it is directed, that at the conclusion of the performance "after supper," the company "dance a *round dance.*" This was "dancing the bride to bed."

Dancing was considered so essential at weddings (according to Grose), that if in a family the youngest daughter should chance to be married before her elder sisters, they must all dance at her wedding *without shoes;* this would counteract their ill-luck, and procure them husbands.

Edward F. Rimbault.

[* This work passed through five editions between A.D. 1543 and 1575, and is said by J. Bale to be a translation from the Latin of H. Bullinger. — Ed.]

PHOTOGRAPHIC CORRESPONDENCE.

The Collodion Process, as described by Dr. Diamond.—I beg to thank you for your kind replies to my two Queries respecting the iodide of silver and the proto-nitrate of iron. I should have done this earlier, but waited, hoping to inclose some prints as specimens of my efforts; but this the dull weather has hitherto prevented. So soon as I may succeed, I will send some for your inspection. I prepared my collodion, iodide of silver, and proto-nitrate of iron in accordance with the formulæ of DR. DIAMOND, and have found the results to be quite equal to any collodion, not excepting the xylo-iodide, that I have obtained from the London chemists. In short, I could not desire a more clear and sparkling effect than I have thus been enabled to obtain. I find, however, that the film, when dry, is not to be removed without much rubbing, and wish it were otherwise, as, after having applied a black varnish, I often have removed the pictures and given them to ladies for their albums, &c., and, being gummed on to thin card-board, they were very available for such purposes. I suppose that, probably, a little more of the latter introduced into the mixture might remedy this, and have accordingly made some; but, till the light be better, I cannot tell whether or not I shall succeed. Now, where the film may not be required to be taken off, this quality will be highly advantageous, as there is scarcely any chance of removing any portion of the film in the manipulatory process; and we have much to thank DR. DIAMOND for, in having furnished us with so excellent a means for the purpose. I find the proto-nitrate most delicately beautiful in the effect it produces.

Being but a novice in this art, and believing that others just beginning to practise may meet with like difficulties to those which I have experienced, and feeling that we ought to render any little service to others that may be in our power, I take the liberty to say that, after the glass has been removed from the camera, if the thumb of the right hand (which generally becomes somewhat stained with the silver) touch the film, a fleck, sometimes extending all the way up the glass, will result. This may be avoided by doubling a piece of note-paper, about an inch long and half an inch wide, to hold the glass by whilst developing. Of course, when DR. DIAMOND's plan, of having the glass somewhat larger than the picture, is used, this cannot occur: but, as this may not always be convenient, it may be well to put my fellow-tyros on their guard. Another defect has often presented itself, viz. a great number of little flecks of a yellowish tint, and which spoil the picture. These I have found may be avoided, by rubbing *briskly* a clean glass, and dipping it in the silver bath just previous to the immersing of the one required for the camera. To any one practised in photography these remarks are needless; but to us beginners every hint is, as I have found, of some service; and at all events, Sir, you will excuse them for the motive which occasions them.

T. L. MERRITT.

Maidstone.

Stereoscopic Pictures taken with one Camera.—Will any of your photographic correspondents kindly give, in your valuable little work, plain and *understandable* instructions for taking stereoscope pictures *with one camera?* The description of the thing must be very clear indeed to be understood by

RAMUS.

Solution for positive Paper (Vol. vi., p. 562.).—I beg to inform your correspondent C. E. F. that in employing chloride of sodium in preparing positive paper, I use twenty grains to the ounce of water, a weaker solution than that which he mentions. I float my paper upon it for two or three minutes. The nitrate-of-silver solution I employ in the next step is of the strength of forty grains to the ounce. With these proportions he will be able to procure positives of any shade, from reddish-brown to sepia.

I float my salted paper upon the nitrate-of-silver bath for about two minutes, and when there are no iron spots in the paper, I find it darken very uniformly.

W. F. W.

After-dilution of Solutions.—May I be allowed, as an humble operator of the photographic art, to propose, through the medium of your valuable journal, the following questions?

Why the gentlemen who so kindly contribute their photographic experience to "N. & Q.," after they have sensitivised (if I may use the expression) the waxed and iodized paper with a very strong solution of aceto-nitrate, plunge it in distilled water for a period corresponding to the length of time they wish to preserve it: is not this equivalent to diluting the sensitive bath? In the early days of photography, Mr. Talbot, I believe, used the same process with his simply iodized paper; but he soon found that diluting to the strength he required was not only more certain, but was altogether more convenient and less wasteful of silver solution. If there should be any reason of importance for washing the paper, I shall feel greatly obliged with a hint from any of your correspondents on the subject.

SIMPLICITAS.

7. Montague Place, Russell Square.

[There is much common sense in the suggestion of our correspondent. We should be glad to have his views confirmed by the experience of practical photographers.]

Replies to Minor Queries.

The Irvingites (Vol. vi., p. 271.).—B. H. A., who inquires what works have been published relating to the history, &c. of the Irvingites, is informed that the following book will give some idea of their doctrines: *The First and Last Days of the Church of Christ*, translated from the French of C. M. Carre, by M. N. Macdonald Hume: published by Goodall and Son, 30. Great Pulteney Street, and 16. Great College Street, Camden Town. There is also a work published by them on the Liturgy and Litany, to be got at the same place, which might give B. H. A. much, or all, the information required. By applying to the before-mentioned persons, every information may be obtained.

G. C.

Blifil and Black George (Vol. vi., p. 341.).—When sending my Query (noticed by Mr. Forbes) respecting these worthies, my notion was, as it still is, that Junius had been misled by a failure of memory. Mr. Forbes's suggestion is very remarkable; and if the union of Blifil and Black George should be found in some apocryphal writer, the fact will afford a curious illustration of the reading of Junius.

Varro.

The Oak of Reformation (Vol. vi., pp. 254. 422.).—It is a well authenticated fact, that this famous tree stood on Mousehold Heath, near the edge of the hill, where Ket had established his camp, over against Bishopgate Bridge, Norwich, in immediate proximity with St. Michael's chapel, ever after called "Ket's Castle." If East Anglia will review the circumstances of this rebellion, as they are detailed by Heylin, Strype, Fuller, Stow, and Blomefield, he will find that it could not, in fact, have stood anywhere else. It was a very old tree when the "tanner-king" boarded it over for the purposes of his "court of justice," and soon after the suppression of the rebellion disappeared.

Cowgill.

Funeral Custom, &c. (Vol. vi., p. 433.).—Since the death of Sixtus V., in 1590, the intestines of the Popes have been interred in the church of SS. Vincenzo ed Anastasio, the parish church of the Quirinal, and are commemorated by inscriptions on stone near the high altar.

The heart of James II. was placed in an urn in the church of St. Mary, of Chaillot, near Paris: his brain in an urn of bronze gilt, over his monument in the chapel of the Scotch College. In front of this monument is a slab over the heart of his queen; another over the intestines of Louisa Maria, his second daughter; and on one side, another over the heart of Mary Gordon of Huntly, duchess of Perth. But I believe that there are instances of the separate sepulture of the heart much anterior to any of these.

Cheverells.

Erethenus, the River (Vol. vi., p. 389.).—I find "Eretenus Fl." simply mentioned by name in Arrowsmith's *Compendium of Ancient and Modern Geography*, 1831, chap. xii. sect. 26., thus:—"The other cities of Venetia were Ateste *Este*, a Roman colony, on Eretenus fl.; *Agno;* Verona *Verona*, on the Athesis," &c., and laid down in Arrowsmith's *Comparative Atlas*, pl. xi., "lat. 45° 18′; long. 11° 25′." It seems to have its source in the Carnic Alps, not far from the point where they are bisected by Benacus L., *Lago di Garda;* to flow due south between Verona and Vicentia *Vicenza*, as far as Ateste *Este;* and then, merging into Togisonus Fl. *Canal Bianco*, to empty itself into the Adriatic at Portus Brundulus, *Porto Brondolo*. It is laid down as "Retenus Fl." in D'Anville's *Atlas of Anc. Geog.*, MDCCLXIV., published by Laurie, Fleet Street, 1821, plate 6.

The modern name, Agno, will probably be of more service to F. W. J. than the sketchy track I have drawn from the only books I have at hand.

C. Forbes.

Temple.

Hovellers (Vol. vi., p. 412.).—

"*Hoblers, hobellarii*, are certain men that by their tenure are to maintain a little light nagge for the certifying of any invasion made by enemies, or such like perill, towards the sea-side, in Porchmouth, &c. Of these you shall read aũ 18 Ed. III. stat. 2. cap. 7.; and again, the 25th ejusdem, stat. 5. cap. 8., and commeth of the French word *hober;* an old word, which is, to move to and fro, to be stirring up and down."—*Minshæus.*

The word frequently occurs in the orders from the Council to the captains of trained bands in Kent, during the preparations for resisting the Spanish Armada.

This is doubtless the origin of the term *hoveller*, applied to the light boats at Deal, Dover, &c., which are always on the watch to run out, at the first signal, to land passengers, &c., and, when the weather permits, often ply about for that purpose, far out at sea.

λ.

Mémoires d'un Homme d'Etat (Vol. vi., p. 412.).—*L'Homme d'Etat* was Prince Hardenberg; but the work is not, strictly speaking, his *memoirs*, but a compilation made after his death from papers found in his cabinet, and a good deal is therefore apocryphal,—to be consulted, rather than confided in. See an account of the work, and its tendency, in the *Quarterly Review* for June, 1852.

C.

Uncertain Etymologies (Vol. vi., p. 434.).—A. A. D. proposes that "N. & Q." should open its pages to a list of all modern English words "whose etymologies are in an unsatisfactory state." I, for one, beg leave to enter my protest against what would end by turning "N. & Q." into a "conjectural dictionary of the English tongue." Those

who have thought seriously of the formation of language, will, I think, be of opinion that the etymological portions of "N. & Q." have not been the most shining or most useful. We have had some pages of contest whether *devil*, *diable*, *diavolo* were not derived from the Sanscrit, instead of from the Greek διάβολος; and a correspondent, Nota, in Vol. vi., p. 462. (with, I admit, many daily instances in his favour), thinks that the "*leading* article" of a newspaper really means a *leaden* one! May I be permitted to say, as we are talking typographically, that I do not think the late Note a *Nota bene*. C.

Father Petre (Vol. vi., p. 362.).—What can your correspondent M. D. mean by calling himself "a collateral *descendant*" of Father Petre? As to rhymes about him, he will find plenty in the volumes called *State Poems*. C.

Perhaps M. D. may not know the following, although I am afraid he would consider them libellous:

1. "Father Petre's Policy Discovered; or the Prince of Wales prov'd a Popish Perkin."
2. "Dialogue between Father Petre and the Devil."
3. "The Last Will and Testament of Father Petre."

The first two are contained in *A Second Collection of the Newest and most Ingenious Poems, Satyrs, Songs, &c. against Popery and Tyranny*, 1689, 4to.; the third in *The Muses' Farewell to Popery and Slavery*, 1689, 8vo. Edward F. Rimbault.

Shakspeare Emendations: "I am put to know" (Vol. vi., pp. 135. 423. 468.).—Mr. Singer's instances of *put* for *constrained* are decisive on that point; but in this passage of *Measure for Measure* my difficulty is, that "*constrained* to know" does not suit the circumstances: it is at least a very forced expression. I am glad to find so intelligent a critic as Mr. Singer concurring in my doubts as to "and all at once," in *As You Like It* (Act III. Sc. 5.). His conjecture of "and *rail* at once" is ingenious, very near the text, and it makes sense of what was nonsense; but I myself cannot but suspect that the true word must have been a stronger one. *Rail* is an anticlimax after *insult*. It is something, however, to have a meaning, though a feeble one. C.

The Redbreast (Vol. vi., p. 345.). — The redbreast is called the "Farewell Summer" in Devonshire. There was a plaintive and very pretty air published four or five years ago: the words began with —

"Little bird of bosom red,
Welcome to my humble shed,
What if little tho' it be,
There's enough for you and me."

W. C.

Harlow.

Lady-day in Harvest (Vol. vi., p. 399.). — Mr. H. Edwards is not satisfied with my remarks on Lady-day in harvest at p. 350., and seems to imagine that the term applies to the feast of the Assumption, *i. e.* August 15th. But I feel more than ever satisfied that the term applies to the feast of the Nativity of our Lady, September 8, from having read the other day that in Switzerland this day is commonly known as "the festival of our Lady of September." P. A. F.

Dr. Robert Clavering (Vol. vi., p. 413.). — Dr. Robert Clavering, bishop of Peterborough, was the son of William Clavering, Esq., and born at Brown's Park, Northumberland, in 1671. He was admitted at Lincoln College, Oxford, June 26, 1693, at the age of twenty-one; having graduated previously at Edinburgh Academy, after a residence of three or four years, he was permitted to take his M.A. degree at Oxford, May 20, 1696.

Mackenzie Walcott, M.A.

Bishops' Marriages (Vol. iv., p. 299.). — There was a Query made some time since in "N. & Q." concerning the name of a bishop who was three times married. It may assist the inquirer to learn that the bishops who have been married three times, were Dr. Burnet and Dr. Gooch; and the only bishop who married four wives was Dr. Thomas, of Lincoln, the prelate, I think, about whom your correspondent made the Query.

Mackenzie Walcott, M.A.

Mistletoe (Vol. vi., pp. 219. 449.).—On the 3rd of September last I saw the mistletoe growing on the pine fir, on the Swiss side of the Simplon Pass; but whether or no it was the *Pinus Cembra*, mentioned by your correspondent Pwcca at p. 219., having no knowledge of botany, I am unfortunately unable to say. Erica.

Warwick.

Wife of Stanislaus Augustus II. of Poland (Vol. vi., p. 341.).—Is W. E. correct in supposing that this king was ever married? No allusion is made to his wife in Betham's *Genealogical Tables*, published in 1795; and I have referred to the *Gotha Almanacks* from 1792 to 1799 both inclusive (the earliest which are in my possession), but though the other members of the family are named, no mention is made of any wife.

F. B. Relton.

Sending to Coventry (Vol. vi., p. 318.).—Hutton, in his *History of Birmingham*, gives a different origin to this expression, which he says arose as follows:—

The day after Charles I. left Birmingham, on his march from Shrewsbury, in 1642, the Parliamentary party seized his carriages, containing the

royal plate and furniture, which they conveyed for security to Warwick Castle. They apprehended all messengers and suspected persons, and frequently attacked and reduced small parties of the Royalists, whom they sent prisoners to Coventry. Hence the expression respecting a refractory person, "Send him to Coventry." PHILIP S. KING.

Highlands and Lowlands (Vol. vi., pp. 363. 517.). — Allow me to thank your correspondent MR. MANSFIELD INGLEBY for his kind reply to my question on this subject, and to assure him that I should feel greatly obliged to him if he would furnish the readers of "N. & Q.," as well as myself, with the information he has offered as to the geographical distribution of the Gaëlic people and language. C. FORBES.

3. Elm Court, Temple.

Admiral Vernon (Vol. vi., p. 461.).—I believe that the inscription mentioned by MR. PAGET was composed in confident anticipation that Admiral Vernon would succeed in capturing Carthagena. Certain it is that no less than twelve medals and a button were struck upon this expected conquest. See a paper by Edward Hawkins, Esq., F.S.A., in *Proceedings of Society of Antiquaries*, vol. i. p. 284. C. H. COOPER.

Cambridge.

Ancient Dutch Allegorical Picture (Vol. vi., p. 457.).—It seems to me that your correspondent may be mistaken in thinking St. John Baptist to be the subject of the middle picture (vide Vol. vi., p. 458. second column). Does it not rather represent the Triumphant Saviour; especially as the subjects of the pictures on either side of it are Christ bearing His Cross, and the Crucifixion? The Triumphant Saviour was commonly represented as standing in a *vesica piscis*, or *aureola*, which, though generally elliptic or almond-shaped, sometimes took a four-sided form, to accommodate the outline of the head, arms, and feet; and this might be the "lozenge-shape" described. The right hand raised is the act of benediction, if (according to the symbol of the Latin Church) the thumb, index, and middle fingers be extended. The banner in the left hand is in token of the victory over Sin and Death. Perhaps the female figure (on the frame) holding a flaming heart, and having a child on her knee, with two others on either side, is intended for the Virgin Mary, with the Infant Christ and his two "brethren:" for although the flaming heart is an emblem of Charity, yet it often accompanies representations of the Virgin. The grapes may mean the "true Vine." CUTHBERT BEDE.

Wit referred to by Coleridge (Vol. vi., p. 461.).—"The noted English wit" was probably Theodore Hook, whose wonderful talent for extemporaneous versification was perhaps never more strikingly displayed than on a certain night at a gay bachelor's party at Highgate, when Coleridge himself formed the subject of his song. After a "very wet evening," punch had been introduced at the suggestion of Coleridge, when Hook, sitting down to the piano, burst into a bacchanal of egregious luxury, every line of which had reference to the author of the *Lay Sermons* and the *Aids to Reflection*. The room was becoming excessively hot: the first specimen of the new compound was handed to Hook, who paused to quaff it, and then, exclaiming that he was stifled, flung his glass through the window. Coleridge rose with the aspect of a benignant patriarch, and demolished another pane; the example was followed generally; the window was a wreck in an instant: the kind host was farthest from the mark, and his goblet made havoc of the chandelier. The roar of laughter was drowned in Theodore's resumption of the song; and window, and chandelier, and the peculiar shot of each individual destroyer had apt, in many cases exquisitely witty, commemoration. With the remembrance of this, and many similar displays of Theodore Hook's powers before him, Coleridge would doubtless refer to that "noted English wit" in the passage quoted by A. A. D. CUTHBERT BEDE.

Ireland's Freedom from Reptiles (Vol. vi., pp. 42. 400.).—This peculiarity did not escape the notice of Julius Solinus, whose *Polyhistoriæ* may be assigned to the close of the first century after Christ. He writes (c. xxii.):

"Illic (*i. e.* in Hibernia), *nullus anguis*, avis rara, gens inhospita et bellicosa."

The story, therefore, of St. Patrick's triumph, in so far as it related to the literal serpent, must be now abandoned as a myth. C. H.

Don of Pitfichie, Monymusk, Aberdeenshire (Vol. iii., p. 143.). — If your correspondent A. A., Abridge, will be kind enough to furnish any additional particulars as to when any of the above family flourished at Monymusk, I shall endeavour to trace them. They do not appear to be a prominent Aberdeenshire family. PETROPROMONTORIENSIS.

Tumble-Down Dick (Vol. vi., pp. 391. 469.). — On the great road to Winchester, near Farnham, there is a country inn with a sign so inscribed, of a John Bull tumbling from his chair, as described by MR. WOODWARD. The house is, I think, close to, and visible from, the Farnborough station of the South-Western Railway. I think it worth notice in reference to the supposed allusion to Richard Cromwell; for this inn is about half-way between London and Hursley, Richard's usual residence. C.

Rhyming Rats to Death (Vol. vi., p. 460.). — Possibly the two following allusions to the custom of rhyming rats to death may be of some use to your querist M. M.:

"The Irishirs believe that their children and cattel are 'eybitten' when they suddenly fall sick, and call these sort of witches 'eybiters,' and believe that they can rime any man or beast to death." — Reginald Scott's *Discoverie of Witchcraft.* Black-letter, 1584.

And also in *As You Like It*, Act III. Sc. 2., Rosalind says, evidently alluding to the same superstition:

"I was never so berhymed since Pythagoras' time, that I was an Irish rat, which I can hardly remember."

G. H. Kingsley.

Exterior Stoups (Vol. v., p. 560.; Vol. vi., pp. 19. 86. 160.). — There is an exterior stoup on the western wall of the ruined church of Kilmolash, in the county of Waterford, Ireland. It is placed at the left (north) side of the entrance; which, strange to say, is not in the centre, under the small western window, but is nearly close to the southern wall of the church. I do not remember any similar instance.

The stoup projects considerably from the wall: it is of unusual shape, resembling a corbel hollowed into a circular basin. For canopy, it has a plain flag-stone. H. Cotton.

Thurles.

Those who are in search for exterior stoups would do well to bear in mind that an interior stoup becomes an exterior one, when the porch which has inclosed it is removed. This is the case at Lydd Church, Kent; where there is, on the south side, what might otherwise be mistaken for the place of an exterior stoup. E. M.

There is one on the right-hand side at the entering in of the tower of Earls Colne Church, Essex. C. K. P.

Newport, Essex.

Christopher Harvie, Author of the "Synagogue," "School of the Heart," &c. (Vol. vi., p. 463.). — The Editor of "N. & Q." has quoted Sir Harris Nicolas from a note to Walton's *Angler*, which is correct; but Sir Harris might have said, *proves satisfactorily* the author of the *Synagogue* instead of "goes very near." In the advertisement prefixed to the *Synagogue*, printed at the end of Pickering's edition of George Herbert's Poems, will be found a few more particulars of the author and of his works. W.

Trafalgar (Vol. vi., pp. 362. 438.). — In your Vol. vi., p. 362., W. T. M. inquires about the right pronunciation of *Trafalgar*, as to whether the accent should be placed on the second syllable or the third. This has been fully answered by A. Gatty and C. H. Cooper, at p. 438., Vol. vi. of "N. & Q.,"; but only as to the *practice* and not the *principle*, which surely should be considered, and I apprehend is this: — It is the genius or habit of our language to place the accent of trisyllables mostly on the first, sometimes on the second, but hardly ever on the third: while, in the Spanish or Portuguese, at least in words ending with a consonant, it is almost invariably on the latter. Accordingly, when *Trafalgar* was first brought into notice by the battle (1805), it was generally pronounced *anglicater Trafálgar*; till observed that the Spanish pronunciation was *Trafalgàr*, like Espanòl, Escoriàl, Gibraltàr, &c. Neither, therefore, is exclusively right nor absolutely wrong: but, as the true principle (though this has never yet been determined) is rather to follow the local or aboriginal pronunciation of names, *Trafalgàr* seems to be the latter, as also it is that now generally followed. M. M.

Athenæum.

Arms of Robertson (Vol. v., p. 346.). — Your Note (Vol. vi., p. 461.) reminds me that no one has answered the Query.

The Robertsons of Strowan bear: gu. three wolves' heads erased, ar. armed and langued az. Crest, a cubit arm erect, holding a regal crown, all ppr.

Duncan, the son of Robert, chief of the clan, having apprehended the murderers of James I. of Scotland, James II. granted to his family the above crest. The man in chains, lying under the escutcheon of arms, was also adopted in commemoration of the event. C. K. P.

Newport, Essex.

Portrait of Collins (Vol. vi., p. 291.). — On looking over a file of the *Morning Chronicle* for 1799, some time since, I noticed an advertisement of a portrait of Collins for sale. It was stated to be the only one in existence, and to have belonged to the poet's sister. As no answer has yet appeared to the Query of Magdalensis, the above may give him a clue as to its present possessor; and I much regret being unable to give him the exact reference, having mislaid the note I made at the time. H. G. D.

Knightsbridge.

[There is a portrait of Collins (*ætatis* 14), from a drawing formerly in the possession of William Seward, Esq., prefixed to Pickering's Aldine edition of Collins.]

Churchill's Death (Vol. vi., p. 484.). — It is to be regretted that any correspondent of "N. & Q." should raise a doubt, without telling us on what authority that doubt rests. B. G. (*antè*, p. 484.) "believes it will be found, upon proper inquiry," that Churchill died at Dover. As B. G., it must

be assumed, has made "proper inquiries," why has he not given your readers the benefit of it. The common authorities say that Churchill died at Boulogne; his friends, Wilkes and Cotes, who *were with him when he died*—and Cotes, I think, was one of his executors—have recorded the fact, directly and incidentally, at least twenty times. (See Wilkes' notes on Churchill.) Tooke, in the *Life of Churchill* (vol. i. p. lv.), says Churchill expressed a wish to return to England, "which his friends imprudently indulged; but his removal from a warm bed, *preparatory to his undertaking the voyage*, terminated his life." I could refer to twenty cotemporary authorities; but until B. G. has given one for his doubt, I do not think it right to encumber your pages with them. C. D.

Imperfections in Books (Vol. vi., p. 457.).—With regard to supplying imperfections by means of MS. copies, a Mr. Harris, well known to the London booksellers, and to many literary men both in town and country, executes such copies in a style that cannot be excelled. His address, I believe, is known at the British Museum.

J. M.

Friday at Sea (Vol. v., p. 200.).—The following is rather a singular confirmation of the superstition of sailors respecting this day. A cousin of mine is officer in the Melbourne Royal Mail steamer, of whose unfortunate disasters the public are fully acquainted. He writes me from Lisbon, saying:

"I joined the ship on a Friday; I procured my register ticket on Friday; I received my appointment on Friday; the ship left London on Friday; and she eventually sailed from Plymouth on Friday."

It is singular also, that on leaving Plymouth he should mention his apprehensions at again starting on this apparently ill-omened day, and that his fears should be so soon realised. FREDERIC.

Bishop Juxon's Account of vendible Books in England (Vol. vi., p. 515.).—Is your correspondent correct in attributing this valuable little catalogue to Bishop Juxon? The book, to which I presume he alludes, is that entered in the following manner in Lowndes:

"LONDON, William. A Catalogue of the most vendible Books in England, orderly and alphabetically digested. With a Supplement: London, 1658–60, 4to."

Accounts of this work may be found in Dr. Dibdin's *Bibliomania*, edit. 1842, p. 301.; and in the same author's edition of More's *Utopia*, vol. ii. p. 284. See also the *Athenæum*, vol. ii. p. 601., where there is an excellent analysis of its contents.

Dr. Dibdin tells us (*Utopia*, vol. ii. p. 284.) that, "as the pages of this book are not numbered, it will be necessary for the purchaser to see that it has an 'Epistle Dedicatory,' and an 'Epistle to the Reader,' which precede the 'Introduction.'" Of the latter he says: "Such an excellent treatise has never since accompanied any *bookseller's* catalogue." EDWARD F. RIMBAULT.

"*Thirty Days hath September*," *&c.* (Vol. v., p. 292.; Vol. vi., p. 448.).—The following lines on the calendar, occurring in *Liber Precum Publicarum*, *&c.*, London, 12mo.: Thomas Vautrollerius, 1574, may be new to some of your readers:

"De quibus (Festa Immobilia) in genere hi versus, quamuis inconditi, non tamen inutiles vulgo circumferuntur:

'Sex sunt ad Puri, bis sex sunt vsque Philippi.
Ad Jacobum totidem, nonem sunt ad Michaelem.
Sex ad Martini, sex ad Natalia Christi,
Adde dies octo, totus complebitur annus.'"

ARTHUR PAGET.

Lease for Ninety-nine Years (Vol. vi., p. 509.).—At one time leases were granted for 999 years, because it was the popular idea that a lease for a 1000 years would be a freehold. It afterwards became the custom to grant a lease for life, but to save the fines, which became due in that case, leases were granted for 99 years, as that was thought a term which would exceed a man's life. The adoption of 99 years was no doubt a memento of the old style of 999. RUSSELL GOLE.

American Loyalists (Vol. vi., p. 44.).—From the work named by MR. WESTCOTT, from Burke's *Peerage and Landed Gentry*, and from private knowledge, I do not find so melancholy a result as he would hold out to those who put their trust in princes. Besides the many who became of eminence in New Brunswick, there are several whose families have prospered in the mother-country. Mr. Sabine would have made his work more perfect by referring to Burke: one name, Taylor (Judge) of New Jersey, he has no notice of.

It would appear probable from Mr. Sabine's work, that but few who were gentlemen by education, descent, and position, became Whigs, and those reluctantly; the many were probably such as would now be called democrats, and not the Whigs of 1852. The great age of many of the loyalists is remarkable; several lived to 100 and over. A. C.

The Three Estates of the Realm (Vol. v., p. 539.).—The following extract from the leader of the *Morning Chronicle* of November 13, on the proceedings in Convocation, will illustrate the position I have before advanced in "N. & Q.," that Convocation is "an Estate of the Realm."

"The same prelate (the Bishop of Exeter) observed that the assembly of the clergy was twofold in its character: first, *as an Estate of the Realm, meeting the other Estates in Parliament*; and, secondly, as a synod of all the clergy, obeying the archbishop's writ to meet in consultation on church affairs."

W. FRASER.

Hermits (Vol. vi., p. 472.). — Visiting the grounds at Hawkestone two-and-forty years ago, the hermitage was shown, with a stuffed figure dressed like the hermit of pictures seen by a dim light, and the visitors were told that it had been inhabited in the day-time by a poor man, to whom the eccentric, but truly benevolent, Sir Richard Hill, gave a maintenance on that easy condition, but that the popular voice against such *slavery* had induced the worthy baronet to withdraw the reality and substitute the figure.

Henry Walter.

Miscellaneous.

NOTES ON BOOKS, ETC.

Our worthy publisher is, we believe, first in the field with a gift-book for the coming Christmas; and certain we are that among the many candidates for public favour at this blessed season of present making, none will exceed, in originality of design or beauty of execution, his *Poetry of the Year, Passages from the Poets descriptive of the Seasons, with Twenty-two coloured Illustrations from Drawings by Eminent Artists.* It has long been the fashion to marry music to immortal verse; alliances between the poet and the engraver have not been unfrequent; but this is, we think, the first attempt to apply, on any great scale, the art of printing in colours to the reproduction of the Painter's Illustrations of the Poet, in such a way as to give a full idea of the beauty of such illustrations. We have not space to particularise those we think most successful; all, indeed, are good. The work therefore possesses a double interest — first, as a gem of poetical and pictorial beauty; secondly, as an evidence of the great progress which the art of printing in colours is making among us.

Mr. Murray has just issued the sixth edition of Dr. Hook's *Church Dictionary.* The fact of its being the *sixth* edition would seem to render any notice of it unnecessary; but it is as well to mention, that while it has been enlarged by more than a hundred new articles, and those on church architecture and ecclesiastical law have been carefully revised, it has also generally undergone such modifications as the circumstances of the times seemed to require. "While, therefore," as it is stated in the Preface, "the articles bearing on the Catholicity, Orthodoxy, and Primitive Character of the Church of England are retained, the articles relating to the heresies and peculiarities of the Church of Rome have been expanded; and strong as they were in former editions in condemnation of the Papal system, they have been rendered more useful, under the present exigences of the Church, by a reference to the decisions of the so-called Council of Trent, so as to enable the reader to see what the peculiar tenets of that corrupt portion of the Christian world really are."

The suggestions thrown out in our columns some time since as to the value of Photography to the Archæologist are about to receive practical illustration. Mr. Pumphrey announces for publication *Photographic Illustrations of the Antiquities of York and its Environs,* to appear in parts containing six photographs neatly mounted, for 7*s.* 6*d.* We have seen specimens of the photographs, which are such as ought soon to secure Mr. Pumphrey the two hundred subscribers to which he proposes to limit the work.

Books Received. — *Magic and Witchcraft.* This new Part of *Reading for Travellers* is a reprint of a very excellent article upon this subject, which originally appeared in the *Foreign Quarterly Review.*

Cyclopædia Bibliographica, a Library Manual of Theological and General Literature, &c. — Part III. of this valuable work, extending from *Birnie* William to *Bull* (Bishop).

Letters of "An Englishman" on Louis Napoleon, The Empire, and The Coup d'Etat; reprinted, with large additions, from The Times. This Shilling Reprint of these spirited Epistles will, no doubt, prove a happy hit to Mr. Bohn — to whom we are also indebted for republishing, in his *Illustrated Library,* —

Life, Military and Civil, of the Duke of Wellington; digested from the Materials of W. H. Maxwell, and in part re-written by an Old Soldier. This, with its sixteen highly finished line engravings, is a compendious and popularly written biography of The Great Duke.

Democritus in London, with the Mad Pranks and Comical Conceits of Motley and Robin Goodfellow. Made up of quaint thoughts, clothed in quaint rhymes, set off with quaint and old-world notes — among which are some minor poems of great merit. "The Wish" is a little gem.

Letters on the Income Tax, &c., by Charles M. Willich. We do not meddle with politics: but there is in Dr. Willich's pamphlet much to interest — who? Why the Antiquary. We have here, in two letters from Dr. Willich, dated in 1797 and 1798, the origin of the income tax! Who shall see its end?

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Donne, Βιαθάνατος, 4to. First Edition, 1644.
——— Second Edition, 1648.
——— Pseudo-Martyr. 4to.
——— Paradoxes, Problems, and Essays, &c. 12mo. 1653.
——— Essays in Divinity. 12mo. 1651.
——— Sermons on Isaiah l. 1.
Pope's Works, by Warton. Vol. IX. 1797. In boards.
Percy Society Publications. No. 94. Three copies.
Memoirs of the Duchess of Abrantes. (Translation.) 8 vols. 8vo. Bentley.
Smith's Collectanea Antiqua. 2 vols. 8vo.; or Vol. I. White, Piccadilly.
Brewster's Memoir of Rev. Hugh Moises, M.A., Master of Newcastle Grammar School.
Religio Militis; or Christianity for the Camp. Longmans, 1826.
Milton's Works. The First Edition.
Dr. Cotton Mather's Memorable Providences on Witchcraft and Possessions. Preface by Baxter. Date about 1691.
Gibbon's Roman Empire. Vols. I. and II. of the twelve volume 8vo. edition.
Müller's Notes on the Eumenides of Æschylus.
Campbell's Gaelic Poems.
Columbus' Conundrums.
Poems of "Alasdair Mac Mhaighstir Alasdair" Macdonald.
Turner's Collection of Gaelic Poetry.
Mac Aulay's History of St. Kilda.
Grant's Gaelic Poems.
Gillies' Collection of Gaelic Poems.
Of the Office of a Deacon. 4to. London, 1699.
The Metropolitan Magazine, March 1833.
Bernard's Retrospections of the Stage. 2 vols. 8vo.

EDWIN AND EMMA. Taylor. London, 1776.

WATSON'S NEW BOTANIST'S GUIDE.

ELEGIAC EPISTLES ON THE CALAMITIES OF LOVE AND WAR; including a Genuine Description of the Tragical Engagements between His Majesty's Ships the Serapis and Countess of Scarborough and the Enemy's Squadron under the Command of Paul Jones, on the 23rd September, 1779, 8vo., 1781.

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Notices to Correspondents.

P. R. (Belgravia.) *The lines are spoken by Macbeth* (Act V. Sc. 5.), *who says of life:*

". . . . . it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

H. H. J. *The article was certainly intended for insertion: and we thought* had been *inserted. Has our Correspondent a copy of it?*

REV. R. H. HOARE *will see that his kind communication has been anticipated.*

J. M. B. Inexorable *is the reading of the Third Folio, of the Variorum Edition, and of that edited by* Mr. J. P. Collier.

TERTIAN. *The book inquired for by our Correspondent has been reported. Will he furnish his name and address to our Publisher?*

FRED. WATTS *is referred to the article on "Lenses and their Makers," in our last No., for a reply to his first Query. A reference to our advertising columns would show him where to obtain the object of his second.*

MR. ARCHER'S *letter on the subject of his claim to be the first who successfully applied Collodion to photography, did not reach us until the present Number was made up. It shall appear next week.*

THE CHEMICAL AND VISUAL FOCI OF ACHROMATIC LENSES. *We are indebted to* MR. A. C. WILSON *for reminding us that there are two very ingenious instruments,—that of M. Claudet (described before the Royal Society), and that of Mr. Knight, for determining the difference between them; which may be cheaply bought.*

E. J. (Southsea.) *We cannot trace the communication to which our Correspondent refers from his present Note. Will he give us further particulars, or another copy of it?*

PHOTOGRAPHY. *We have to apologise to many Correspondents for keeping their communications over till next week.*

DR. DIAMOND'S *next paper is in type, and shall be inserted in our next No., if possible.*

Errata.—No. 162. p. 536. col. 1, line 5. for "*only*" read "*early*" appearance of cards.

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Notes.

ROBIN HOOD.

Great and long has been the discussion about the nature of Robin Hood — whether he was a myth or a real personage.

There are two strong (in our opinion, decisive) reasons for holding that Robin Hood was a widely-spread myth, and no mere English outlaw, whose sphere of action was some English forest.

1. Robin Hood was well known in Scotland. His former great celebrity in that country is vouched for by the unimpeachable authority of an act of parliament, passed in the reign of Queen Mary, prohibiting "the pleys and personages of Robin Hood, Little John," &c. There is no ground for supposing that these "pleys and personages" were borrowed from the English; on the contrary, it must be admitted that in those days, and long before, the Scotch were not in any mood to borrow customs from the English, whom they viewed and named, with reason, as their "aulde enemies." The legitimate inference, then, is, that the name and fame of Robin were originally common to both countries.

With special reference to the next reason, though it has a decided bearing on the preceding one also, it may be here stated, that we concur in the opinion that Robin was the ideal embodiment of outlaws dwelling in the green wood, the well-known resort of freebooters when they flourished in former ages; and that his name, Robin Hood, was a contraction of Robin O'Wood. The next reason, then, for holding that Robin was no mere English outlaw, is,

2. That we found, somewhat to our surprise, on glancing through a novel of Eugene Sue's some time ago, that he there introduces a *Robin de Bois* as a well-known mythical character, whose name is employed by French mothers to frighten their children. The original names, in English and French, are thus the same *in meaning*, and the French custom is in perfect accordance with Robin's position, as the ideal representative of lawless men, whatever his merits might have been in other respects. The difference in name, and its popular use, clearly tend to show that the tra-

dition must have been as original in France as in England and Scotland.

As the fame of Robin thus flourished not only in England, but in Scotland and France, the conclusion seems inevitable, that he was no mere English outlaw dwelling in some English forest, but an ideal character, resulting from the general lawless state of society in remote times in these three kingdoms.

It may now be remarked, with reference to what has been commonly urged as to Robin having been a real personage who had lived in England, that it is perfectly indisputable that there have been real persons in England, and in Scotland also, of the name of Hood, and that many of them must, in all likelihood, have borne the very common Christian name of Robin; but, from such a fact, at once narrow, vague, and locally limited in its character, to draw the conclusion that some one of those who happened to bear that name was the renowned Robin of tradition, in his romantic conduct and character, and in his widespread celebrity, seems to us both illogical and unphilosophical. The name John Bull, applied to the English nation, implies no real personage, though we suppose there have been men of that name. And the gratuitous supposition in Robin's case, arising from mere similarity in name, and which has always reference to England only, can never account for Robin's French fame and French name, even supposing that we should be so complaisant as to keep out of view his former great celebrity in Scotland.

We do certainly admit that the traditionary fame of Robin has been much better preserved in ballads in England than anywhere else. We can, perhaps, account for the comparative oblivion of Robin of the Wood in Scotland, by the fact that, in the Lowlands, the ancient woods have been long destroyed; and as for the Highlands, Robin never seems to have enjoyed Celtic fame; and the effect of the act of parliament above referred to must also be taken into account. Matters were entirely the reverse in England, where the ancient forests have been preserved to some extent even to the present day, and where Robin's "pleys and personages" were not prohibited by the legislature.

With reference to the state of the tradition in France, we know nothing more of Robin's position there than what has been stated above.

In what has been advanced, it is of course not meant to be denied that the name and fame of Robin must have originated somewhere. From the wide prevalence of the myth, and the unity, yet diversity, in the name (Robin Hood *alias* De Bois), it may probably have been of ancient Teutonic origin. Or the wandering minstrels of a later, yet very remote, period may have been the authors, as they and their successors were, no doubt, the great upholders and embellishers of Robin's fame. We suspect no clear light can now be thrown on these points; but the myth bears all the marks of great antiquity, and of having sunk deep into the popular minds of England, Scotland, and France; and it would rather seem to have obtained its greatest development in England.

We shall now briefly sum up what, it is submitted, there are good grounds for inferring.

1. The name Robin Hood was no patronymic, but a purely descriptive name.

2. It was the name of the ideal personification of a class—the outlaws of former times.

3. Robin's fame had extended throughout England, Scotland, and France; and, so far as can at present be seen, it seems to have pertained equally to these three countries.

4. Though men of the name of Robin Hood have existed in England, that of itself could afford no ground for inferring that some one of them was the Robin Hood of romantic tradition; but any pretence for such a supposition is taken away by the strong evidence, both Scotch and French, now adduced in support of the opposite view. H. K.

SHAKSPEARE AND LUCIAN BUONAPARTE.

During the autumn of 1848 I made an excursion to Stratford-upon-Avon, chiefly with a view to inspect a locality made famous by its connexion with the memory of our immortal dramatist. Upon visiting the far-famed house, I perceived a board hanging over the kitchen fire-place, from which I copied the following verses, and the explanatory notice preceding them; but could obtain no information respecting the person by whose authority it had been there placed. The recent decision of Her Majesty's ministers respecting Shakspeare's house recalled the circumstance to my mind, which I thought not unworthy of being recorded in the pages of "N. & Q."

"About the year 1810, Lucian Buonaparte, brother of Napoleon, passing through Stratford, visited this house, and inscribed, where this frame now hangs, four lines in honour of the poet. These, the then owner of the house, a silly and capricious person, ordered to be white-washed over. As they are the composition of one of the most distinguished foreigners who have done honour to Shakspeare, a copy of them is here subjoined:

"The eye of Genius glistens to admire
How memory hails the sound of Shakespeare's lyre—
One tear I'll shed to form a chrystal shrine
For all that's grand, immortal, and divine.

"L. Buonaparte, Principe di Canino."

I would be glad to learn from more recent visitors, whether the board in question still remains in the place where I found it in August, 1848. T. C. S.

DR. WALKER AND THE DUKE OF WELLINGTON.

The accompanying letter, from a singular person who forty years ago was a London celebrity, may not be uninteresting on the present occasion, when every anecdote relating to the great Duke attracts attention. I shall feel obliged if you will give it insertion in "N. & Q.;" and I shall also be thankful if any of your correspondents can furnish any biographical notices of Dr. Walker.* He practised in Walbrook, and was a curiosity in his day. He wore the rigid Quaker costume, spoke much in the style of his letter, was a zealous vaccinator, went out to Alexandria with Sir Ralph Abercrombie's expedition, and was in some way acknowledged as on the medical staff of the army, and practised vaccination on a liberal scale in the expectation of equally protecting the soldiery from ophthalmia and the plague. He founded a museum, which he called the "E Donis Museum," as it was not to contain any article which was not a *gift*. As it may be imagined, some queer things were contributed: amongst others which figured in his catalogue, was a rusty buckle worn at the waistband of Harry VIII.; a "holy farthing;" a farthing with a hole in it; a paring of the hoof of the cow that first propagated cow-pox, &c. The catalogue I once possessed of it is yet in existence: it is a curiosity.

"*John Walker, M.D., to the Editor of the 'Sunday Times.'*

"Bond Court, Walbrook, 15 x, 1828.

"Friend!—In the extensive range of the readers of thy hebdomadal tidings, some of my professional friends, I mean sectarian as well as medical, &c., are included. From both, I received the information of thy honourable mention of a very courteous, condescending, attention of the chairman, the Duke of Wellington, to a piece of enthusiasm, on my part, on the founding of King's College, London, at the Freemasons' Tavern, on the day of the Estival Solstice.

"On the memorable day of founding of that academic institution, under the modest or unassuming title of College,—a college for general education, in which one department is proposed for the younger pupils, and one for the elder students; in which a provision is contemplated for the instruction of casual attendants, as well as of residential students; in which the progress of the pupil, not the privilege of the professor, not the power of the institution to confer degrees as in universities, is the professed object of the eminent characters who have founded the great national establishment—the man at the head of the ministerial executive of the greatest empire of the world, condescended to come down to the meeting, and to give it his countenance, his counsel, his support. In thy account of the memorable meeting at the Freemasons' Tavern, Lincoln's Inn Fields, thou sayest, 'Dr. Walker, a member of the Society of Friends, stepped on the platform, and, after pressing the Duke of Wellington's hand, which was courteously extended, the Doctor addressed the meeting,' &c.

"A sort of growl of impatience from behind the chair prevented me from fully expressing my ideas; or I might have called aloud on the chairman to follow the example of an elder brother. Thou, Arthur, Duke of Wellington, I remember, hast, heretofore, pressed that hand (which thou kindly extendest to me) on the thorax of a fallen tyrant at the gate of Seringapatam, to try whether he yet respired. After all thy martial achievements in two different quarters of the world, I wish thee to go on, 'conquering and to conquer,' in that warfare into which thou art now enlisted,—the strife of Michael and his angels against the Dragon and his angels. May ye not cease from your labours till the galling chain of African bondage, heretofore connecting the opposite hemispheres, and now happily rent in twain at its centre and sunken in the ocean, be broken in pieces in all its yet remaining extremities. Remember, though there may still be duties for thee to perform beyond De Gama's Cape of Storms; and as a noble relative, by liberal remuneration of the Bramins, opposed barriers in Hindostan, more extensively than other individual against the spotted plague, which has heretofore ravaged all the regions of the earth; and by ordinance most decisive, as Governor-General of India, from his palace of oriental splendour at Calcutta, suppressed a usage more atrocious than the rites of Moloch—seeing that there was not any superstition mingled in the mode of Indian infanticide, as in the sacrificing of children by certain tribes in Africa to their idols, on commencing their expeditions; so, from the comparatively smoky caverns of Westminster, in Christian compassion, if chivalric feeling be not sufficiently stimulant to the deed of relieving the female sex consigned to destruction, let the mandate go forth that the Suttees be hereafter suppressed—that the Bramins be compelled to abandon the murderous sacrifice.—Farewell."

James Cornish.

[* Dr. Epps has written a *Life of Dr. Walker*, which may frequently be met with on the book-stalls of the metropolis.—Ed.]

ROBIN HOOD'S HILL.

The following song was formerly well known in the district to which it refers, and is taken from a manuscript copy in my possession, written in the latter part of last century. The orthography is the same exactly.

The peasantry pronounce it as it is above spelt, but its proper pronunciation and name is "Robin's Wood Hill." *W* is always sounded in Gloucestershire as *H*. The "prattling rill" mentioned is strongly impregnated with iron, great quantities of which were formerly dug here for the Gloucester forges.

Ye bards who extol the gay vallies and glades,
The jessamine bowers, and amorous shades,
Who prospects so rural can boast at your will,
Yet never once mention'd sweet "Robin Hood's Hill."

This spot, which of nature displays ev'ry smile,
From fam'd Gloucester city is distanc'd two mile,
Of which you a view may obtain at your will
From the sweet rural summit of "Robin Hood's Hill."

Where clear chrystal springs do incessantly flow,
Supplies and refreshes the valley below,
No dog-star's brisk heat e'er diminish'd the rill
Which sweetly doth prattle on "Robin Hood's Hill."

Here gazing around you find objects still new,
Of Severn's sweet windings, how pleasing the view,
Whose stream with the fruits of bless'd commerce doth fill,
The sweet-smelling vale beneath "Robin Hood's Hill."

This hill tho' so lofty, yet so fertile and rare,
Few vallies can with it for herbage compare;
Some far greater bard should his lyre and his quill
Direct to the praise of sweet "Robin Hood's Hill."

Here lads and gay lasses in couples resort,
For sweet rural pastime and innocent sport,
Sure pleasures ne'er flow'd from gay Nature or skill
Like those that are found on sweet "Robin Hood's Hill."

Had I all the riches of matchless Peru,
To revel in splendor as emperors do,
I'd forfeit the whole with a hearty good will,
To dwell in a cottage on "Robin Hood's Hill."

Then, Poets, record my lov'd theme in your lays:
First view;—then you'll own that 'tis worthy of praise;
Nay Envy herself must acknowledge it still,
That no spot's so delightful as "Robin Hood's Hill."

H. G. D.

FOLK LORE.

Stone Coffin and the Goblins.—On visiting a farm called Cortiallock or Carallock in St. Cleer, I saw in the courtyard a very heavy granite coffin, which the owner told me his father had purchased at Rosecradock for a trough, for which purpose it is now serving. The block of moorstone is externally irregular in shape: the hollow is six feet one inch, by one foot four at the head, one foot nine at the breast, and nine inches at the foot; the depth is ten inches at the foot, and seven inches at the head.

Upon the stout yeoman purchasing the sarcophagus, he sent his team of oxen and horses to draw it home, which after much labour was accomplished; and the receptacle of former greatness was placed so as to accommodate the swinish herd in the farm-yard. After the toils of the day, the family retired to rest. About midnight a peculiar scratching noise below awakened them all; they assemble at the stair-head in fear, and conclude that "the spirits" had come to take the coffin back to Rosecradock, to restore it to its proper resting-place. In considerable awe they wait until dawn, when the maid-servant first ventures down into the dairy; outside which *was*, the evening before, the coffin. She sees a cat sitting outside the window-sill, and vainly endeavouring to reach its paw through the apertures in the wire-work, in order to reach some tempting giblets hung up close to the window place. Puss constantly scratched the wires, in her ineffectual though desperate attempts. Outside lay the coffin in ponderous immovability: and as the cat jumped down on it, and Joan removed the giblets, the spirits departed, and have never troubled the town-place of Carallock since. S. R. P.

Cure for Scarlet Fever.—The Irish, when any one has been attacked with scarlet fever, are accustomed to cut off some of the hair of the sick man, which they put down the throat of an ass. By this means the disease is supposed to be charmed away from the patient, and to attack the ass instead. F. M. M.

Bayard's Leap.—On the great Roman road from Leicester to Lincoln, about four miles from Sleaford, is a spot called Bayard's Leap, where are placed three stones about thirty yards apart, and the legend told by the peasantry is that a valiant knight was riding past, when the witch who haunted the place sprang behind him upon his horse's back, named Bayard, and that the animal in pain and terror made these three terrific bounds and unhorsed the fiend. This tale has been in existence from time immemorial, and the name of the horse evidently proves a remote origin, probably Norman. An ancient preceptory of the Knight Templars is close by, named Temple Bruyere. J. W.

Newark.

Wassailing in Sussex.—In Sussex there obtains a custom at Christmas time called "wassailing." Under this term is understood the singing carols and songs by parties of labouring men, going about from house to house. They are welcome at the fireside of the cottage and farm, and are still tolerated at the hall. Christmas fare is shared with them in exchange for their minstrelsy. The period during which this wassailing is lawful, extends from Christmas Eve to Twelfth Day. Until a very recent period, but few of the Sussex labourers could read. They were dependent on oral tradition for their songs; many are old and curious. Two, which are in Percy's *Relics*, are commonly sung, viz., "The Baillie's Daughter of Fair Is-

lington," and "The Blind Beggar's Daughter of Bethnal Green."

There are others apparently as old, which I have not met with in any collection of ballads, "A Sweet Country Life," "The Husbandman and the Serving Man."

There is also "Lord Bateman was a Noble Lord," a pretty ballad, made ridiculous a few years since by Cruickshank.

These ballads are not only remarkable as poetry, but are sung to very pretty tunes, curious in their style, and probably old as the ballads.

H. F. Broadwood.

Children crying at Baptism.—I have often heard that it was lucky for infants to cry at the time when they were baptized, but have only lately been informed of the reason, which is, that if they are quiet and good then, it seems to show that they are too good to live. Is this the generally-received explanation of this very widely-spread superstition? W. Fraser.

Night Rains.—I was lately in East Anglia, in the neighbourhood of the breach, called locally the "Gull," made by the late floods in the Ouse, which laid many thousand acres of the fens under water. Of course nothing else was talked of at the time but the inundation, and the probable extent of the damage it would cause. I heard some gentlemen remark, that they had heard from an old woman a saying, common in her youth, but which no one remembered to have heard before, which had been singularly true of the late autumn. She recalled the old rhyme,

"Night rains,
Make drown'd fens:"

and it was observed that it had certainly been the case that the greater part of the excessive quantity of rain which fell in the last quarter of 1852 had fallen at night. This old saying seems to me to deserve being put on record in the Folk Lore columns of "N. & Q." E. A. J.

Norfolk and Suffolk Spells.—I take this opportunity of adding to the spells which have been communicated, from time to time, to "N. & Q.," the following, still used by the country maidens in Norfolk and Suffolk:

"A clover of two, if you put in your shoe,
The next man you meet in field or lane
Will be your husband, or one of the name."

G. A. C.

Nursery Rhymes.—Something the other day recalled to my memory the following rhymes which I heard in the nursery, years ago. I have never heard them since, or seen them in print; nor is there intrinsically anything in them worth preserving; yet there is an originality which invests them with pretensions to appear in some future edition of Nursery Rhymes. They are at the service of any of your correspondents or readers making collections:

"There was a man, a man indeed,
Who saw his garden full of seed,
And when the seed began to grow,
'Twas like a garden full of snow;
And when the snow began to waste,
'Twas like a bird upon her nest;*
And when the young began to fly,
'Twas like an eagle in the sky;
And when the sky began to roar,
'Twas like a lion at the door;
And when the door began to crack,
'Twas like a stick upon my back;
And when my back began to smart,
'Twas like a penknife in my heart;
And when my heart began to bleed,
'Twas like a little pig indeed;
And when the pig began to squeak,
I thought my very heart would break."

I believe there were more of these jingles, which I cannot now recollect. G. A. C.

Cornish Miners' Superstition.—Amongst the miners in Cornwall a superstition greatly prevails, namely, that whistling below ground brings "evil spirits" amongst them, and for that reason you never hear a miner whistling whilst under ground. Can you tell me if this superstition is common amongst other mining districts besides that of Cornwall? H. B.

Teeth wide apart a Sign of Good Luck.—A young lady the other day, in reply to an observation of mine, "What a lucky girl you are!" replied, "So they used to say I should be when at school." "Why?" "Because my teeth were set so far apart; it was a sure sign I should be lucky and travel." A. D.

Confirmation Superstition.—Similar to the baptismal superstition mentioned in "N. & Q." (Vol. ii., p. 197.), is the desire to have the bishop's *right hand*—at confirmation the right hand being thought lucky, the left unlucky—in Devonshire.

The present practice of the Bishop of Exeter is, I believe, to lay both hands on each recipient.

G. T.

Exeter.

Cure for Cramp.—In the neighbourhood of Penzance the following is considered an infallible cure for cramp: "On going to rest, put your slippers under the bed and turn the soles upwards."

J. M. B.

Dead Birds.—No one who has resided any time in the country can fail to have been struck

* *Norfolcie*, naste.

with the small number of dead birds seen in the fields, &c., in proportion to the thousands which must be born yearly. Is there any folk-lore concerning them? M. J. B.

Superstitions of the West Riding of Yorkshire. — At a village in the West Riding a farmer had lost many horses: a person wished to buy an old horse; the farmer refused, saying, that if he buried the horse entire the disease would end. This absurdity is fully believed.

A person going to be married, on meeting a male acquaintance he always begins rubbing his elbow. Will any of your numerous readers give an explanation?

When a new married couple first enter their house, a person brings in a hen and makes it cackle, to bring good luck to the new married people. M. L.

Queries.

WASHINGTON.

In the Second Part of a rare volume of *Poems on Affairs of State*, MDCXCIX, is a most eulogistic "Elegy, in Memory of Joseph Washington, Esq., late of the Middle Temple, written by N. Tate, Servant to their Majesties," in which the subject of the Poet Laureate's verses is thus mentioned:

"His genius rival'd Rome's and Athens' fame,
Breath'd Virgil's majesty, and Homer's flame;
Touch'd the Horatian lyre with equal ease,
Sail'd with success on Tully's flowing seas.
In languages his knowledge was sublime, (!)
From modern to the speech of infant Time.
Thus from the sacred Oracles he drew
Those truths which scarce the Patriarchs better knew."

"No truth he ever took on trust," the poet, somewhat illogically, says: he held as —

". . . sacred, Custom's doating dreams,"

And —

"Disdain'd to drink Tradition's muddy streams."

Nahum Tate, the fit successor of so great a poet as Shadwell, thus apologises for the boldness of his Muse, in attempting to rescue from oblivion the memory of her *protégé*:

"Can Washington from Britain's arms be torn,
And not one British Muse his hearse adorn?
Since abler bards his obsequies decline,
And they whom art inspires desert his shrine,
I'll trust my grief his fun'ral dirge to breath,e
I'll crown his tomb, tho' with a fading wreath.
Nor shall the boasting Fates have this to say,
That unobserv'd they stole such worth away."

Though the Laureate in the latter part of his life fell into discreditable habits, and died in the precincts of the Mint, in Southwark, at that time a place where debtors were privileged from arrest; and though the panegyric on Joseph Washington may have been inspired as much by "a consideration" as by unaffected admiration of a friend's character; yet there is enough of apparent truthfulness in the description to make one wish to trace a connexion between the public-spirited advocate of the Middle Temple and his immortalised namesake — *clarum et venerabile nomen!* — the founder of the great empire, which the virtuous Bishop Berkeley with prophetic eye foresaw would become "Time's noblest progeny," as regards States.

I invite, therefore, the assistance of your correspondents in discovering the relationship, if any, between the personages in question. It may assist the investigation to remind your readers, that the first of the Washington family who settled in Virginia came from Northamptonshire, though his ancestors are supposed to have sprung previously from Lancashire. The General's father, Augustine, died in 1743.

I indulge some hope that our American friends may enter into this inquiry. W. A——N.

Athenæum Club.

Minor Queries.

Conundrums. — Some time ago (Vol. vi., p. 126.) I inquired how I might "designate a species of conundrum, or play on words, which consists in dividing a word in some manner contrary to its composition or syllabic formation, or in adding or subtracting certain letters." I then subjoined a specimen of the former description; may I now be allowed to repeat my inquiry, and to illustrate it by a specimen of the latter kind?

Cold, sinful, sorrowful, unblest —
Almost I blush to hear thy name,
And own that, nourish'd at thy breast,
I, too, partake thy sin and shame.

Can we not mend that name? they say
Extremes oft help when things are worst—
Let all the middle letters stay,
But take the last and place it first.

Oh! blessed change! a genial tide
Of life-blood gushes through each vein,
It lives, it loves, — a home provide
For such a guest, with such a train.

And this it is not hard to do.
The letter that was last restored
Yet kept at the beginning too,
Gives it a home, beloved, adored.

Bright faces glow, glad sounds are heard,
All earth, half-heaven, is in that word.

RUFUS.

Old Silver Ornament. — Having in my possession a piece of antiquity, not from the old curiosity shop, but dug up a few years since in the

city of Worcester, I forward you a description thereof, in the hope that some of your correspondents may discover to what it originally belonged, should my own suggestion be incorrect. It appears to me to be the face of a buckle or ornament, worn by an officer or soldier in the centre of the cross belt of his accoutrements; it seems to be made of a mixed metal, bearing a good polish nearly as bright as silver; at the back still remain the four places where the buckle, or whatever other fastenments they may have originally been, was attached. Its shape is oval, and measures one inch and three quarters by one inch and a half; it has a shield with a saltire, in the centre of which is a smaller shield, with a lion rampant thereon, the whole surmounted by a regal crown as the crest; around it is the following inscription:

"HONESTÆ . GLORIA . FAX . MENTIS."

I beg to suggest the following Querics, replies to which will be esteemed.

To whom did the arms belong?

On what occasion was it worn?

Where can a copy of the inscription be referred to?

On a closer examination with a friend, since writing the above, we think it is stamped on a thin piece of silver, filled in with pewter.

T. D. Whiteborne.

Jewish Sabbatical Year, &c.—Can any of your readers refer me to any passage in profane history which proves that the Jews ever observed the sabbatical year, and the year of jubilee, in the manner directed in the twenty-fifth chapter of Leviticus?

Xenophon.

Samuel Daniel.—If you or any of your correspondents will inform me where further information may be obtained of Samuel Daniel (poet and historian) than what is supplied in Wood's *Athenæ Oxoniensis*, the *Biographia Britannica*, and Headley's *Select Beauties of Ancient English Poetry*, a great obligation will be conferred on I. M.

Consecrated Rings used for Cure of Epilepsy.—In *Georgii Lilii Anglorum Regum Chronicon*, Venetiis, 1548:

"Edouardus Sanctus Rex strumam, item gutturis vitium, quod nonnulli scrophulam dicunt, solo tactu in quam plurimis sanasse dicitur, quam curationem, ad posteros Angliæ Reges, divina virtute, quasi hæreditariam emanasse ferunt.

"A°. 1065. Edouardus Rex obiit, divino, uti fertur, vicinæ mortis præsagio admonitus, annulo quem is paulo antea cuidam pauperi D. Joannis Evangelistæ nomine eleemosynam ab eo petenti dederat, à peregrino quodam Hierosolima redeunti, sibi reddito. Sepultus est in Vestmonasterii templo, ac paulo post inter Divos relatus, annulusque ille in eiusdem templi archiviis reconditus, comitiali morbo laborantibus mirificè, uti aiunt, salutaris, et hinc natum, ut Angliæ Reges quotannis, annulos solemni cærimonia sacratos, contracta membra divina virtute dissolventes, populo erogent."

When did the use of these consecrated rings by our sovereigns cease? or were the touch and the gift of the ring in course of time combined in one ceremony, when a piece of coin was substituted for the ring? W. C. Trevelyan.

Epigram on the Popes.—Who are the Popes alluded to in the following epigram?

"Paule, Léon, Jules, Clément,
Ont mis notre France en tourment.
Jules, Clément, Léon, Paule,
Ont pertroublé toute la Gaule,
Paule, Clément, Léon, et Jules,
Ont beaucoup gagné par leurs bulles.
Jules, Clément, Paule, Léon,
Ont fait de maux un million."

Henry H. Breen.

St. Lucia.

Chaucer.—Aikin says, in his *Biographical Dictionary*, that this poet "is supposed to have for a time pursued the study of the law at the Temple." What authority is there for this? In particular, does it appear, by any record of the Inner Temple, that Chaucer ever was a student there? J. N. B.

John De Castro and his Brother Bat.—Who was the author of *The History of Mr. John De Castro and his brother Bat, commonly called Old Crab?* The story is a very humorous one; it was published in the United States by Wells and Lilly about the year 1815. W.

Philadelphia.

Kinderley.—Can any of your readers afford information as to the parentage, &c. of Jeffery Kinderley of South Molton, Lincolnshire, who was buried at Spalding in 1714? He is said to have sheltered De Foe, who wrote at his house these lines:

"This place by heaven was sure design'd,
To be a prison for mankind,
For who lives here must live confined."

What are the arms of Kinderley? A. F. B.

Diss.

Dr. Henniker.—In *The Flowers of Wit*, a book in 2 vols., edited, I think, by the Rev. H. Kett, some twenty or thirty years ago, appears a *jeu d'esprit* in this form (as well as memory serves): Dr. Henniker being asked by King Charles to define *wit*, answered, "'Tis what a pension would be to your humble servant,—a good thing well applied." The same is attributed to the same person in earlier and later collections of facetiæ. Can any of your readers give an authority for this; or information as to the profession, &c. of Dr. Henniker?

Aitch.

Writing Ink for unsized Paper.—Is there any kind of ink which can be used with a pen for writing upon unsized paper, such as is employed in printing many German books? T. C.

Durham.

Statue of St. Peter at Rome.—The well-known statue of St. Peter at Rome is often stated to be merely a Jupiter converted. What are the proofs of this? A. A. D.

Plum-pudding.—We are accustomed to laugh at the benighted French family, who, as tradition informs us, put their plum-pudding into the pot without a cloth, and had it served up in a soup tureen. But in doing so, were they not enjoying that most English of dishes in its most ancient and most genuine form? In *Hudibras*, i. 227., we have—

> "Rather than fail, they will defie
> That which they love most tenderly;
> Quarrel with mince'd pies, and disparage
> Their best and dearest friend *plum-porridge*."

In Addison's time the more solid form was in use, but not to the exclusion of the older one. The *Tatler*, No. 255., says:

> "No man of the most rigid virtue gives offence by any excess in plumb-pudding or plumb-porridge, and that, because they are the first parts of the dinner."

Again, the *Spectator*, No. 269., describing a conversation with Sir Roger, says:

> "He then launched out into the praise of the late act of parliament for securing the Church of England, and told me, with great satisfaction, that he believed it already began to take effect, for that a rigid Dissenter, who chanced to dine at his house on Christmas Day, had been observed to eat very plentifully of his *plumb-porridge*."

Is *plum-porridge* obsolete now, or does it still exist in remote country places?

What is the earliest mention of *plum-pudding?*

Can the *furmety*, or more properly *frumenty*, of the midland counties (orthodox on Mid-lent Sunday) with justice claim descent from this once popular dish? Erica.

Tophams of Craven.—What is the date of the connexion between the Tophams, an old family in Craven, Yorkshire, and the house of Northumberland; and in what persons of the above two families did it take place? There is some account of the descendants of the younger branches of the Percies in the *Magazine of Topographical and Genealogical Notes*, but not the information required. B. M. A.

Charade.—Some young ladies turning over one of the former volumes of "N. & Q.," find that you have condescended to admit queries as to the solution of charades, and imagining that they have discovered my initials in your pages, will not let me rest until I have sought, through the same medium, the answer to the following, which they are "dying to know."

> "Ere Persia's realm was overthrown,
> My *first* was to the wise alone
> By mystic sign or symbol known.
>
> "And when great Cæsar held his sway
> From Cheviot Hill to Teviot Tay,
> My *next* shone forth with purest ray.
>
> "But when, in Babylonia chain'd,
> My second of my first complain'd,
> My *whole* the conqueror of both remain'd."

G. A. C.

Chemical Query: Silex and Oxygen.—In Parkes' *Chemical Catechism*, edit. 1808, p. 144. (1st edition, p. 151.), I find the following singular announcement:

> "In my first edition I announced the very singular opinion of Mr. Hume of Long Acre; namely, that *silex is the basis of oxygen gas.* In subsequent conversations with him, I have, I confess, been much surprised at the variety of natural and chemical facts which he adduces in confirmation of his hypothesis; but rather than give a mutilated detail of his arguments, I shall leave all notice of them to himself, especially as he intends to publish his ideas through some more appropriate medium."

What I want to ask is: Did Mr. H. publish his opinions? and, if so, where?

Arthur C. Wilson.

Suppressed Irish Peerage.—Some years ago I was shown, as a great curiosity, an Irish Peerage, professing to give the *true* pedigrees of recently ennobled Irish families; which pedigrees often differed materially from those put forward in books of heraldry. Can any one inform me if a copy of this work exists in any public library; and if so, in what? Who is the supposed author? The name in the title-page is O'Moore. I was told that this was the lately deceased poet; but I question my informant's knowledge on the subject. Perhaps some of your readers can throw light upon it. D. X.

The Budget.—When was the term *budget* first applied to the financial statement of a minister, and why is the Chancellor of the Exchequer's statement so termed? Prestoniensis.

Goldsmiths' Year-marks.—At the meeting of the Archæological Institute in Bristol in August, 1851, Mr. Octavius Morgan stated his intention of publishing a table of Goldsmiths' year-marks on plate, which he said were introduced in the beginning of the fourteenth century; and consisted of a series of alphabets of various forms, each embracing a cycle of twenty years, and by the aid

of which table the date of old plate might be determined.

Has this very useful table ever been published, or has nothing further been heard of it?

Henry Livett.

Bristol.

Minor Queries with Answers.

John Murray.—In the Baptists' Library at Bristol is preserved a copy of *The New Testament* by Tyndal, first edition, 1526. On the fly-leaf is pasted an engraved portrait with "G. Vertue ad vivum, delin. 1738, et sculpsit 1752." Underneath the print is the following inscription:

"Hoh Maister Murray of Sacomb,
The works of old Time to collect was his pride,
Till Oblivion dreaded his care;
Regardless of friends intestate he dy'd,
So the Rooks and the Crows were his heir."

Query: Who was this John Murray?

Edward F. Rimbault.

[John Murray is noticed in the *Gentleman's Magazine*, vol. lv. pp. 887. 939., as "a very singular character," an antiquary, and one of Hearne's correspondents. In the print of him by G. Vertue he is leaning on three books, inscribed "T. Hearne, V. III., Sessions' Papers, and Tryals of Witches," and is holding a fourth under his coat. The dates of his birth and death are, January 24, 1670, and September 13, 1748; and the drawing, which was in Dr. Rawlinson's possession at the time of the engraving being made from it in 1752, had been taken by Vertue from the life fourteen years before. See also Nichols's *Literary Anecdotes*, vol. v. p. 458., where he is noticed as "a great antiquary and collector of old books, chiefly English, which he bound uniformly in a very neat manner. They have been dispersed, and some are to be found in almost every library of ancient English literature."]

Tyning.—What is the etymology of the word "tyning," found in the names of fields in this part of the country?

H. G. T.

Weston super Mare.

[It is from the Anglo-Saxon *Tynan*, to hedge in, to inclose, &c. If we remember rightly, some curious illustrations of this word will be found in Akerman's *Wiltshire Glossary*.]

Judas-coloured Hair.—In Dryden's well-known satirical description of Jacob Tonson, the publisher, occurs the phrase "Judas-colour'd hair." What colour was this? Is not Judas commonly represented with *black* hair?

Cuthbert Bede.

[Judas, as Nares tells us in his *Glossary*, was commonly believed to have had red hair and beard. The passages which he quotes in proof of this are numerous; but the most striking is from Middleton's *Chaste Maid of Cheapside*, 1620. "What has he given her? What is it, gossip? A fair high standing cup, with two great 'postle spoons, one of them gilt. Sure that was Judas *with the red beard!*"]

Replies.

IRISH RHYME—ENGLISH CRITICISM.

(Vol. vi., pp. 431. 539.)

I think I should have rested my vindication of Irish poetry—from the imputation of any special *brogue*—upon my last paper, if you had not appended to it some examples furnished by H. B. C. from the United Service Club, to which he adds a suggestion, that Pope's loose rhymes may be accounted for by "his having caught the *brogue* from Swift." This bit of banter has in it more of fun than fair criticism, and induces me to examine the question further, in order to see whether the incorrect rhyming in question can be called *Irish*, with any more justice than the English language is sometimes called *American!*

Leaving Pope, I turn to another master English poet, relative of Swift's it is true, but on the English side of the house; and who, living a generation before him, and being "more than kin the less than kind" to his young relative's poetic powers, was not very likely to have caught any infection from him. Now I take up a four-volume edition of Dryden's works, and from about half of the first I can produce the following:

"But as the Devil owes his imps a shame,
He chose the apostate for his proper *theme!*
But tho' heav'n made him poor, with reverence *speaking!*
He never was a poet of God's making."

These from Absalom and Ahithophel! From the *Annus Mirabilis* I select:

"Nor was he like those stars which only *shine!*
. . . . . .
He had his calmer influence, and his mien."

"Some lazy ages lost in sleep and ease,
No actions leave to busy chronicles."

Besides these glaring examples, I find such incongruities as these tacked together for rhyme:

restrain	disperse	flame	strike	please
vein (not *vain*)	*stars*	epigram	*Apostolic!*	*dress*

And others "quos nunc rescribere longum est."

It may be urged that Dryden, under the old laureat system, was bound "to write to order," and was therefore obliged to press into his couplets words which, if not laid hold of for "the king's service," might, as an Irish authority tells us, "sue out their *habeas corpus* in any court in Christendom." But what shall we say of *Gray*, that elegant elaborator of finished poetry, who might be supposed never to have allowed stanza or couplet to go forth until it was "factus ad unguem." If, by

a strict application of the canons of pronunciation, we find him an offender, I think I may claim that the indictment against Dr. Swift for "mere *Irishism*" in poetry should be quashed as unsustainable. From Gray's *Poems* I select the following:

> "Who foremost now delight to cleave,
> With pliant arm thy glassy wave."

We must make "cleave" *clave*, or "wave" *weave*, to adjust the rhythm here.

> "Black misfortune's baleful train,
> Persuade them they are men."

I know no process of adaptation which could make these lines "go off trippingly." Were I to pronounce "men" *main*, even an Irish *brogueaneer* must say to me, "I don't know what you *mane* (mean)."

I also find in the precise Gray such terminations as these:

join	air	toil	veins
line	hear	smile	strains

And now, in conclusion, I beg to say, surely, when these master-poets can thus ride Pegasus with so careless and loose a rein,—surely it is unfair to curb him tightly with the pronouncing dictionary, when an Irishman gets into the saddle; and when he trips at all, to cry out *how Irish!*

A. B. R.

Belmont.

P. S.—Apropos of Bernard Barton, I have just stumbled over the following:

> "Lonely and low is thy dwelling-place now,
> On which the bright sunbeams are dawning,
> But oh! I remember the moments when thou
> Wast as blythe as the breeze of the *mawning!* (morning)."

I cannot altogether accept the apology offered by A. B. R. for Swift's supposed Irish pronunciation of certain words, viz. that this was a license usurped by many other poets who had not the misfortune to be born on the wrong side of the Channel. I think it follows unanswerably, from the examples given by him, as well as by your correspondent H. B. C., that there was no Irishism in these pronunciations; and that, during the first half of the eighteenth century, the diphthong *ea* was always pronounced so as to rhyme with *ay*. I have been myself long of this opinion from many passages in the best poets of that period. There was therefore nothing either of poetic license, nor of Hibernicism, in Pope's making the word *tea* to rhyme with *away*; *join* with *nine*: or Young's making *pleads* rhyme with *masquerades*, *seat* with *estate*, *theme* with *fame*, and *seas* with *blaze*; because I have no doubt that such was the received pronunciation of the most correct speakers of the day.

I deny, in short, that these are *Irish* rhymes, or Irish pronunciations in any sense; in Ireland the old pronunciation of these words has been retained, although it is now fast dying out except amongst the lower orders; but strange as it may now seem, it is nevertheless I believe the case, that down to the times of Swift, Pope, and Young, tea was pronounced *tay*; sea, *say*; and plead, *plade*.

I hope your correspondents may continue their researches into this subject, and perhaps they will also kindly answer this Query: How far is this so-called Irish pronunciation preserved in the provincial parts of England, and by the peasantry?

J. H. T.

P. S.—Is not the dialect of English preserved in Scotland the remains of the pronunciation general at an earlier period, that of Chaucer and Wickliffe, when the Anglo-Saxon element was predominant in our language?

Your correspondent A. B. R. (at p. 539.) charges me with hypercriticism, for saying (at p. 431.) that "Irishisms" are to be found in the rhymes of Swift. I confess that I can see nothing hypercritical in the remark I made. Surely every reader of Swift must have been struck with that peculiarity of rhyme, so repeatedly to be met with in his writings, where the rhythm fails, unless the pronunciation be given with the Irish brogue; and, in making this the subject of a brief note, I did so, not with the feeling that I was pointing out what had escaped the attention of other readers, but because I thought that the peculiarity in question had been unnoticed in *print*. The communication of H. B. C., however (p. 540.), shows that I was mistaken on this point, and that "Swift's Irishisms" formed the subject of an article in Leigh Hunt's *Tatler*, published in 1830. But A. B. R., in defending his countryman, hints that Swift's "rhyming liberties" were equally shared in by English poets, even by "the premier poet" in his "model poem." Now, although Byron says of Pope, that "his versification is perfect," I would by no means undertake to defend the rhymes that A. B. R. quotes from *The Rape of the Lock*. Nor is it necessary for me to do so, as my remark related to Swift, and to him alone. Because I perceived and pointed out a peculiarity in the rhythm of his verse, it does not therefore follow that I was blind to the imperfections of English poets, or fancied that the Irishman was the only person who went not by the strict rules of "the pronouncing dictionary." On the contrary, I am fully aware that—

> "Sometimes
> Monarchs are less imperative than rhymes,"

and that, before this power, even premier poets have to bend. But although (according to A. B. R.) "the Pegasus of the polished Pope flings up his heels in the face of the pronouncing dictionary with quite as much of the brogue as

the 'hobbelar' of the Irish doctor"—(by the way, is it not rather a "bull," to make the brogue proceed from the *heels*, even of a *hobbelar?*) —yet I think that A. B. R. would have to search a long while before he found, in the pages of Pope, such brogue-inspired rhymes as "rake well" and "sequel," "starve it" and "deserve it," "charge ye" and "clergy," and others, such as I quoted at p. 431. And it must be remembered that rhymes of this nature are met with, not in isolated passages, but freely scattered over Swift's poems.

And where is the wonder? He wrote with great rapidity, and with national enthusiasm, and, when once carried away by his subject, did not pause to blot the rhyme that made music to his Irish ear.

Perhaps there is no poet, English or Irish, in whom the melody of versification is more strongly marked than in our present laureate, Tennyson; and, perhaps, in no one of his poems is this melody more beautifully apparent than in the short one of *The Dying Swan*, which is very music itself. The following lines *paint*, most perfectly, a fen subject:

> "One willow o'er the river wept,
> And shook the wave as the wind did sigh;
> Above in the wind was the swallow,
> Chasing itself at its own wild will,
> And far thro' the marish green and still
> The tangled water-courses slept,
> Shot over with purple, and green, and yellow."

It will be observed, that "yellow" is made to rhyme with "swallow;" a rhyme certainly not sanctioned by "pronouncing dictionaries." Now, how was this? Perhaps all the readers of "N. & Q." may not be aware that, in the eastern counties, "yellow" is, by men of good birth and education, pronounced in a way that to some ears would sound not over-refined, namely, "*y*allow." Thus, Tennyson, who is a Lincolnshire man, most probably pronounces the word, and hears it so pronounced: and what more natural, therefore, than for a Lincolnshire poet, in describing a Lincolnshire scene, to make use of a Lincolnshire rhyme? Elsewhere (ex. gr. *The Lotos-Eaters*) he makes "yellow" rhyme in the usual way, Lincolnshire fens not being in view; just as Swift, though usually obedient to the laws of "pronouncing dictionaries," often throws off the yoke, and then, as an Irishman describing Irish scenes, makes use of Irish rhymes.

When A. B. R. asks me to decide the pronunciation, by "English standards," of such Cockney rhymes as "mama" (*r*) and "star," surely he is wandering from the subject, and treating my Note on the Irishisms of Swift "hypercritically."

Cuthbert Bede, B.A.

EIKON BASILIKE.

(Vol. i., p. 137.; Vol. vi., pp. 361. 438.)

I might refer S. S. S., for solution of his Query, to the *Gent. Mag.* for August, 1823; but, in case he may not have that voluminous series at hand, I subjoin the substance of what is there written from my own common-place book.

The meaning of this enigmatical motto had been inquired in one of the early volumes; and no answer appearing, the proposer himself, one John Thomas, published an explanation to this effect,—that X was the initial of Charles, and K of Cromwell; and as in the Rebellion King Charles's party broke Cromwell's picture, so Cromwell's party broke King Charles's, which caused the man that drew them both to write that motto under, that they might forbear breaking the pictures; for pictures did no harm. "King Charles's picture did not hurt the city, neither did Cromwell's."

This, however ingenious, is sufficiently absurd. Another explanation, by Davies Gilbert, he himself confesses to be ungrammatical, and consequently untenable. "He (the king) had not in any respect injured the State, either by his hand (*τὸ χί*), *χειρί*, or by his head (*τὸ κάππα*), *κεφαλή*." But the real explanation was communicated to him by the Rev. Dr. Cardew of Truro, who referred him to the Misopogon of the Emperor Julian (*Opera*, vol. i. pp. 357. 360., ed. Spurhemii, Leipzig, 1696):

> "Το χι (φησιν) ουδεν ηδικησε την πολιν ουδε το καππα· τι μεν εστιν τουτο της ὑμετερας σοφιας το Αινιγμα, συνειναι χαλεπον· τυχοντες δ' ἡμεις εξηγητων απο της ὑμετερας πολεως, εδιδαχθημεν αρχας ονοματων ειναι τα γραμματα, δηλουν δ' εθελειν το μεν Χριστον το δε Κωνστ(αντιον) (-αντινον?)."

The Doctor happily explains it thus: "The literal translation will therefore be, 'Christ has not in anything injured the state, nor has Constantine.' But from the whole context it is evident that by the words Christ and Constantine are meant the ecclesiastical establishment and the regal power; so that the passage may be freely given in English by our well-known exclamation of 'Church and King for ever.'" E. S. Taylor.

Ormesby, St. Margaret, Norfolk.

ALTERATION IN PRAYER-BOOK.

(Vol. vi., pp. 170. 246. 257. 351.)

The following Order in Council may be worth preserving in "N. & Q.," not only because it furnishes a direct reply to the Query of An Oxford B. C. L. (p. 246.) as to the authority by which our Prayer-Books are now stated in their title-pages to be "according to the *use* of the *United* Church of England and Ireland," as well as to that of Balliolensis (p. 257.), respecting the

substitution of "Dominions" for "Kingdoms" in several places; but also it shows all the alterations which were made in the Prayer-Book at the time of the Union with Ireland, the period at which BALLIOLENSIS very rightly supposes the variation to which he referred must first have taken place.

WILLIAM J. THOMS.

"At the Court at St. James's, the first day of January, 1801, present, the King's most Excellent Majesty in Council:

"WHEREAS by the Act of Uniformity, which establisheth the Liturgy, and enacts, That no form or order of Common Prayer be openly used, other than what is prescribed and appointed to be used in and by the said Book; it is, notwithstanding, provided, that in all those Prayers, Litanies, and Collects, which do anywise relate to the King, Queen, or Royal Progeny, the names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful authority: it is thereupon, this day, ordered by His Majesty, with the advice of His Privy Council, that the following alterations be made, viz.

"In the Book of Common Prayer, title-page, instead of 'The Church of England,' put 'of the United Church of England and Ireland.'

"Prayer for the High Court of Parliament, instead of 'Our Sovereign and his Kingdoms,' read, 'and his Dominions.'

"The first Prayer to be used at Sea, instead of 'His Kingdoms,' read, 'His Dominions.'

"In the form and manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons, instead of the order 'of the Church of England,' read, 'of the United Church of England and Ireland.'

"In the preface of the said form, in two places, instead of 'Church of England,' read, 'in the United Church of England and Ireland.'

"In the first question in the Ordination of Priests, instead of 'Church of England,' read, 'of this United Church of England and Ireland.'

"In the Occasional Offices, 25th October, the King's accession, instead of 'these Realms,' read, 'this Realm.'

"In the Collect, before the Epistle, instead of 'these Kingdoms,' read, 'this United Kingdom.'

"For the Preachers, instead of 'King of Great Britain, France, and Ireland,' say, 'King of the United Kingdom of Great Britain and Ireland.'

"And it is further ordered, That no edition of the Book of Common Prayer be from henceforth printed but with the aforesaid amendments; and that, in the mean time, until copies of such edition may be had, all Parsons, Vicars, and Curates do (for the preventing of mistakes), with the pen, correct and amend all such prayers in their church books, according to the foregoing directions; and, for the better notice hereof, that this order be forthwith printed and published, and sent to the several parishes; and that the Right Reverend the Bishops take care that obedience be paid to the same accordingly, within their respective Dioceses.

"STEPH. COTTRELL."

DESTRUCTION OF SEPULCHRAL MONUMENTS.

(Vol. vi., p. 504.)

In the second passage, quoted at p. 504. from Mr. Kelke's *Notices of Sepulchral Monuments*, after stating that the destruction of the memorials of the dead was not in accordance with the principles of the Reformation, he says that it was "effectually arrested in the second year of Elizabeth's reign by a proclamation commanding the severe punishment of such offences." I doubt not that the proclamation referred to prevented much sacrilege; but it is an error to suppose that the thirst for the destruction of all things which the more violent of our reformers considered remnants of Popery was so soon allayed. There is evidence to show that, in spite of the exertions of the greater part of the bishops and many of the clergy, aided by the civil power, the work of destruction was carried on alike by the fanatical and the profane. As proof, permit me to quote from Wood's "Life of Whittyngham, Dean of Durham," who was advanced to that office in 1563:

"Most of the Priors of Durham having been buried in coffins of stone, and some in marble, and each coffin covered with a plank of marble, or freestone, which lay level with the paving of the church (for anciently men of note that were laid in such coffins, were buried no deeper in the ground than the breadth of a plank, to be laid over them, even with the surface of the pavement), he caused some of them to be plucked up, and appointed them to be used as troughs for horses to drink in, or hogs to feed in. All the marble and freestones also, that covered them and other graves, he caused to be taken away and broken, some of which served to make pavement in his house. He also defaced all such stones as had any pictures of brass, or other imagery work, or chalice wrought, engraven upon them; and the residue he took away, and employ'd them to his own use, and did make a washing-house of them at the end of the centory-garth. So that it could not afterwards be discerned that ever any were buried in the said centory-garth, it was so plain and straight. The truth is, he could not abide anything that appertained to a goodly religiousness or monastical life. Within the said abbey church of Durham were two holy-water stones of fine marble, very artificially made and engraven, and bossed with hollow bosses, upon the outer sides of the stones, very curiously wrought. They were both of the same work, but one much greater than the other. Both these were taken away by this unworthy Dean Whittyngham, and carried into his kitchen, and employ'd to prophane uses by his servants, steeping their beef and salt-fish in them, having a conveyance in the bottoms of them to let forth the water, as they had when they were in the church to let out holy water."—*Athenæ Oxon.*, 1721, vol. i. p. 195.

EDWARD PEACOCK.

Bottesford Moors, Kirton Lindsey.

"BOMBASTES FURIOSO."

(Vol. vi., p. 287.)

This popular burlesque, if the author's avowal to his own family and friends at the time of its appearance is to have any weight, was undoubtedly written by Wm. Barnes Rhodes, whose valuable dramatic library was dispersed by auction some twenty-five years since. I think I can carry the proof of ownership a little farther. It was first performed at the Haymarket Theatre; and was so little appreciated in the Green Room, that he used to say, it was only reluctantly that Liston allowed his wife to perform the part of Distaffina; and that he had some trouble in the alterations required by some of the other performers. He presented the MS. for publication to Rodd of Newport Street, in acknowledgment of services rendered in the way of book-collecting, by whom it was first printed in 8vo., of which I possess the only copy I have ever seen, given to me by his brother; but unfortunately it is at present inaccessible, and, as it does not appear in the *Brit. Mus. Catalogue*, or in Lowndes, I cannot give the date, or say whether the author's name is on the title-page. A smaller edition, with Cruickshank's illustrations, which Rodd afterwards published in 1830, has the name on the title-page, and a slight memoir ("N. & Q." Vol. vi., p. 422.); and so also has the edition published in Cumberland's *Acting Drama*. That he was capable of writing it, I have good evidence in the possession in MS. of another burlesque drama of his, which has never been printed or published, entitled *The Argonauts, or the Golden Fleece*. Barham may have been acquainted with Rhodes, and I have a faint recollection of having heard as much: hence, perhaps, may have arisen the adoption of some of the ludicrous names of his characters; but as an old friend of his, who was also a great friend of my father's, I am anxious to vindicate his literary reputation, and to prevent any stigma on the morality of the acknowledged, and I believe hitherto unchallenged, author of *Bombastes Furioso*. John Miland.

BELLS VERSUS STORMS.

(Vol. vi., p. 509.)

The custom of ringing church bells in storms is of very high antiquity in Christian times, and its origin may, perhaps, be found in a still more ancient belief of heathen nations.

The Roman herdsmen in the time of Strabo were accustomed (as he tells us) to attach a bell to the necks of their flocks, and it was believed that noxious wild beasts were kept away by the sound. So, too, it was believed that evil spirits would likewise flee from the sound of bronze instruments. Hence the custom of beating bronze vessels during an eclipse, which is mentioned in the *Problemata* of Alex. Aphrodiseus, and referred to by Ovid, Livy, and Lucan. An old scholiast on Theocritus says it was the custom to beat bronze vessels and ring bells on a person's death, because the sound was believed to frighten away spectres and demons. The ancients certainly attributed mysterious virtues to bronze instruments, and deemed their sound obnoxious to evil spirits.

In early ages, as is well known, evil spirits of the air were believed to be the cause of storms and tempests. In the time of St. Augustine it was believed that the demons of the air were driven away by the sound of church bells; so we find that the metal to which heathens had attached mysterious virtues was thought to become, by consecration at the hands of Christian prelates, a preservative against the powers of evil. The ordinance of blessing church bells has existed from a very early time, and one of its objects was declared to be that the demons might be terrified by their sound. This, for example, is referred to in the fourteenth chapter of *Decrees of the Council of Cologne*. Durandus, in his *Rationale* (written, I believe, about 1786), says the church rings the bells on the approach of a storm, to the end that the devils, hearing the trumpets of the Eternal King (so were the bells deemed), might flee away in fear, and cease from raising the storm. Many proofs might be cited to show that it was the custom in England before the Reformation to ring the church bells in thunderstorms. Latimer, in one of his sermons, alludes to it; and my notes show that the custom prevailed at St. Paul's, London, at Oxney Abbey, at Malmesbury, and in several parish churches. On the Continent the custom was common. In Dyer's *Life of Calvin*, it is stated that in and before 1537, and until his preaching, the citizens of Geneva believed that the convent bells preserved all within their sound from storms and evil spirits. In Spain, France, and Italy, in the seventeenth century (and after as well as before that time), the church bells were held powerful for driving away evil spirits and dispelling storms. Aubrey, in his *Miscellanies* (written about 1696), mentions the custom at Paris at that time, of ringing the great bell of St. Germains when a thunderstorm began. I believe the practice is continued in many parts of France at this day, but that it has ceased in what are called Protestant countries.

Ancient bells may be mentioned on which the supposed virtue of church bells in dispersing storms is proclaimed in the inscriptions they bear, as (*ex. gr.*) in the well-known inscription mentioned by Fuller:

"Funera plango — Fulgura frango — Sabbata pango.
Excito lentos — Dissipo ventos — Paco cruentos."

This very inscription, or one to a similar effect, is said to be on the bell of the Great Minster of

Schaffhausen; but there are many instances of this kind.

The above notices may afford some answer to the first part of the inquiry of your correspondent W. W., who writes from Malta; but whether or not the service of ringing bells in storms is attended with danger, I cannot illustrate by any examples. It has been supposed, I believe, that the vibrations of the air produced by ringing great bells, have some effect in dispersing storm clouds.

W. S. G.

Newcastle-upon-Tyne.

In reply to W. W., it is to be hoped that there is no place in any Protestant country where bells are rung with the view of driving away storms.

It probably originated with the custom of the benediction of bells according to the use of the Church of Rome. *Casalius de Ritibus Vet. Christ.*, quoted by Picart, says that Pope John XIII. first baptized bells by giving his own name to that of St. John Lateran, in 965. Picart (London, edit. 1733) gives three views of the ceremony (vol. i. p. 349.).

According to the Pontifical of Clement VIII., a portion of one of the prayers said on such occasions runs thus:

"Ubicunque sonuerit hoc Tintinnabulum procul recedat virtus insidiantium, umbra Phantasmatum, incursio turbinum, percussio fulminum, læsio tonitruorum, calamitas tempestatum, omnisque spiritus procellarum."

As for danger in the very act of ringing at such times, there can be none; but there is always danger in being in any tower during a thunderstorm, if it be not protected by a lightning conductor.

In a *Commentary de Campanis*, by A. F. Roccha, 4to., Romæ, 1612, are chapters on the use of bells on all the occasions referred to in the following elegant distich inscribed in a bell at Bergamoz, by Cardinal Orsini, Benedict XIII.:

"Convoco, signo, noto, compello, concino, ploro;
| | | | | |
Arma, Dies, Horas, Fulgura, Festa, Rogos."

As the work is not, I believe, very common, I will copy his twenty-first chapter, "De usu pulsandi Campanas ad improbas pluvias, vel tempestates expellendas:"

"Campanæ, quatenus benedictæ, seu consecratæ, ut plurimum nec fulgure, nec fulmine afflatæ, seu tactæ inuentæ sunt, immo ea, nec non procellas, vel tempestates expellunt, sicut ita fieri solere constat, et in earundem consecratione, sicut in Pontificali Romano videre licet, obsecratur Deus, ut ipsarum Campanarum sonitu fragor grandinum, procellæ turbinum, impetus tempestatum, et fulgurum, ac fulminum temperentur; infesta tonitrua, et ventorum flamina suspendantur; spiritus procellarum, et aëreæ potestates prosternantur. Quæ item omnia in Concilio Provinciali Coloniensi leguntur eo in capite, cujus Titulus est, 'Cur benedicantur Campanæ.' (*Concil. Colon.* i. c. 14. p. 9.; tom. 5.; A. Di. 1536.) Immo dicto in loco, ut superius, et fusissime quidem in capite sexto videre est, de ipsis Dæmonibus propulsandis expressa fit mentio: Dæmones enim, quippe quibus (quatenus Deus illis permittit) quantum ad motum, ut Theologi omnes affirmant, ad nutum, sicut etiam Angelis bonis, obediunt; pluvias, tempestates, fulgura, et fulmina, et id genus alia, sed justa, et occulta nobis de causa, Deo permittente, possunt efficere. Propterea, dum procella nobis imminet, sive turbo, vel grando, et generaliter quivis cœli status inquietior sese nobis offert, Campanæ pulsantur, ut Dæmones, quatenus dictarum rerum interdum patratores, aut excitatores, Campanarum tinnitu, Christianos ad preces concitantium, terreantur; quin potius precibus ipsis territi abscedant, illisque summotis, fruges, mentes, et corpora credentium serventur, cunctis malis, quæ ex tempestatibus oriri solent, Dæmonium fuga propulsis. Nec silentio prætereundum videtur miraculum illud, quod narratur de Campanula à S. Brunone Misnensi Episcopo benedicta. Nam ad sonitum illius Campanulæ (quæ quodam in loco extat apud Misnam Germaniæ Civitatem) totum ejus Territorium à fulgure, et tempestate, ut incolæ ipsius loci affirmant, tempus usque in præsens conservatur, etiam si loca viciniora sæpe ab illis lædantur. Istuc ipsum de alia Campana in Pago Scomberch ab eodem benedicta Brunone (quod nomen à Slavorum lingua translatum Benedictus Latine dicitur) omnino affirmatur. Sonitus namque illius Campanæ omnem vim cœli ab agris finitimis ac tuguriis avertit.

"Quamvis autem per multiplicem Campanarum sonitum aër nubibus condensatus, ac turbulentus, concutiatur, et ob hujus generis discussionem quandoque serenus reddi queat; earum tamen tinnitus, dum tempestatum ostenduntur indicia, in Ecclesia Sancta Dei etiam ad procellas repellendas institutus fuit; præsertim vero ad fulgura et fulmina propulsanda, fugatis Dæmonibus, qui consecratas Campanas tantopere abhorrent, earumque sonitum tanto prosequuntur odio, in quo Hæretici atque Turcæ Dæmonibus valde assimilantur, quippe qui bellum Campanis indixerunt, ut superius dictum fuit. Hæc de usu pulsandi Campanas ad improbas pluvias vel tempestates expellendas conscripta in ipso festo Sanctorum Martyrum Gervasii et Protasii, die decima nona Junii, quâ scilicet die, dum hæc de fulgure ac tempestate conscriberem in Apostolico Vaticani Palatii Sacrario, ecce tibi procella fulmine associata suborta fuit, et à me non procul ictus est Aulæ Regiæ locus fulmine, non sine magni animi mei consternatione, absque tamen ulla tam hominum læsione, quam rerum perditione, Misericordiarum Patre, totiusque consolationis Deo adjuvante, dum Campanæ ad preces fundendas Christi Fideles excitabant pulsatæ."

To this I will append an extract from a Protestant writer on the same subject, viz. *Magius de Tintinnabulis*, 1608. I quote from his fourteenth chapter:

"Illud non est omittendum quod ad ea quæ de tempestatibus supra dicebamus ('cum ventorum aut grandinis injuriam timent Christiani, Campanas pulsari jubent') pertinet, Philosophos, qui sæpe à Christianâ fide

ad naturæ rationes divertunt, existimare, Campanarum sono tempestatum, ventorum, grandinumque depelli injuriam, quod tinnitus ille æris aërem maxime diverberet, scindat, et confringat; quod apertum sit eo, quod usu venit apibus, cum facto examine, avolare cœperint; quandoquidem non magno æris tinnitu subsidere coguntur, aëre nimirum discisso, distractoque, et volatum ægre recipiente. Quanquam existimabit fortasse aliquis, id apibus, moto aëre, usuvenire, quod tinnitu alliciantur; quod, an verum sit, aliis dijudicandum relinquo."

To this I beg to add one Query, in the hope that it may catch the eye of some modern philosopher wiser than those referred to by Magius, and elicit from him the favour of a reply. Philosophically, *Is* there anything in it after all?

H. T. Ellacombe.

Clyst St. George.

RUFUS'S STIRRUP.

(Vol. vi., p. 485.)

That the Normans, as early as the battle of Hastings, used stirrups of metal, appears to me to be shown by the Bayeux tapestry. I have not seen the tapestry itself, but I have before me a series of plates in a work entitled *Anglo-Norman Antiquities considered in a Tour through Parts of Normandy*, by Dr. Ducarel: London, 1767. The Doctor says:

"The following plates were published by the learned Father Bernard de Montfaucon, in his work entitled *Les Monumens de la Monarchie française*: . . . . . he favoured me, at my request, with a separate set of them."

In most of these plates, the horses having riders, the stirrups, if such there be, are of course represented in profile; and it is therefore not easy to decide whether a metal object or a mere loop of leather be intended: in two instances, however, I think there can be no mistake. In the first, two led horses are seen; from the saddle of one of which depends *a triangular stirrup*, fastened to its leather. Over this group is inscribed:

"VBI NVNTII WILLIELMI DVCIS VENERVNT AD WIDONEM."

In the other example we have a Norman, with his horse sinking under him: the rider's feet touch the ground, and are free from the stirrups, one of which is seen in front, and is also triangular. Over this figure are the words:

"HIC . FRANCI . PVGNANT . ET . CECIDERVNT . QVI . ERANT . CVM . HAROLDO ."

I see, on looking into Beckmann's *Hist. of Inventions*, art. Stirrups, that he is still more positive. Speaking of these very plates, he says, "the saddles of all the horses appear to have stirrups." He also gives the following quotation in support of the antiquity of the invention: "Isidore, in the seventh century, says, '*Scansuæ*, ferrum per quod equus scanditur.'"

W. J. Bernhard Smith.

Temple.

N. B.—Your correspondent G. T. H. has headed his article "Rufus's *Spur*," and it is also so printed in the contents.

QUERIES ON POPULAR PHRASES.

(Vol. vi., p. 150.)

As the Queries of your reader J. R. R. relate to two little works put forth some few years since under my editorship, I feel it my duty to answer them.

As regards the first:

"Bring in a quart of maligo, right true,
And looke you rogue, that it be *pee* and *kew*."

the meaning of these mysterious letters *P* and *Q* has been fully discussed in the pages of "N. & Q."

The second Query may possibly be a *misprint* in the original work: it admits of no explanation, as far as I am aware.

The third Query, which refers to the *antiquity* of playing cards, is not easily answered. I can only refer J. R. R. to Mr. Singer's *Researches into the History of Playing Cards;* and to Mr. Chatto's more recent volume on the same subject.

The third Query,

"Deafe eares, blind eyes, the palsie, goute, and *mur*,"

is easily explained. *Murr* signifies a violent cold. Woodall, in his *Surgery* (p. 223.), speaking of sulphur, says:

"The flowres serve 'gainst pestilence, 'gainst asthma and the *murr*."

Higins, in his *Nomenclature* (p. 428.), adds:

"A rheume or humour falling down into the nose; stopping the nostrells, hurting the voice, and causing a cough, with a singing in the eares; the pose, or *mur*."

From the *Ballads on the Great Frost of* 1683–4, your correspondent queries the following lines:

"He'll print for a *sice*,
(For that is his price)."

Sice, i. e. *size*, small scraps or farthings' worth of bread or drink, which scholars in Cambridge have at the buttery, noted with the letter *S*. Hence the term sizer, or servitor, or attendant. See *Glossographia*, by T. B., 1674, p. 593.

The next Query is upon the game of *nine-holes*, of which an illustration is asked:

Nine-holes, according to Nares, was "a rural game, played by making nine holes in the ground, in the angles and sides of a square, and placing stones and other things upon them according to certain rules." It was sometimes played with marbles. It is frequently mentioned by our old dramatists. For a *particular* description of the

game, see Strutt's *Sports and Pastimes* (ed. Hone, p. 275.).

Query, was *Moreclack* the old spelling of Mortlock? Yes. Robert Armin published a play entitled, *The History of the Two Maids of More-Clacke, with the Life and simple Manners of John in the Hospital*, 4to., 1609.

The last Query which J. R. R. puts is the following: —

> "And a tire or more,
> Of *potguns* four."

The editor of the *Teesdale Glossary* (1849, p. 98.) explains *pot-gun* as *potato-gun*:

> "A plaything among boys, formed of a quill open at each end; and a ramrod. A potato, cut into thin slices, and forced through the quill, forms the charge."

Small guns seem to have been called *potguns*. Shirley, in *Honoria and Mammon* (Act I. Sc. 1.), has the following passage:

> "Yes, the next day after Simon and Jude,
> I dare, when all your liveries go a-feasting
> By water with your gally-foist and *pot-guns*,
> And canvass whales to Westminster."

EDWARD F. RIMBAULT.

PHOTOGRAPHIC CORRESPONDENCE.

Collodion Process.—I considered my claims to the invention of the collodion process in photography so well recognised, that there could be no necessity for bringing myself forward: seeing, however, that your correspondent G. C., in your Number for Dec. 11, ascribes the invention to Mr. Le Gray, in justice to myself I feel obliged to set you right upon the subject. I have Le Gray's work, published in Paris in July, 1851, in which he certainly mentions collodion, amongst a variety of other materials, as an excellent "encallage" *for paper*. He states what collodion is, as he describes the nature of other materials, but he does not add one word concerning the manner of using it. He does not give the required proportions, nor does he allude to its applicability on glass. For this suggestion I gave him full credit in my manual published last March; but I think a great difference should be made between a person who merely suggests the possible use of a material, and another who works it out and gives the public the benefit of his labours.

Mr. Le Gray never published the process, excepting in the last edition of his work, which you are aware only appeared a few weeks ago.

In 1850, I communicated the results of my numerous experiments to my intimate friends, Dr. Diamond, and Mr. Brown of Ewell, when I showed them how collodion might be used. In March, 1851, I published the process in the *Chemist*: in consequence of which Mr. Fry called upon me, and I derived pleasure from communicating my discovery to those persons interested in the art. Mr. Fry proposed an introduction to Mr. Horne of Newgate Street; and I went to the house of that gentleman several times, and made him familiar with the process. He saw how useful it would become, and the result was an arrangement for him to sell *my* iodized collodion; which fact can be proved by the advertisements inserted in various papers during the summer and autumn of that year. For several months he had the exclusive sale of it: for, until he made it himself, I refused to supply other opticians who applied for it. Now there are various makers: but, for many months, I was the only manufacturer of iodized collodion for sale. I was certainly the first who published the mode of using it, and gave the required proportions of the various chemicals necessary in the process. I have been repeatedly advised to advertise it as the Archerotype, but I was unwilling to do so; not because I doubted my right to the name, but I was satisfied with the general recognition of my claims, and left others to name it for me. Had I done it myself at once, the invention at this late hour would not have been claimed by another.

FREDERICK SCOTT ARCHER.

Pyrogallic Acid.—May I venture to inquire if you can direct me as to the best mode of producing pyrogallic acid? It seems to me that, unless the process be unusually difficult, it may be made, by any one at all versed in chemical manipulation, for much less than it can be purchased at. No doubt there are many photographers to whom economical considerations are important. E. S.

Photography applied to the Miscroscope.—Being interested in microscopic pursuits, I venture to ask, by what method the taking of microscopic objects by photography is accomplished? What extra apparatus will be required to a first-rate microscope by Smith and Beck? R. J. F.

Saline Solution.—C. E. F. uses his saline solution much too strong. Ten grains of salt will be found sufficient for one pint of water; thirty-six grains of silver will also do for one ounce of water, if the latter solution be treated with ammonia, as first recommended by Mr. Alfred Taylor, and taught by DR. DIAMOND at Vol. vi., p. 372. of "N. & Q." The exciting solution should be copiously applied, and need not be repeated.

THOS. D. EATON.

Wax-paper Process.—In MR. CROOKES' valuable communication on the waxed-paper process, there are two or three questions connected with it which I would like to ask. I am not much acquainted with chemical phraseology, or the terms generally used in the science. I wish to know the

exact meaning of the following quotation:—"With the addition of as *much free iodine* as will give it a sherry colour."

Has Mr. C. exposed any of the waxed paper in a wet state? If he has, does it act quicker than if exposed in a dry state? Has Mr. C. ever tried the addition of a little fluoride of potassium, in the iodide bath? The only thing wanted to render the waxed-paper process more useful is, a more sensitive preparation — to render it as sensitive as Le Gray has done, who states in his last pamphlet that he has obtained proofs in two seconds in fine weather in the shade, and in foggy weather in about thirty seconds. The subjoined tables will show at a glance the various formulæ for preparing paper. Skilful operatives should publish the various modifications they use to suit the state of the light and the kind of subjects they have to produce, instead of giving us fixed rules, which only tend to mislead those just commencing the art. R. E.

Iodizing Formulæ.

	First Operation.		Second Operation.	
	Nitr. Silver.	Water.	Iodide Potassium.	Water.
Talbot	16⅔ grains.	1 ounce.	25 grains.	1 ounce.
Cundell	17 grains.	1 ounce.	20 grains, and 5 of salt.	1 ounce.
Thornthwaite	20 grains.	1 ounce.	24 grains.	1 ounce.
Nash	15 grains.	1 ounce.	15 grains.	1 ounce.
Bingham	100 ounces.	1 ounce.	25 grains.	1 ounce.
Le Gray	Omitted, first operation.		5½ grains, and small quantity of fluoride and cyanide.	1 ounce.
Marten	Omitted, first operation.		24 grains, and one drop of cyanide.	1 ounce.
Blanquart Evrard	Omitted, first operation.		Saturated solution.	
Le Gros	Omitted, first operation.		19 grains.	1 ounce.
Crookes, for waxed paper	Omitted, first operation.		44 grains.	1 ounce.

Sensitive Formulæ.

	Nitr. Silver.	Water.	Ac. Acid.	Gallic Acid.	Developing Mixture.		
Talbot	50 grains.	1 ounce.	1-6th of its volume.	Acid and silver, mixed in equal volumes.	Equal parts of gallic acid and silver solutions.	1 drachm of water.	Say 3 drops of of each to 1 dr. of water.
Cundell	50 grains.	1 ounce.	1-6th of its volume.	Equal parts of acid and silver.	Equal parts of gallic acid and silver solutions.	1 drachm of water.	Say ½ dr. of each to ½ dr. of water.
Thornthwaite	50 grains.	1 ounce.	1½ drachm.	Equal parts, and 2 drs. water.	Equal parts of gallic and aceto-nitrate.	The same of water.	That is, 1 dr. of each and 1 dr. of water.
Nash	20 grains.	1 ounce.	1-6th of its volume.	None.	A delicate solution of gallic.		
Bingham	50 grains.	1 ounce.	1-6th of its volume.	None.	A saturated solution of gallic acid.		
Le Gray	32 grains.	1 ounce.	38 grains.	None.	1¾ grains of gallic acid to 1 ounce of water.	Add a few drops of aceto-nitr.	
Marten	42 grains.	1 ounce.	12 grains.	None.	A saturated solution of gallic.		
Blanquart Evrard	1 part.	8 parts.	2 parts.	None.	A saturated solution of gallic.		
Le Gros	44 grains.	1 ounce.	44 grains.	None.	A saturated solution of gallic.		
Crookes, for the waxed paper	15 grains.	1 ounce.	15 grains.	None.	4 parts of saturated solution of gallic acid.	1 pt. of aceto-nitr. to be added.	

Mr. Crookes' Wax-paper Process. — Had I. W. taken the trouble to test by experiment the information I communicated, and which in other quarters was received with thankfulness, I should not have occasion to repeat that, as regards Query No. 1., if he follows my directions, and brings the iodizing solution to a sherry colour, it may be brown or pale to I. W.'s taste. If rose-coloured had been mentioned, would I. W. have asked whether yellow, purple, or white were meant? Had I not been quite sure of the effect of the iodine, I should not have asserted it.

Query No. 2.—If the excited paper be washed for a few minutes (any number between two and ten, at the discretion of I. W.), and this operation be repeated three times, each time in separate water, it will keep for three weeks.

Query No. 3. — I consider that in naming a nearly saturated solution of gallic acid, I have been sufficiently explicit, considering that any

strength between weak and actually saturated will have the required effect. The same with the hyposulphite of soda; any strength that can by any possibility be called tolerably strong answering the purpose.

I. W. seems to think that spoiling a dozen or twenty pictures is a lamentable result, and of all things to be avoided. He is, I presume, no photographer, or he would know that in an art depending so much upon manipulatory skill, a few failures now and then are most valuable, as they generally indicate their own remedy, and thus afford more information and experience than could be obtained from years of unvarying success.

Want of simplicity is, I am sure, the last accusation that should be brought against my process; but as I. W. imagines (and perhaps justly) that some parts might be still more simplified, if he would turn his attention to it, and give your subscribers the benefit of his experience, none would be more ready than myself to adopt any improvements which should turn out to be such.

WILLIAM CROOKES.

Hammersmith.

Replies to Minor Queries.

Death-place of Spinoza (Vol. vi., p. 510.). — MR. ALFRED PAGET asks, "He (Spinoza) died (where?) in 1677." I find, in a note to Bayle's account of Spinoza, the following extract from the preface to his *Posthumous Works:*

"Urbem Amstelædamum, in quâ natus, et educatus fuit, deseruit, atque primo Renoburgum, deinde Voorburgum, et tandem Hagam Comitis habitatum concessit, ubi etiam IX Kalend. Martii anno supra millesimum et sexcentesimum septuagesimo septimo ex phisi hanc vitam reliquit, postquam annum ætatis quadragesimum quartum excessisset."

This passage is translated as follows in the same note in Bayle:

"He left the city of Amsterdam, where he was born, and educated, and, *after having often changed his residence*, went at last to live at the Hague, where he died of a consumption in February, 1677, in the forty-fifth year of his age."— Bayle, edit. Des Maizeaux, 1738, vol. v. pp. 204–5.

JOHN BRUCE.

Bruder, in his preface to his *Works*, says that Spinoza died at the Hague, in the house of the celebrated painter Henry Van der Spyck, where he resided from the year 1671, and that he was buried in the new church there on the 25th February, 1677. R. J. ALLEN.

Mitigation of Capital Punishment to a Forger (Vol. vi., p. 229.). — At the time these circumstances occurred I was a resident at Mr. Fawcett's, and hand you the particulars as I then heard, and which have been corroborated by various communications since. Soon after Mr. Fawcett published his *Essay on Anger*, a clergyman preaching before George III. made a quotation from it, which caused his majesty to inquire about the book. He was informed that it was written by a dissenting minister in Yorkshire, named Fawcett, who received a letter from one of the king's attendants—whose name, or rather title, I have forgotten—intimating that his majesty wished to have a copy, which of course was forwarded. Another letter followed, saying the king was much pleased with it, and would be glad to render the author any service he could; so the matter rested, until the conviction of a young man for forging a *5l.* country (Yorkshire) bank note. He was the son of a highly respected member of Mr. Fawcett's congregation, who felt strongly for his friend; and though he had not much hope of success, ventured to write to the king begging the life of the convict, which was granted. I had a slight acquaintance with a near relation of the young man, which was accidentally renewed more than thirty years after, and met a grandson of Mr. Fawcett at his house, who was also Baptist minister.

The circumstance was mentioned twice in a life of George III., published immediately after his death. WHUNSIDE.

Watch Oaks (Vol. vi., p. 486.). — There is an old oak, called "The Watch Oak," on rising ground, at Battle, Sussex, which is said to be so named as marking the post occupied by a detachment of Harold's army on the watch for the approach of the Normans. E. M.

Hastings.

"*Betwixt the Stirrup and the Ground*" (Vol. vi., p. 509.). — The couplet quoted by CLERICUS (D.) is thus given amongst epitaphs in Camden's *Remains* (6th edition, 387.), with the following introduction by that venerable antiquary, in which the harsh judgment of the world is quietly exposed:

"A gentleman falling off his horse, brake his neck, which suddain hap gave occasion of much speech of his former life, and some in this judging world judged the worst. In which respect a good friend made this good epitaph, remembering that of St. Augustine, 'Misericordia Domini inter pontem et fontem:'

'My friend judge not me,
Thou seest I judge not thee;
Betwixt the stirrup and the ground,
Mercy I askt, mercy I found.'"

The last two lines are quoted by Johnson (see Croker's edition of *Boswell*, vol. v. p. 92.), where he charitably observes that we are "not to judge determinately of the state in which a man leaves this life; he may in a moment have repented effectually, and it is possible may have been accepted of God." The epitaph was probably often

in Johnson's mind, as he gives the lines in his *Dictionary*, as an example under the word *stirrup*.
J. H. M.

St. Luke (Vol. vi., p. 507.). — More than forty years have elapsed since I saw the Rev. Richard Lyne's elegant verses on St. Luke, in print, I think in the *Morning Chronicle*. I suspect that (as was not unusual at that time) a request was appended to them for a translation, for I find that I sent the following youthful attempt at a paraphrase:

"St. Luke to man a twofold bounty gives,
The art of Med'cine, and Religion's ties:
How useful *that* to soothe him while he lives;
More useful *this* to cheer him when he dies."

Ω.

Inscription at Dewsbury (Vol. vi., p. 534.). — This inscription seems to be Hebrew in English characters, not very accurately representing the original words; but I do not know whether this inaccuracy may not be the fault of the transcriber or printer. I need not trouble you with the Hebrew characters, as it will probably answer your correspondent's purpose sufficiently to be told that the meaning is:

"Therefore in the midst of life we are in death,
For all flesh is as grass."

J. H. T.

Miles Coverdale (Vol. vi., p. 552.). — In reply to the Query of your correspondent M. W. B., as to the remains of Miles Coverdale, I beg to inform you, that when the church of St. Bartholomew the Less was about to be demolished, particular search was made for the remains of the venerable Reformer; and on the 21st of September, 1840, a skeleton was found under the floor of the church, in the precise spot where, from tradition, it was expected that his body would be discovered. These remains were removed with the greatest care, and were re-interred on the 4th October in a vault prepared for them in the south aisle of the Church of St. Magnus, London Bridge.

A pamphlet of eight pages 4to. was printed at the time*, containing an account of the search and its results. A copy of it was presented to me by Messrs. Bagster, the well-known publishers of Paternoster Row, one of whom was present at the search for the remains, as was also Mr. Offor and a few other persons. It appears, however, that no inscription was discovered, and that the only circumstance by which the remains were identified, was that of their being found exactly in the spot where, according to tradition, the body of the Reformer had been interred. The pamphlet is illustrated by a lithograph and a woodcut, representing the finding of the remains, and their appearance when found.
J. B. B.

Deodorising Peat (Vol. vi., p. 509.).—In answer to your correspondent A. A. D., on the above subject, I may state that it can be obtained at 2*l.* 15*s.* per ton, sacks included, of Mr. P. Shordiche, Percy Wharf, Great Scotland Yard, at whose office testimonials may be seen. A friend lately wrote to me from the country on the above subject. I went, guided by an advertisement, to an office at the bottom of St. James's Street, where I obtained three explanatory pamphlets gratis, containing testimonials from high authorities in science.
Arthur C. Wilson.

"*My Mind to me a Kingdom is*" (Vol. vi., p. 555.).—I do not find "My mind to me a kingdom is," in Beloe's *Anecdotes*; but I find a song so closely resembling it in sentiment, quoted from Gibbon's *Madrigals*, and supposed to be written by Sir Christopher Hatton, that possibly M. M. may have confused the two in his memory.
Thos. D. Eaton.

[We take this opportunity of explaining that this Query was re-inserted inadvertently, the question having been fully discussed in our 1st Vol., pp. 302. 355. 489. We are not the less obliged to those Correspondents who have referred us to Percy's *Reliques*, &c.]

Ball the Priest and Jack Straw (Vol. vi., p. 485.). — W. W. may find in Froissart, whose *Chroniques* cannot but have a place in the library of the Knights at Malta, that Ball the priest and Jack Straw, after the murder of their companion Wat Tyler by Walworth, were found "en une masure musséz, en se cuidant embler," and that "on leur trencha les testes, et a Tillier aussi, et furent mises sur le pont de Londres" (vol. ii. ch. lxxvii.). Ball is indeed changed by Froissart into *Valée*; but Jacques Straw retains his name better, whilst Smithfield becomes *Scnutefille*, and Mile End *Milliande*. Froissart gives the heads of one of Ball's sermons, ch. lxxiv., and makes him a communist by anticipation; but this entertaining historian had too great a contempt for the people to be a fair narrator in such a cause.
Henry Walter.

Richard III. (Vol. vi., p. 486.).—Permit me to refer Mr. Chadwick to Peck's *Desiderata Curiosa*, lib. vii. number viii. I have a poem by Mr. Hull,

* We are indebted to another correspondent for the following note:—"If M. W. B. have not seen this account, and will call at, or send an address to, 15. Paternoster Row, he will be welcome to a sight of the pamphlet —'A correct Account of the Exhumation of the Remains of Myles Coverdale, some time Bishop of Exeter and Rector of St. Magnus the Martyr, London Bridge, who was interred in the Chancel of St. Bartholomew's, near the Exchange, by N. Whittock: London, Sherwood & Co., 1840.' J. B."

entitled "Richard Plantagenet, a Legendary Tale," dedicated to David Garrick: printed at London, in 4to., without date, and containing eighty-one stanzas; and, if my memory serves me, a novel called *The Last of the Plantagenets* (founded on the story or legend given in Peck's work) appeared about twenty years ago. C. H. Cooper.

Cambridge.

Genealogy of Sir Francis Drake (Vol. vi., p. 462.). — Sir Trayton Fuller Eliott Drake, Bart., Nutwell Court, Exeter, is the descendant and representative, and being a courteous and worthy man, would no doubt give all particulars required, of Sir Francis Drake's family, if applied to. W. C.

Harlow.

Berkeley's Sublime System (Vol. vi., p. 460.). — Bishop Berkeley was doubtless the Berkeley intended. He had some strange theories, which made Hume claim him as a teacher of scepticism; and the "sublime system" spoken of as his in the note to Coleridge, is very probably that in *The Minute Philosopher*, dial. iv. sect. 18., where, from arguments commencing in sect. 7., and drawn from his theory of vision, he gives it as his opinion that God may truly be said to "speak, himself, every day and in every place to the eyes of all men."

"Since you cannot deny," says his Euphranor, "that the great mover and author of nature constantly explaineth himself to the eyes of men, by the sensible intervention of arbitrary signs, which have no similitude or connexion with the things signified, so as, by compounding and disposing them, to suggest and exhibit an endless variety of objects, differing in nature, time, and place, thereby informing and directing men how to act with respect to things distant and future, as well as near and present, you have as much reason to think the Universal Agent, or God, speaks to your eyes, as you can have for thinking any particular person speaks to your ears."

It does not distinctly appear, from the note transcribed by L. G., whether it means that Berkeley or its author believed "the doctrine of the final happiness of all men." But in Dial. vi. sect. 13., he puts the objection to "Hell and eternal punishment" into the mouth of his "minute philosopher, or free thinker," to be removed by the sound reasoner. Henry Walter.

Hasilbury Bryan.

Highlands and Lowlands (Vol. vi., p. 340.). — Mr. C. Mansfield Ingleby has fallen into a slight mistake, in stating that all south of a line drawn from Forfar to Inverary is Lowlands. This is not quite correct, as it includes in the Lowlands the districts of Cowal, Cantire, together with the islands of Bute and Arran, which are all Highland. The following is nearly the true division:—Beginning at Thurso, it cuts across Caithness to Wick; thence it goes within a mile or two of the seashore to Donnoch. Crossing the Murray Firth to Nairn, through which town it passes, it goes nearly straight to the parish of Cabrach; from thence to Aboyne on Deeside; thence through Dunkeld, Crieff, Callander, Aberfoyle, Balloch, and Helensburgh. All to the west and north of this line is Highland: all to the south and east, Lowland. Pàdruig Donn.

The Erse spoken in America (Vol. vi., p. 507.). — Your correspondent Uneda states that the Erse was a spoken language in America in 1766. I may also mention that Sir Francis Head, in his work on Canada, states that a number of the Glen Garry MacDonnells went out to Canada in the latter end of last century, and have retained their language and religion (the Roman Catholic) ever since. Pàdruig Donn.

Biting the Thumb (Vol. vi., p. 281.). — Your correspondent T. B. J. will find a notice on "Biting the Thumb" in p. 284. of the Notes to the *Lay of the Last Minstrel*, published by Bogue.

C. Benson.

Birmingham.

Sermons against Inoculation (Vol. vi., p. 510.).— I possess a sermon on this subject:

"A Sermon against the Dangerous and Sinful Practice of Inoculation, preach'd at St. Andrew's, Holborn, on Sunday, July the 8th, 1722. By Edmund Massey, M.A., Lecturer of St. Alban, Wood Street. The third edition. London: printed for William Meadows, at the Angel in Cornhill. 1722. Price Sixpence."

The text is Job ii. 7.:

"So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown."

The preacher says:

"Remembering then our text, I shall not scruple to call that a *diabolical* operation, which usurps an authority founded neither in the laws of *nature or religion*, which tends, in this case, to anticipate and banish Providence out of the world, and promotes the increase of *vice* and immorality."

H. J.

Sheffield.

Vegetable Ivory (Vol. vi., p. 464.). — "Researches on Vegetable Ivory," by M. Charles Morren (*Bulletin de l'Académie Royale des Sciences de Bruxelles*, vol. ix. part ii. p. 362.):

"The vegetable ivory is the dense albumen of a nut from which numerous elegant articles may be turned; an application of it first made in England. This nut has been known a long time, and comes from a tree

which is nearly allied to the palms, or, according to Endlicher, to the *Pandaneæ*. Ruiz and Pavon call it *Phytelephas*. Willdenow terms it *Elephantusia*. It grows, according to Humboldt, in the interior of S. America, and not on the Mascara Islands, as stated by Morren. It (the nut) consists externally of four envelopes of differently-formed parenchyma; then follows the albumen, the proper so-called vegetable ivory, which is externally dense and white, and of a remarkable structure. We find, namely, towards the circumference, cavities of irregular form; they then become six-sided, and, when seen in section, short straight canals run out from each angle. The cavities have a quincunxial arrangement. All the rest appears, when strongly magnified, a dense substance. But when a drop of Canada balsam is added, we see distinctly that the dense substance consists of parenchyma, and that the cavities communicate by the broader extremities of their branches. The internal structure resembles that of water plants; and the different density and firmness might probably arise from the delicacy of the compressed parenchyma."— *Reports and Papers on Botany*, Ray Society, 1845, pp. 396–7.

R. W. F.

Misprint in Prayer-Books (Vol. vi., p. 520.). — In the accurate reprint of the authorised version, according to the edition of 1611, given in Bagster's *Critical Greek and English New Testament*, the words "of God" are omitted in 1 St. John, v. 12. It would appear, therefore, that the Prayer-Books that leave them out in the "Epistle for the First Sunday after Easter" are in one sense the more correct, though merely following an oversight of the translators.

A. A. D.

The Fern Osmunda (Vol. ii., p. 199.; Vol. vi., p. 272.). — As the propounder of the Query concerning this beautiful fern, allow me to quote a choice passage from Wordsworth's *Poems on the Naming of Places*, in which the name is derived from a "Queen Osmunda," a poetical fancy perhaps:

"Many such there are,
Fair ferns and flowers, and *chiefly that tall fern,*
So stately, of the queen Osmunda named;
Plant lovelier, in its own retired abode
On Grasmere's beach, than Naiad by the side
Of Grecian brook, or Lady of the Mere,
Sole-sitting by the shores of old romance."

J. M. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

The lovers of Pictorial Art, and more especially those who view with delight its application to sacred subjects, will hear with satisfaction that Mrs. Jameson's long-promised third series of *Sacred and Legendary Art* is at length published. It is entitled *Legends of the Madonna as represented in the Fine Arts*, and is distinguished by the same excellencies and characteristics — the same sound critical taste and loving appreciation of the feeling of reverence for their subjects by which the early artists were inspired — which gained for its predecessors, the *Legends of Saints and Martyrs*, and *Legends of the Monastic Orders*, so favourable a reception. In treating of Her of whom Wordsworth sang as —

"Woman, above all women glorified,"

in a manner to avoid giving offence to some religious feeling, Mrs. Jameson has had a task of no ordinary difficulty; for, as she well observes, it is impossible "to treat of the representations of the Blessed Virgin without touching on doctrines such as constitute the principal differences between the creeds of Christendom." "Not for worlds," she continues, "would I be guilty of a scoffing allusion to any belief, or any objects held sacred by sincere and earnest hearts; but neither has it been possible for me to write in a tone of acquiescence, where I altogether differ in feeling and opinion. On this point I shall need and feel sure that I shall obtain the generous construction of readers of all persuasions." Of this we have no doubt; as little have we that though those, who pore over her deeply interesting and profusely illustrated pages, may regret, on Mrs. Jameson's account, the cause which led her to relinquish the etchings upon copper, will acknowledge that the volume is altogether embellished in a manner in the highest degree satisfactory.

The new edition of the *Diary and Correspondence of John Evelyn* has just been completed by the publication of the third and fourth volumes. The great historical value of this work has already been so universally recognised, that it may seem unnecessary to direct attention to its republication. But this is not only a new, but by far the best edition, for it contains upwards of one hundred and thirty letters hitherto inedited, besides the private correspondence between Charles I. and his Secretary Sir E. Nicholas, &c.; and an Index which has been so carefully and completely made, as to be alone capable of giving value to the book.

Christmas-tide; its History, Festivities, and Carols, by W. Sandys, F.S.A., is certainly published at a most appropriate period. Its editor has long been favourably known by his *Specimens of Macaronic Poetry*, and his admirable *Collection of Christmas Carols*: a book now, we believe, entirely out of print, and very rarely to be met with. The present volume has many claims to attention and commendation. In the first place, it traces and illustrates, by much original research, the history of Christmas, its observances and festivities: and many a query started in the family circle during the ensuing twelve days may find a pleasant solution in Mr. Sandys' pages; while, as Carols are perhaps the most striking and touching remains of the Christmas of old times, Mr. Sandys has given us a selection of no fewer than forty-two of various character, and twelve of the most favourite Tunes to which they were formerly sung.

We beg to remind our Photographic Readers that an Exhibition of Works in the various branches of this interesting Art, is now opened at the rooms of the *Society of Arts* in the Adelphi. We shall endeavour to preserve some record of it in our columns.

Books Received. — *The Emigrant*, by Francis B. Head, Bart. This, the sixth edition of these graphic

Canadian sketches, forms the new volume of Murray's *Railway Reading*.

The History of the Origin of Representative Government in Europe, by M. Guizot, *translated by* Andrew B. Scoble, just added to Bohn's *Standard Library*, derives painful interest from the changes which have been wrought in France since it was composed in that country, which no longer enjoys the advantages of such Representative System.

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GENTLE READERS ALL! A MERRY CHRISTMAS TO YOU! *We have endeavoured to give this week's Number something of the character of the season, by the insertion of some Legendary Matter, Folk Lore, and Old Ballads. Though the doing so has compelled us to omit many articles intended for insertion, and many Replies to Correspondents, we trust to stand excused by our Readers; and so we bid them heartily* FAREWELL *and a* MERRY CHRISTMAS!

A. C. (Liverpool), *who writes respecting the* Ruthven Family, *is informed that his Note has been forwarded to the gentleman to whom he refers.*

JAYDEE. *Received duly; intended for insertion; but thrust aside by more pressing matter.*

B. H. COWPER *is thanked. The plan suggested has been tried, but was not found to work so well as was expected. See our* 4th Volume.

PHOTOGRAPHY. *The large amount of interesting minor Correspondence upon this subject has compelled us to postpone* DR. DIAMOND'S *account of the* PROCESSES ON PAPER *until next Saturday, when we shall publish the First No. of our New Volume; and that we may find room for that, and many interesting communications which are waiting for insertion, we shall give our Readers an extra eight pages.*

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